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the Free Will Baptist

Ayden, North Carolina, Wednesday, January 9, 1963

PHOTO BY DON KNIGHT



Editorial

ONWARD

When the children of Israel were camping by the sea on their way out of Egypt, they discovered that Pharaoh and his army had overtaken them; and they were sore afraid. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom you have seen today, ye shall see them again no more for ever. The LORD shall fight for you and ye shall hold your peace. And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward?" (Exodus 14:11-15).

Moses then lifted up his rod and stretched out his hand over the sea, and the waters divided. The children of Israel thus walked on dry land to the other side of the sea; but when the Egyptians were about half way across, the waters moved together again and drowned the entire army.

As the Israelites found insurmountable difficulties, humanly speaking, God miraculously led them across the sea. As they obeyed His command, He gave them victory.

What is God's message for Free Will Baptists in these turbulent days, when confusion and strife are on every hand? Is it not the same as it was in that day: ". . . speak unto the children of Israel, that they go forward"?

If that be His message for us today, there are five ways in which we may move forward. First, we may move forward in faith. The Bible describes faith as the substance of things hoped for and the evidence of things not seen. In other words, faith is a firm belief in God and His ability to carry out His claims. It is taking God at His word and launching out unwaveringly on His promises. It is trusting God as the One who is always more than equal to every occasion, no matter what it is.

We may then move forward against evil. The latest reports show that crime is on the increase. Everywhere sin abounds, and the world is getting worse as the years come and go. What a golden opportunity for Free Will Baptists, as well as all other Christians, to take their stand for the right and against evil!

In these days of chaos and sin, it is a good time for us to move forward in personal religious living. It is important that our own individual relationship with the Lord and other men be right. People everywhere are looking at the lives of professing Christians: some are looking for inspiration; whereas, others are looking for something for which to criticize us. Thus, every Christian should seek to so live that those who know him best will come to know God better.

Our next move forward is in churchmanship. What kind of churchmen are we? Is church or Sunday school on Sunday morning the extent of our participation in the church program? A great many people attend only one of these services, and that is the extent of their religious efforts for the entire week. A few are present for both Sunday school and morning worship, and they are not at the house of the Lord again until the next Sunday. There are a few, however—a pitifully small handful—who attend all the services of the church. They realize the importance of the church program, and they seek to be the best churchmen of which they are capable.

Last, but not least, we should move forward toward that better land. Jesus said that in the Father's house are many mansions. He has gone to prepare a place for us, and one day He will come back for all who are prepared for that place. Heaven is the ultimate goal of every Christian, and he moves closer to it each day; and as he progresses, he should become a better Christian and a greater soul winner.

When we come to the end of life's journey, if we have moved forward in a manner pleasing to the Lord, He will present us to the Father "holy and unblameable and unreproveable in His sight."

"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6).

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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The North Carolina State Ministers Association

The semiannual Spiritual Life Conference of the North Carolina State Ministers Association will convene with the First Free Will Baptist Church of Wilson January 17 and 18. The program is as follows:

PROGRAM

THEME SCRIPTURES:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:1, 2).

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity" (1 Corinthians 16:13, 14).

WATCHWORD SCRIPTURES:

"The Lord hath done great things for us; whereof we are glad" (Psalm 126:3).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 8).

THURSDAY, JANUARY 17, 1963

4:00—Registration and Assignment of Rooms at Matthews Motor Court, U. S. Highway 301, South of Wilson, North Carolina

5:30—Evening Meal (Place to be selected by Association)

7:00—Calling Association into Session, The Reverend David C. Hansley, Secretary

Pianist, The Reverend S. R. Kennedy of Greenville

Music Director, The Reverend J. B. Starnes of Morehead City

7:05—Hymn (Standing), "Faith of Our Fathers"

7:10—Devotions, The Reverend C. H. Overman of Goldsboro

7:20—Welcome to Wilson, Mayor John Wilson

7:30—Welcome to Host Church, The Reverend C. F. Bowen, Pastor

7:40—President's Remarks, The Reverend David W. Hansley

7:55—Appointments of Committees and Announcements

8:00—Special Music

8:10—Introductory Message, The Reverend R. N. Hinnant of Bailey

8:40—Intermission

8:50—Motion Picture, "The Man Called Peter"

10:00—Adjournment until Friday Morning at 9:30

FRIDAY, JANUARY 18, 1963

9:30—Registration

10:00—Hymn (Standing), "Our Best"

10:05—Devotions, The Reverend L. B. Manning of Fountain

10:15—Business Session and Reports of Committees

11:00—Special Music, Mrs. Lester Warrick of Johnston Union Church, Clayton

11:10—Intermission

11:20—Special Music

11:30—Associational Message, Dr. W. B. Raper of Mount Olive College

12:00—Recess for Lunch (Place to be selected by Association)

1:30—Hymn, "Saviour, Like a Shepherd Lead Us"

1:35—Devotions, The Reverend Earl H. Glenn of New Bern

1:45—Special Music

1:55—Panel Discussion, "The Problems of the Free Will Baptist Minister and How He May Solve Them"

Panel Members: Moderator David W. Hansley, The Reverends F. B. Cherry, Walter Carter, Lloyd Vernon, R. T. Sasser, and Hubert Buress

2:45—Special Music

2:55—Closing Message, The Reverend C. F. Bowen of Wilson

3:25—Hymn, "God Be with You"

3:30—Benediction, The Reverend J. C. Griffin of Bridgeton

* * *

Remember our conference that will be held at Cragmont Assembly Monday after the third Sunday in June, 1963. The dates are June 17 to 21. We hope each minister who is a member of the State Convention in good standing will plan to attend. Your committee is planning a program we believe will be enjoyable and helpful to all who attend. It is the policy of the association to invite the ministers' wives to the semiannual Conference; but because of the limited conveniences at Cragmont Assembly, it is not thought best for the ministers to take their wives to the summer session. We hope no minister will try to override our policy this year. It is necessary for all to cooperate in this matter. If one minister takes his wife, the rest feel that they should take theirs also. If all should take their wives, it would be somewhat embarrassing with the conveniences as they are. We hope that in the future when we have proper conveniences that we may all take our wives. It would mean a lot to each minister.

* * *

OFFICERS FOR 1963:

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I Stand with Original Free Will Baptists

FELLOW CHRISTIANS, BROTHERS AND SISTERS, WHOM I CONSIDER TO BE *THE* ORIGINAL FREE WILL BAPTISTS OF SOUTH CAROLINA:

(NOTE: This is a message delivered by the Reverend Thomas M. Mellette, minister of New Town Free Will Baptist Church of Lake City, South Carolina, to a meeting of Original Free Will Baptists of South Carolina held at the High Hill Free Will Baptist Church of Scranton, South Carolina, on Saturday, November 24, 1962. This message was not written and prepared for publication before it was given, but a motion was made that the message be printed in the Free Will Baptist paper and that a number of copies of the message be printed for distribution to interested people. In conformity with this request, the Reverend Mr. Mellette has prepared the message as nearly as possible as it was given to the assembly addressed.)

Let me say in the beginning of this message that I am deeply and humbly grateful to speak to this assembly of what I consider to be *the* Original Free Will Baptists of South Carolina for a few minutes, and I am happy for a time to express my feelings concerning recent events in our midst and to take my stand in these matters. I count it a privilege to speak at this time, and for this privilege I am humbly grateful to each of you.

It is necessary for me to confess to you that I have experienced great heaviness of heart in recent days as I have faced the reality of the hour that we now must face when there will be a parting of the ways for some of you and for me from a movement which has been a part of our heritage, yea, of our very lives. This heaviness of heart has been felt, and I have carried it in every phase of my life; I have felt this burden upon me in the home, in the classroom as I have taught in the public schools, on the highway as I have driven from place to place, and as I have stood in the pulpit at New Town church to speak to a people that I love. I am very sure that my wife, my students, people I have met on the road, and the members of my congregation have all observed that I was upset about this matter; and I am grateful for those who have assured me that they were praying with and for me. Let me hasten to add that I have prayed long, hard, and earnestly concerning this stand which I take at this time. I have prayed earnestly that God might lead all of us as His children; and being assured now of the leadership of His Holy Spirit, I am ready and willing to stand, even if it be alone; for I am aware that one Christian plus God make a majority and are headed for certain victory.

Let me say to this assembly, to those who stand as I stand, and to those who oppose us, but are here today for some strange reason, that I was not asked to take part on this program; but I felt that this was God's will for my life today, and I made a long distance telephone call to ask for the time to speak. I emphatically add that I have not been "brainwashed" or "evangelized" in this matter by any person or group; but I have prayed and meditated to reach my own decision, and these statements are mine entirely. I do not have to depend upon some other person to do my thinking for me as some men now do, because I have God for my leader, and He can satisfy every longing!

Now, I am happy, and I say this very humbly as I feel my unworthiness, to take the stand against certain actions of the South Carolina Conference, State Association, and National Association of Original Free Will Baptists. I am humbled and feel an unworthiness when I realize that I am taking a stand where many of our late, and I would quickly add, great ministers would have stood. Although there would be a host of them, I shall mention three very definite ones: my late father, the Reverend Miller H. Mellette; a very dear friend of mine, the late Reverend J. Ben Oliver; and one who was buried only this past Thursday, the late Reverend W. L. Jernigan.

During these days of tension and stress, I have sensed some appreciations and gratitude that I had never felt so keenly before. Being a teacher of history in the public schools, I have read and studied with my students many times the Declaration of Independence. However, I had never really *felt* with Thomas Jefferson the sorrows and the thoughts that were his when he penned the words, "When in the course of Human events, it becomes necessary to break the . . . ties" with those we have been associated with. Of course, he was thinking of political ties and freedom, but he realized then that he was taking a stand against his own people and his country that he loved; but he felt he had been left no other alternative. Such are my feelings now; but I, too, feel that I have been left with no other alternative. I sense an appreciation for the early leaders of our country, and for the country itself, that I had never felt so well before. I also sense more of an appreciation for the South Carolina Conference and State Association than I had ever known before, as I have given much thought to those of my own family who have labored and sacrificed to make the work of those bodies move forward. I appreciate the work of my late grandfather, Robert M. Mellette, who served for many years as the clerk of the conference, and my late father, the Reverend M. H. Mellette, and my late uncle, the Reverend T. B. Mellette. I am also grateful for that body, for it was there that I was first given liberty to exercise God's call upon my life to preach the unsearchable truths of God's Words. It hurts more deeply than I can tell to think of leaving these, but I am reminded and encouraged that I am not leaving these organizations, but that they have now been moved from the foundations upon which they were built and are entirely different from what their founders wanted them to be.

To stand against the South Carolina Conference and State Association, then, means to stand against what my family, my friends, and even I have loved and labored for. But my first obligation is not to my family or even to myself, but it is to God and to what I feel that He would have me do and be. When I realize that these bodies have been wrong in some of their actions, I have no other choice than to oppose them.

I should like to state to you that I am one of the ones who

have prayed, hoped, and labored longer for a reconciliation of the two factions within my denomination than many have done, but I now see little or no hope for such an occurrence; and if this be the case, the sooner the final split occurs, the better off will all concerned be. Any reconciliation or settling of differences must be accompanied by a spirit of love and forgiveness, and I submit to you there is little or none of this now left within the ranks of either group. For an example, I would cite you to the South Carolina Conference of 1961 which met with the Poplar Hill church of Hemingway. In the first morning's session of that conference, the Reverend Julius B. Vause preached a message on "Tarry Until" in which he urged all of us in that conference to "forgive thy brother everything" and forget the past. At his invitation every minister present gathered at the altar to pray for forgiveness and power to overcome the difficulties among us. My observation now is that we were hypocritical at that altar of prayer; for before we could finish the lunch hour, the opposing groups were meeting and planning strategy for the afternoon session. With such hypocrisy and lack of love and forgiveness, I now see no hope for a reconciliation.

I submit to this assembly that this split is nothing new, but that it has been in the making for a long time. Many years ago when the South Carolina Conference and State Association of Original Free Will Baptists were in the process of adopting the Treatise of the National Association, my father saw this possibility and he stood almost alone in his opposition to that move. Many ministers who are older than I am have confessed to me in the light of recent events that if he were still living today they would rush to him to apologize for their stand against him. I would relate another incident which may seem trivial and irrelevant to you now, but is precious and of much import to me. About two weeks before my father passed on to his eternal home and rewards, he asked my mother to call me to his home about 3:30 one morning. I hastened to his bedside for I knew of his heart condition, and I feared what I might find when I got there; I found him experiencing pains at his heart as he stated, "This was the beginning of the end." He said to me, "Son, I've been awake all night praying and worrying about the trend that is developing in our denomination." He told me of some things that I was not aware had happened, and he predicted some of the things that now have come to pass in our midst. He asked me to lead, if necessary, in a movement against these developments. I confess to you with what may be pride and not a good attitude that I think my father was a great man. I realize that he did, however, have a weakness of a lack of patience, and this is perhaps the reason I have been hesitant to assume the place he asked of me that morning. Before I left him on that occasion, he asked me to kneel by his bedside and pray that if there were wrong attitudes in our hearts, God would convict and forgive, but to pray, too, that God would give us strength to stand on the right, even if alone. I submit to you that I have never felt, nor do I feel today that we were wrong, but I have witnessed many of his predictions come true. I repeat that I do not take my position because my father asked me to do so, nor would he expect or want me to do that, but I feel that God would have me stand in this way.

I submit to you further that there have been those among us for many years, and I would add that many of them have been "imports" from other places, who have not cared to hold to the practices and customs of our conference and association; and now some of these have branded you and me as Communists because we hold to the ways things have been done in our midst down through the years. There have been those who have made slight remarks about the washing of the saints' feet and many other practices that I hold near and dear. I say to you that my prayer is that when I reach the place that I cannot show and preach humility as in the feet-washing service that God will help me to get out of the ministry so that I will not lead people into a life of pride and away from humility.

Another observation I would share with you is that the entire split in the denomination has been deceitful from the beginning. The issue has never been congregational versus connectional church government, but has been a spirit of jealousy; and I say to us that if any people on earth should be honest, aboveboard, and fair with each other, it should be the people of God, especially His ministry. I cannot believe that He appreciates the hiding behind a false banner, as is being done!

I should like to list now some of the actions that I oppose and that have led me to take my stand in opposition to the South Carolina Conference and State Association:

First, I oppose and refuse to support a group that claims to be "congregational" in government, but on the other hand tries to, in a deceitful way, instruct its churches what to do in the realm of the literature to use and the saints they can fellowship with. The South Carolina Conference has always opened its doors and arms to welcome visitors of any faith; but suddenly, we cannot fellowship with Christians of our own faith from North Carolina because they do not support "the powers that be" in the National Association. I resent this, as I am fully persuaded that if Christians are going to live together in the "glory land" they must be able to fellowship together here on this earth. For those who are now saying that we in South Carolina should remain neutral to both the National Association and North Carolina in their conflict, I answer that we have already sided by fellowshiping with representatives from the National Association and barring those from North Carolina. The Christians of the North Carolina State Convention have in no way harmed us, and I resent the fact that they would be treated so unkindly in any of our meetings!

Secondly, I am opposed to the deceitful ways and means of doing business. I would be the first to agree that wrong attitudes and actions have prevailed on both sides, but I resent going to meetings where the arrangements have already been made by a small group as to how things should be carried out. I resent unannounced meetings and plannings of strategy to carry a point across.

Thirdly, I am opposed to the criticism and action of opposition of our conference and association against the Free Will Baptist Press of Ayden, North Carolina. That institution has been very helpful to our state work, and, indeed, to our denominational work; all of my life I have received its literature and paper, and I find no fault or unsound doctrine in any of it. The Free Will Baptist Press has in no way harmed or bothered us, and I resent the fact that its representatives and literature would be barred from our meetings. I remember when I was a younger man that the National Association's Sunday School Board found that they were in debt, and they resigned. I remember, too, that although the Press at Ayden had been slapped on the one cheek before, it turned the other cheek and offered a plan whereby they would help pay the debt; this was to save the denomination from the embarrassment faced by the debt. They helped pay the debt, and now the other cheek has been slapped much harder! It is true that the money to help pay the debt was made from selling literature to our people, but the Press at Ayden was under no obligation to help pay this debt. I do not care to "slap back at the hand that has helped me and my denomination." I have found nothing wrong with their literature or their actions, and I resent the discourteous way they have been treated in our state.

(continued on page six)

news & notes of Denominational Interest

Dedication Held at Tee's Chapel



Tee's Chapel Free Will Baptist Church near Princeton, North Carolina, held a dedication service on Sunday, January 6, for its debt-free sanctuary and educational plant which was completed in the spring of 1961. The program featured special music and a dedication sermon by the pastor, the Rev. C. M. Coats.

Tee's Chapel was founded in the Eighties on what was known as the old Whitley place. In 1909 the congregation decided to move and erect a structure, 28 by 40 feet, on a plot of land donated by Bob Ray on the Brogden Road. This is the present site of the church.

In 1942 an addition of 16 by 56 feet was added to the building, which was later divided into six Sunday school rooms and an auditorium.

Membership continued to grow, and in 1958 the church decided to erect a new building. At this time another small plot of land was donated by Mr. and Mrs. Wade H. Moore so that the present building might be erected.

The new structure is valued at approximately $35,000 and is 87 by 40 feet. The two-story building includes a sanctuary, 14 Sunday school classrooms, a nursery, a pastor's study, a heating plant, and two toilets.

Members of the building committee were as follows: Johnny Woodall and Leonard Grant, chairmen; Elmer Thompson; L. B. Allen; J. Lloyd Strickland; George Edwards; and Robert Kemple.

James Olive is clerk of the church which now has a membership of 269.

The church was given an acre of land by Mr. and Mrs. J. Rufus Creech for use as a church cemetery.

Free Union Choir Enjoys Christmas Party

The Adult Choir of the Free Union Free Will Baptist Church, Route 1, Pinetown, North Carolina, held its annual Christmas party at Hub's Rock on December 13, 1962. Mr. J. T. Keech was master of ceremony.

After the Rev. David Hansley returned thanks, a delicious meal, served family style, was enjoyed by all.

Mrs. Clarence Radcliffe presented Mr. Hansley with a birthday cake, after which the group sang Christmas carols together.

There were approximately 35 members and guests present.

Superannuation Report for December

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for December, 1962:

Receipts

Balance on Hand December 1, 1962		$6,340.75
Regular Receipts for December		262.66
Earmarked for Adopted Ministers and Widows		12.00
Earmarked for Ministerial Retirement System		1,202.50
Earmarked for Life and Hospital Insurance		257.53
Total to Account For		8,075.44

Disbursements

Minister's Monthly Checks	$ 281.00	
Widow's Quarterly Checks	570.00	
Operating Expenses	160.56	
Life and Hospital Insurance	399.67	
Transferred to Ministerial Retirement System	1,202.50	
Total Disbursements	$2,613.73	2,613.73
Balance on Hand January 1, 1963		$5,461.71

Receipts by Conferences

Albemarle	$106.55
Cape Fear	11.20
Central	712.35
Eastern	377.36
Piedmont	172.04
Western	355.19

Church Finance Association, Inc., To Meet at Shady Grove Jan. 15

The annual meeting of the Church Finance Association, Inc., for 1963 will be held at Shady Grove Free Will Baptist Church, Sampson County, on Tuesday, January 15, 1963, at 10:30 a. m. Shady Grove is located on Highway N. C. 102, one-half mile east of Highway U. S. 421.

All members are urged to attend. Those who cannot attend in person or by regular delegates are urged to send a proxy. Proxy blanks are available by writing to M. L. Johnson, Box 220, Middlesex, North Carolina. A majority of the membership *must* be represented in order to transact business.

Notices are being mailed to all active members. Those who fail to receive their notice are hereby notified of this meeting.

This will be the twenty-third annual meeting of the membership of the asso-

ciation. The ladies of Shady Grove are making preparations to serve a nice lunch for those who attend. We hope to have a record attendance for this meeting.

This will be a very important meeting of the Church Finance Association, Inc. Every member should be represented if possible. Several items of important business that are vital to the future of the association will be considered.

Visitors are invited to attend this meeting.

Rummage Sale Sponsored For Radio Broadcast

A three-day rummage sale was sponsored by the Young Fellowship Class of Edgemont Free Will Baptist Church, of Durham, North Carolina, with the proceeds of $339 turned over to Mr. James McGhee, financial manager, in support of "The Free Will Baptist Evangelistic Hour." This regular Sunday evening evangelistic service originates from the church, which is temporarily located in the Ashborough Recreation Center in Durham and is broadcast over Radio Station WTIK each Sunday evening at 7:30 p. m.

Mrs. James McGhee and Olif Paschall were the directors of this sale and the entire congregation cooperated to make it a great success. The class contemplates another such sale in the early spring.

From the visitors, cards, and letters which express their appreciation for this radio ministry, the class, along with the pastor and evangelist, the Rev. Raymond E. Jones, believes this service, which is especially dedicated to the ill, the shut-ins, and those outside Christ, is truly a great blessing to the church and to the public.

Second Western Youth for Christ To Meet at Rock Spring Church

The Second Western District Youth for Christ Rally will meet at Rock Spring Free Will Baptist Church, Route 1, Bailey, North Carolina, January 12, at 7:30 p. m. Mrs. James V. Joyner, youth director, urges all the Original Free Will Baptist churches in this area to participate in this opportunity for service. Especially are the youth urged to attend. She says, "Let's make 1963 a great year in the Lord's work."

"Christmas in Music" Presented at Edgemont

An impressive presentation of the story of Christmas in music was presented Wednesday evening, December 19, at Edgemont Free Will Baptist Church of Durham, North Carolina. The musicale was under the direction of Olif Paschall and featured both special and congregational singing.

The true meaning of Christmas was uniquely shown forth, beginning with the death and resurrection of Christ and retracing His life to the time of the heralding of the angels that the Saviour was born. For only through His death and resurrection can the Christmas story reach its fullest climax and the deeper meaning be understood.

Those who participated in this inspiring service and their special messages in song were narrator, Olif Paschall; "My

(continued on page ten)

I STAND WITH ORIGINAL FREE WILL BAPTISTS

(continued from page five)

Fourthly, and finally, I resent the haughty and ungrateful spirit that has been displayed by many of the young men who have been pushed to the top in our state and denominational work. Neither jealousy nor "sour grapes" prompt this statement of resentment, for I am one who does not care for the high positions of life, but I do resent the ingratitude that I have so often witnessed. I have left many of our meetings with a bruised heart and found a tear falling down my cheek when I heard statements that "Free Will Baptists did little or nothing until a few years ago." It is my observation that something was being done by ministers during the depression years when they labored and kept our denomination together in our state, for I realize that many of them made a financial sacrifice to do so. I stand before you now, as a young man who knows what it is to do without things I needed and wanted for the church and conference work to go forward. I believe in expansion and building churches as I am sure that they did, but I submit to you that men like the Reverend Tom Poston, the Reverend G. C. Vause, the Reverend J. B. Oliver, the Reverend M. H. Mellette, the Reverend T. B. Mellette, and the Reverend W. L. Jernigan gave more to the work of our church from their other means of living than they received from their ministry; but they did it to God's glory, and they have since been criticized for having another means of making a living. Not many of us who are the ministers of today would stay in the ministry if we had to make such sacrifices! I realize that my father was not perfect, but the longer I live the more I realize what I lost on May 19, 1960, when he went home to be with the Lord Jesus Christ whom he loved and served. I confess to you now that it cuts deeply when I hear remarks made that our denomination would have been better off had he died forty years earlier. Although I resent these slight statements, I find that the grace of God is so great that I hold no ill will or malice toward those who make them. I do resent their ingratitude! I can only say of those who labored and sacrificed years ago so that I could have a place to work in God's kingdom now, "May your rest be as sweet as my memories of you."

One may ask what I hope to receive or gain in taking this stand and position; I assure you that it is not position, wealth, or fame. I do hope to gain a return to the "faith once delivered to the saints" as preached and lived by what was and is now really and truly the Original Free Will Baptists of South Carolina, which I consider that we are along with the North Carolina State Convention of Free Will Baptists who were pushed out of the National Association, even though they had not changed from the time they entered such organization. Further, I hope to gain a return to fellowship among the Christians, especially among the ministry. I am tired and disgusted with dreading to go to conventions and conferences with a fear of what might be said or done, and I hope to be a part of a movement that will build and maintain real Christian fellowship and love.

In conclusion, I would say that I take my stand against the South Carolina Conference and State Association and the National Association with no ill will, malice, or hatred in my heart, but because I observe that they have been wrong in many of their actions and the thoughts they seemingly hold and approve.

May God bless all of us as we endeavor to stand for Him on the foundations and the landmarks made for us in years gone by!

(NOTE: For additional copies of this message or for information regarding it, write to the Reverend Thomas M. Mellette, Royal Motel, Post Office Box 25, Santee, South Carolina, or phone Santee, South Carolina, 854-3262.)

Woman's Auxiliary

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home Free Will Baptist Church held its regular monthly meeting at the home of Mrs. Annie Ruth Parrish on Friday night. After the meeting was called to order Scripture was read and prayer was offered by the president, Mrs. Hazel Smith. After the roll call, minutes of the last meeting were read. There were seven members and one visitor present.

Mrs. Parrish and Mrs. Easter presented the program on "How to Increase Our Faith" by Mrs. Raymond T. Sasser.

After a short business session the officers for the coming year were installed as follows: president, Mrs. Annie Ruth Parrish; vice-president, Mrs. Omia Hill; secretary, Mrs. J. J. Blizzard; treasurer, Mrs. Sadie Hill; youth chairman, Mrs. Hazel Smith; study course chairman, Mrs. Rachel Taylor; program-prayer chairman, Mrs. John Taylor; orphanage chairman, Mrs. Estelle Riggs; benevolence chairman, Mrs. Lula Blizzard.

The next meeting will meet at the home of Mrs. Billy Smith. The meeting closed by singing "My Faith Looks Up to Thee," with benediction pronounced by Mrs. Omia Hill.

Hector, Ark.—The Missionary Auxiliary of the Antioch Association of Free Will Baptists met in quarterly session at Welcome Home Free Will Baptist Church Saturday, December 15, 1962. Mrs. Jim McCuin of the host church presided.

The theme for the day was "Revival for Our Time." Mrs. Malissa Robinson presented the morning devotion, followed with prayer by Mrs. Lowell Tanner of Russellville. Mrs. Raymond Hays welcomed the guests, and Mrs. Williams responded.

The first topic for discussion was "The Need of a Revival" by Mrs. Susie Hutchins of New Home church; topic 2, "The Key to a Revival" by Mrs. A. T. Patton of Hector; topic 3, "The Results of a Revival" by Mrs. Vinia Taylor of Atkins.

Mrs. R. H. McCuin and Mrs. L. M. Coffman of Russellville and the Rev. D. L. Wright of Atkins were the song directors for the morning. A solo was rendered by Miss Clytie Coffman of Hector. The Rev. Lowell Tanner was the guest speaker for the morning worship service and the Rev. D. L. Wright pronounced the benediction.

In the afternoon session hymns were presented by Mrs. Burmell Crawford of Atkins. The devotion was given by Mrs. R. H. McCuin, with prayer by Mrs. Susie Hutchins.

The following officers were elected for the coming year: president, Mrs. Jim McCuin; vice-president, Mrs. D. L. Wright; secretary, Mrs. Dewey Hubbard; assistant secretary, Mrs. Raymond Hays; treasurer, Mrs. R. H. McCuin; youth chairman, Mrs. Bonner Tyler; study course chairman, Mrs. Jack Biffle; program chairman, Mrs. Thelma English; personal service chairman, Mrs. Bob Hays; reporter, Miss Clytie Coffman.

The Woodlawn Auxiliary of Russellville was received into the district organization. The Rev. R. H. McCuin was named speaker for the spring session. After several reports were heard, Roy McCuin of Welcome Home church pronounced the benediction.

Cash Corner, N. C.—The Woman's Auxiliary of Mt. Zion Original Free Will Baptist Church held its December meeting at the home of the president, Mrs. Ella Barnes, and was host to Circle No. 1 of the church.

The meeting was opened with a song and prayer was offered by the pastor, the Rev. E. E. Edwards. Mrs. Barnes read the Scripture from the Book of Luke.

A very interesting program was presented by Mrs. Judy Hudson entitled "We Bring Our Gifts of Love." A short business session was held, after which the minutes of the last meeting were read and approved. The new officers for the coming year were elected as follows: president, Mrs. Ovelma Holton; vice-president, Mrs. Sally Sawyer; secretary, Mrs. Grace Rose; treasurer, Mrs. Selma Rowe.

After this a social hour was enjoyed by all.

Resolutions

In the light of the division within the denomination in loyalty and support of the North Carolina State Convention of Original Free Will Baptists and its enterprizes and the great harm that the controversy causing this division has done, we, the Carteret County Union of Original Free Will Baptists of the Eastern Conference, do hereby resolve:

1. To look to God for leadership, guidance, and direction in the rebuilding of His work in our locality.

2. To do as the farmer whose crops have been drowned by heavy rains and whose land has eroded: Stop unnecessary worrying and talking about the things that have happened, realizing that this will not bring any fruit to the harvest, and to go to work with greater determination than we have ever had to serve the people of this area with the gospel of Jesus Christ.

3. That we seek to render Christian service, show Christlike attitudes in our dealings with mankind and to invite those who left our fellowship to come back into the fold with us.

4. That a copy of this resolution be placed in the records of this union and a copy be sent to *The Free Will Baptist* for publication.

Resolutions Committee:

Rev. Jerry Rowe
Mrs. Jasper Golden
Robert C. Davis

THE MAIL BOX

NOTE OF THANKS

"Will you please grant me the privilege through our paper to extend my appreciation and thanks to each one who remembered me on my birthday and Christmas with nice cards and gifts, also the Superannuation gift. I am so grateful for being remembered in such a kind way. May God bless each as He has me."—*Mrs. E. T. Phillips, Route 1, Tarboro, North Carolina.*

A NOTE OF THANKS

"I want to give a word of thanks to all my friends for their kindness during my son's sickness. Also I want to thank those who remembered me during the Christmas holidays. I pray that God's blessings will be upon them. This is my way of saying, 'Thank you,' as I can't tell each of you in person."—*Mrs. Agnes Letchworth, LaGrange, North Carolina.*

The Layman's League Of Free Will Baptist Men

C. L. Patrick, President
North Carolina State Convention

MEN'S organization will surprise you as month after month the men come up with new ideas to improve the church and its facilities. There are so many things that men can do and enjoy doing for their church.

In the church I serve, Free Union of the North Carolina Central Conference of Original Free Will Baptists, there has been a men's organization for the past five years. It has resulted in a very close fellowship among the men of the church. Membership in the organization has been open to all men of the



community. A few have joined who were not church members; but as the men worked together, they either joined the church or discontinued their membership with the organization.

Out of this group of faithful men has come a male chorus of twenty voices which has been a wonderful blessing in the program of sacred music in their own church. The chorus has sung at special services in other churches over a wide area of eastern North Carolina.

During this same period of time, this church has been engaged in a large building program. The men of the church have done almost all the work so that now the building is complete and ready for dedication without any indebtedness.

I am personally very grateful to the men of the church for preparing and furnishing a pastor's study which is one of the nicest I have seen anywhere. If you are a busy pastor who needs some help with your work, try organizing a Layman's League of Free Will Baptist Men.

Whenever there is something which needs to be done, an organization such as the Layman's League, Woman's Auxiliary, YFA, or AFC is of great value to any church.

Program books for all these organizations may be ordered now from the Free Will Baptist Press, Ayden, North Carolina.

WHY NOT ACCEPT THE SIMPLE TRUTH?

L. E. Ballard

Another round of annual sessions has been held by the conferences composing the North Carolina State Convention of Original Free Will Baptists, and not one motion or resolution has been passed endorsing a single article of the "Form of Connectional Government" prescribed for the convention and conferences and widely published in the *Challenger* and through special releases by our opposition nearly two years ago.

Why do we not accept the simple truth? We have two state organizations claiming to be Original Free Will Baptists. So far as this writer personally knows, or is able to learn, the churches in both organizations are congregational in the sense that they profess to accept the principle that each local church is an independent body so far as its internal affairs are concerned. The churches are also connectional in that they have seen fit to unite in denominational groups, called associations and conferences; and these groups have set up organizations and adopted regulations to govern this relationship. This is called the "connection" in the National Treatise. These conferences and associations, however, still recognize the principle of congregational government in that all regulations and all decisions with respect to faith and practices are made by majority vote of the *duly elected delegates of the local churches (congregations) belonging to them.*

Since the North Carolina State Convention has gone on record as being opposed to the centralization of authority over the conferences, associations, and churches on both the state and national levels, and since it withdrew from the National Association because that organization in 1961 virtually repudiated the part of its treatise which guaranteed such freedom from centralization of authority, the churches of the State Convention of North Carolina and its conferences stand out as having no government except such as originates with the local churches.

The simple truth is that we do not have a "congregational group" and a "connectional group" of Free Will Baptist churches in North Carolina. All are both congregational and connectional.

Most people know, whether they admit it or not, that long before this so-called church government issue was injected into the controversy among Free Will Baptists some of the same ones who are now making most elaborate use of the words *congregational* and *connectional* were using other issues in their efforts to divide North Carolina Free Will Baptists and discourage support for some of our institutions. The so-called church government issue is only a smoke screen, and a mirage one at that, since it exists only in the propaganda releases of those who are fighting the North Carolina State Convention of Original Free Will Baptists and its affiliated groups.

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The Girl from Hungary

Martha Inez Johnson

"Doesn't she wear funny clothes?" exclaimed Susan.

"I can't understand half she says," said Mary.

They were talking about Nadja who had come from Hungary.

"You should hear her mother talk," Susan went on. "She just jabbers in a foreign language."

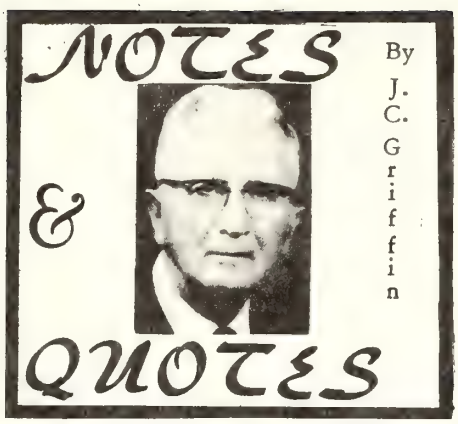
Ruthie had come up to the steps where Mary and Susan were standing. "Are you talking about Nadja?" she asked.

"We don't want to have anything to do with her. She's too funny," said Susan.

"My mother said if we went to Hungary or Holland, we'd look funny too. We'd talk funny. And Mother said, we'd feel even worse."

"You're right," said Mary. It isn't kind to leave her alone."

Susan felt a little angry inside. She did not follow Mary and Ruthie as they walked to where Nadja stood all by herself. She heard them talking.—*My Pleasure.*



CHRISTMAS 1962 IS GONE

Yes, Christmas is gone and with it, the most of our leftovers; also most of our bank account has gone, and very soon the most of the useless purchases, things that do not last, will be gone. There are gifts that last longer than others, as we all know; and there are gifts that last forever, such as a kind deed to some child, or a gift to some Christian institution, given in the name of the Lord Jesus Christ.

Many years ago a very wealthy man gave a large gift to a college; later this man's wealth went from him, and he was left a poor man. Upon being asked if he would not like to have the large gift back that he gave to that institution, his answer was, "That is all that I have." What the man had given was all that he had; all that he kept he lost. What did this man have? He had a joyful heart in the realization that he had laid up a treasure that would bless others in generations to come. Jesus said for us to lay up for ourselves "treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:20).

When I give a dollar to our Children's Home, I feel that I am laying up treasures in heaven. I am helping to feed, clothe, and educate a boy or girl who will be a blessing to humanity, a blessing that prepares a child for a useful life. And in many instances this boy may be a minister of the gospel, who will be instrumental in the hands of God to lead many souls out of darkness into the light of the Lord Jesus Christ; or that child that is reared in the Children's Home may be president of some Christian college, or a physician to administer to the sick and suffering, or she may be a nurse to stand by and give the last hypo.

Since it is almost impossible to send a special or personal message to everyone who remembered us during the 1962 Christmas season, we are sending this message through our allotted column in *The Free Will Baptist*: "Thank you for every card, gift, and visit—all of which make a grateful receiver happy." This has been one of our greatest Christmases in receiving greetings; so when you read these lines, just remember that the writer of "Notes and Quotes" is young enough to enjoy the spirit of Christmas giving and receiving.

Greetings to the Baptist Staff

When I received the very attractive Christmas issue of what is often called "The Baptist," though its actual name is *The Free Will Baptist*, my heart rejoiced as we read "The Virgin Birth," in which the Rev. Floyd B. Cherry pictured the birth of our Lord so beautifully and intelligently; then I turned to the message of the Rev. E. C. Morris and read the message entitled "Beholding the Glory of God"; then "The Lighted Pathway" by the Rev. Willet L. Moretz, "Questions and Answers" by the Rev. J. P. Barrow, "The St. Claire Bible Class," the fine editorial by the Rev. Ralph Lightsey, the "News and Notes," etc. Then I took a second look at the front and back covers, and my mind went back to many years ago when "The Baptist" was printed on common newspaper stock and formed like a weekly newspaper. I thought of the ups and downs, the many unfriendly criticisms, and the many words of praise. I remembered the words of the late Rev. S. H. Styron as we were going over matters of our denomination one day; he said, "Griffin, I am satisfied that our church is of the Lord," to which I agreed, and I am still agreed that our publishing house is certainly of the Lord.

Because I was sure years ago and am still sure that the Free Will Baptist Press is the work of the Lord, an institution dedicated to our Lord and Saviour; because it has stood up under criticism from without, some that was just perhaps and that which was unjust and destructive by enemies that never helped to make it better; and because of these truths, I have (not bragging at all) devoted hundreds of hours to writing in order to help in my little way to make it a better mouthpiece for the denomination, not for pay, for my work has been without price, but out of love for the denomination and, greatest of all, for my Christ who gave His all for us. I have done my best. So I want to thank the Lord for all those who have spoken kindly in regards to "Notes and Quotes"; and for those who have said unkind words, I can freely say, "God forgive you."

Another Noticeable Feature

A very interesting and noticeable feature about the Christmas issue was the picture of the truck load of literature that was being loaded for the mails. We can thank the Lord for a business that loads a truck with Christian literature to go out to bless those who are interested.

A Yearbook

It has been our happy privilege to look over and read the new yearbook of programs that is published by the Woman's Auxiliary of the Original Free Will Baptists of North Carolina, entitled *Devotion*. I am also happy to say that to my mind it is the best of its kind that I have ever seen.

The Rev. C. F. Bowen and the fine staff of writers as listed on page 5 of the book are among the best writers in the denomination, and they have done a wonderful job. We praise God for their interesting messages. Every auxiliary in the country that uses this wonderful book in its auxiliary will be benefitted. The book is beautiful, well arranged, and wisely edited. It will be a blessing to the dedicated reader. Try it, and see none better.

NEWS NOTES

(continued from page seven)

Country Tis of Thee," congregation; "Christ Arose," choir; "What A Friend," Mrs. Raymond Jones and Miss Beverly Teasley; "Go Tell It On the Mountain," James McGhee; "O Little Town of Bethlehem," congregation; "It Came Upon a Midnight Clear," Miss JoAnne Paschall; "Away in a Manger," Misses Amelia Rhodes and Phylis Rich; "Silent Night," Misses Sue Eliott and JoAnne Paschall; "The First Noel," congregation; "I Heard the Bells on Christmas Day," Miss Beverly Teasley; "God Rest Ye Merry Gentlemen," Joe Peele; and "Joy to The World," congregation.

Between the songs, the narrator gave the story behind the writing of the hymns and their meaning.

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. JLR-1

EXPOSITION 386 Park Ave., S., New York 16, N. Y.



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is meant when one speaks of the mystical body of Christ?—*J. B. P., Illinois.*

Answer: Webster's dictionary defines the word *mystical* as "having a spiritual meaning, reality, or the like, neither apparent to the senses nor obvious to the intelligence; symbolic; as the church is the mystical body of Christ."

There are other figures that symbolize the relationship between Christ and His church; but perhaps the human body, in its relation to the head, best symbolizes the relationship which each member of the true church has with Christ who is our Head.

"For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another" (Romans 12:4, 5). In the same chapter Paul indicates that we are just as obligated to other members of Christ's body as we are to Christ. We should practice what we really are while we are still on the earth and in the body, filling our place in love to every other Christian as he fills his place. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits: to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Corinthians 12:4-14).

Perhaps the next best biblical symbol of the church is the Bridegroom. John the Baptist regarded himself as the friend of the Bridegroom—Jesus. "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3: 29, 30). Jesus regarded Himself as the Bridegroom and the disciples as children of the bride chamber. "And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:19, 20).

The church in her final splendor is called the bride. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her hulsband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Revelation 21:2, 3). This same group of the redeemed is also called the "Lamb's wife." Perhaps she is to be regarded as the wife after the marriage supper of the Lamb. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Revelation 19:7-9).

There are other passages which indicate that the followers of Jesus and their relationship to Him may be seen in His teachings on the time and the branches. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:4-7).

The church in its relation to Christ is a great mystery. We should so control ourselves that we are satisfied with understanding what the Bible says about it now. We don't know how Christ looks. The Bible nowhere gives a complete description of Him either before or since His resurrection; so we do not know exactly how He looked while on earth. We have no photographs of Him; therefore, we must be satisfied with the words of the Bible concerning Him until we behold Him as He really is when we are raptured or resurrected.

Prayer for the New Year

While bells are ringing midnight clear,
Three gifts I ask for this New Year:

Faith is the pilgrim staff I crave
To keep me strong, to keep me brave.

Hope is the candle's pinpoint star
To lead me on the path afar.

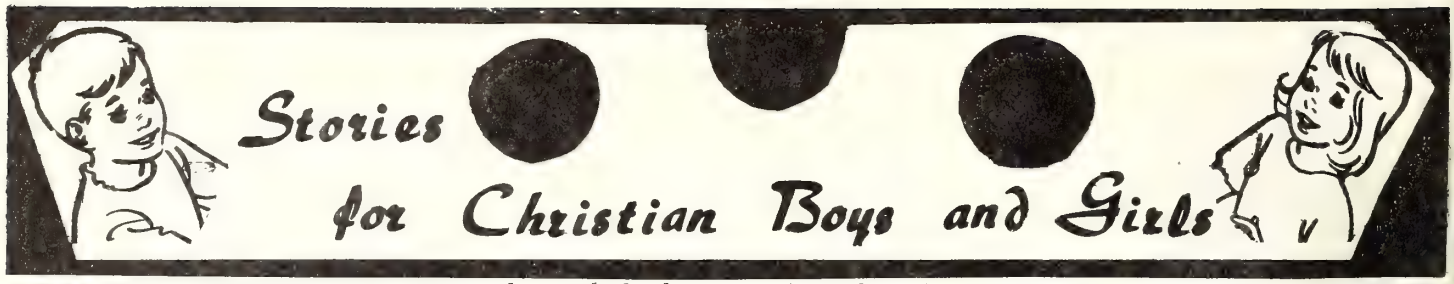
Love is the mantle I would wear—
Heart-warming garment lined with prayer.

Lord Jesus, with these priceless three
Enrich the days Thou sendest me!

—Marie Barton, in *War Cry.*

Program Books Now Ready

Program books for 1963 are now ready for shipping for the following organizations: Woman's Auxiliary (DEVOTION), 85c; YFA (formerly YPA), 50c; AFC (formerly GTA), 40c; and Layman's League (formerly Master's Men)—program book for first quarter, 25c, and handbook, 25c. North Carolina residents please enclose sales tax.



NEW YEAR'S EVE AND A LEPER BOY

Gwendoline A. Lear

DARK clouds hung threateningly over an angry, tossed sea. A full tide crashed with terrific force over a bed of slimy rocks under a rugged cliff. The day was bleak—not a ray of sunshine pierced its gloom! A man hastened his steps over a grass-grown path, circling in a dangerous projecture over the cliff.

Little Choi followed his cruel- determined father with a dog-like faithfulness.

"Be careful! You'll fall over!" cried the boy, seeing his father dangerously near the crumbling projecture.

The kindly warning was unnecessary for the man was making quite sure of his safety. Stamping his foot several times to secure a good footing he looked cautiously over the edge of the booming sea below! Then rubbing his fat, coarse hands together, he spat upon them before seizing his only son and hurling him to what he prayed to his gods would be a watery grave. Deeming it unnecessary to wait final results of his heathenish deed, the man turned homeward.

In his Korean home he rested comfortably seated, cross-legged, upon the stone floor puffing a long pipe, after enjoying a hearty supper. His wife, washing her lord's dirty dishes in the kitchen, was suddenly bidden to "cease her chatter and listen." "The blame is entirely yours," said the man. "Had you put the flour sieve out upon the shoe-mat Angwangi would not have had time to visit our home with leprosy." The woman stood before her lord trembling with fear and remorse. She knew that she was guilty!

Angwangi is a mythical being who is supposed to come down and visit the Korean home on New Year's Eve. The heathen belief is that he does not bring good gifts to the people but such things as typhus fever, cholera, and leprosy, and the like. Surely the fates were against her!

Hearing a slight stir outside the door, she watched aghast to see it gently pushed open, and Choi stood on the threshold with his torn, bleeding, leprous hands stretched out in pitiful pleading.

A piercing scream broke from the terrified woman's lips: "The demons have sent him back," she cried, seizing a knife and rushing at the boy. Escaping the glittering blade with a cry of horror, Choi ran out into the sheltering darkness!

His father and mother had forsaken him. Would the Lord take him up?

Stumbling along the rock road as fast as his numbed feet could carry him, he choked back his bitter tears. What a day it had been! First, hearing from the cruel lips of the frightful "medicine man" that he was a victim of leprosy. Then, without mercy, to be cast to a watery grave! The struggle for life! The waves refusing to engulf him; dashing his frail body again and again at the foot of the crags, where bruised and bleeding he at last gained a footing. Slowly and painfully, he had climbed up the rocky cliff to the path with a mother's pity in view. But the mother's pity had responded to his cry for mercy with a glittering knife at his throat.

With the wild bark of dogs and wolves in the woods, brave little Choi struggled forward mile after mile in the darkness. Stumbling at last over some rocks, he was pitched head first upon the stony ground.

The next day when the sun broke over the purple hills with floods of golden light, a tall man with kindly piercing eyes, burning with Divine sympathy, was led of God to pass over the lonely road where Choi had fallen. The Christians called him "a Jesus man." He was a medical missionary, and he was well named—a "Jesus" man. Choi became a trophy for God in his hands. Placing him in a Christian hospital, in one year's time the lad was restored to health, without one trace of leprosy. Who can doubt the tender care of a wonder-working Saviour?

Ten years later Choi was called one day to the "Jesus man's" private office.

"What is this I am hearing about you, Choi?' said the doctor with a quizzical look in his eyes, at the full-grown, strong young man standing before him. "You're going to leave me, eh?"

A mist crept over the young man's eyes. He looked away, resisting the strong temptation to clasp the hand of the best friend he had upon earth, and to tell him that he was not going to leave him. But, the next instant, he looked fearlessly into his spiritual father's eyes and answered, "Yes!"

"Have you counted the cost?"

"Fully and received the command: 'Go home to thy friends and tell them how great things the Lord hath done for thee.' True, they are not my friends, but I must go and tell my father and my mother about my great Saviour."

The doctor looked searchingly into the brave eyes of this youth whom he loved as a son. His voice was husky when, holding out his hand, he said: "God bless you, Choi—aye, and keep you."

One year later, tidings reached the doctor that made his heart rejoice. A revival was sweeping Choi's village. Far and wide the heathen were casting aside their false religion and seeking to know more and more about the Saviour of the world, who had shed His Blood to wash away their sins.

It would be too long a story to tell about Choi's sufferings in his native village; sufferings sponsored by his own parents and relatives, until realizing their sin, they accepted the Remedy.

Was it worthwhile saving the life of one puny leprous lad and giving him the opportunity of accepting a Saviour from sin?—*News Beams.*

NOTICE

The Free Will Baptist Press has a new supply of the booklet "That You May Know" by the Reverend E. C. Morris. The booklet gives valuable information on the controversy between the National Association and the North Carolina State Convention.

The price of the booklet is 40 cents.

Christian Education



Items from Colleges
Sunday Schools
Vacation Bible Schools



An Open Letter to Free Will Baptists

My dear friends:

The primary question on the minds of most friends of Mount Olive College at this time is our future location. I am writing to ask that you keep your minds open and that you not form a premature conclusion. Let us wait until enough facts are in before we make a decision.

The question before us is not only the destiny of Mount Olive College but the future of the Free Will Baptist Church. I am convinced that God is opening doors of unparalleled opportunity, but it is important that we do not run ahead of Him.

My greatest concern is not the location of the college but the quality of our educational service. I want the best for our sons and daughters. We must not rob our students of the opportunity to achieve the promise that is within them. Unless we can have a good college, it would be better for us to have no college at all.

The truth of the matter is that our present facilities are a serious handicap in the efforts of the college to achieve its intellectual, spiritual, social, and cultural objectives. We have reached the point of diminishing returns in an abandoned elementary school building. We need $1,500,000 for a new campus adequate to accommodate four hundred students. In addition, we need at least $300 annually in gifts for operating expenses for each student we admit. Without this level of support, we will cheat our students, and this I consider an inexcusable educational crime.

We need more and better buildings, a larger and better-paid faculty, a more adequate library and better laboratory facilities. During the next five years, we Free Will Baptists should double our support to the college, and I believe we will.

In choosing our future home, we must select the community that offers the college the best opportunity to achieve its destiny. To us is entrusted the destiny of generations yet unborn, and we must act wisely and greatly.

Sincerely yours,
W. Burkette Raper
President

Library Books Needed

W. Burkette Raper

For a number of years, many friends of Mount Olive College have been making annual gifts to our library. These gifts have helped us to build a library of 8,500 volumes, but we must continue to develop our library if we are to keep abreast of the dynamic developments in higher education.

In its standards for junior college libraries, the American Library Association recently declared: "A two-year institution of up to 1,000 students cannot discharge its mission without a craefully selected collection of at least 10,000 volumes."

In short, Mount Olive College needs 11,500 books in order to meet the new recommended standard for junior colleges. We invite you to help us build our library to 20,000 volumes as early as possible. A form for personal, memorial, and honorary gifts is printed below.

Mount Olive College is dedicated to the task of providing the highest quality of Christian education for our youth. We appreciate your sharing with us in this great ministry.

New Semester Begins Jan. 22

A record number of new and transferring students are expected to enroll in Mount Olive College for the spring semester beginning January 22.

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The New Year's Store

We know not what the New Year holds
In store for you and me—
Just what may bless or try our souls,
Nor what our eyes shall see;
And deals it out each day,
But God, our Father, holds the time
And if we'll live the life sublime
We'll have rewards that pay.

We can't expect a smiling sun
To glow along each mile,
Nor think the race that we shall run
Will all be free from trial;
For since we're in a sinful world
There's more or less of pain,
But when some fiery dart is hurled
God's grace will bring us gain.

Let's face the year with thanks to God
And with a prayerful heart,
And go the way the saints have trod
Who did their noble part;
And if we live the New Year through
We'll stand on higher ground,
And praise the Lord for what we view
And pass the news around.

—*Rev. Walter E. Isenhour.*

•

If you are not saved, it's because you have not accepted Jesus as your Saviour. He is willing to save you. Won't you come to Him now?

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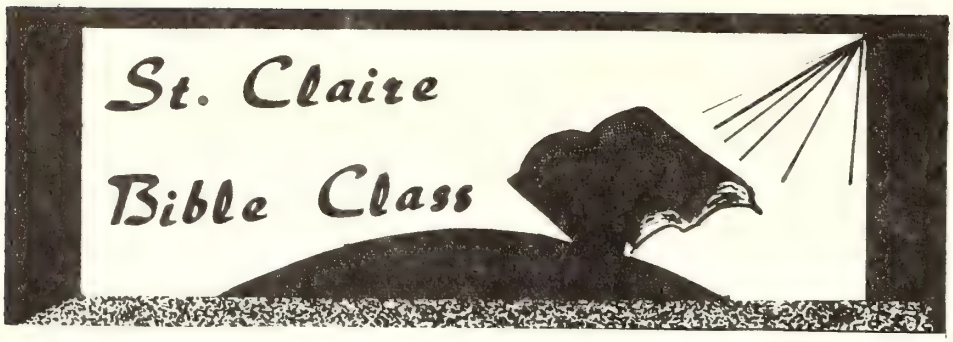
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Resistance to the Work Of Christ

(Lesson for January 20, 1963)

Lesson: Mark 2:3-7, 15-17; 3:1-6

Golden Text: Matthew 10:22

I. INTRODUCTION

As was seen in the previous lessons, the world was in no shape to receive the Lord Jesus Christ; and as a result, John the Baptist came to prepare the people for His advent. He preached repentance to them; and when Jesus came, He took up where John left off. From time to time, the Lord met with opposition; and as He pressed His claims upon the people, the opposition increased.

Jesus came teaching the law as it is given in the Bible, and His ideal cut squarely across the prevailing interpretations of the law. Those familiar with the Bible know that the scribes made the law and the prophets mean what they wished; that is, they interpreted it to fit the occasion, rather than adhere to its real meaning.

All the opposition to Jesus came, not because He was wrong, but because His true interpretation of the Scripture cut across the way the leaders of religion wanted to live. — *Intermediate Class Quarterly.*

II. HINTS THAT HELP

The teacher should study the following background Scriptures:

1. Jesus forgives sins (Mark 2:1-12).
2. Jesus' companions were sinners (Mark 2:13-17).
3. The question about fasting (Mark 2:18-22).
4. The Sabbath question (Mark 2: 23—3:6).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

"And they come unto him, bringing one sick of the palsy, which was borne of four" (v. 3). These words picture vividly the pressure on Jesus which never let up. He lived in the midst of a crowd of people. All through His ministry we can see the push of the crowd. Here was an interruption. He had just come back to Capernaum. He had had no chance to see His friends, and there was the crowd pushing in at the door. More than that they were bringing a difficult case to Him, a palsied man. If you should read any other translation of the Scriptures you would notice that this man was referred to as a paralyzed man. There is no conflict here. A palsied man would probably be a paralyzed man because palsy usually leads to paralysis. He was both palsied and paralyzed.

"And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay" (v. 4). They could not get near Jesus because of the crowd; so they let the man down through the roof. It is quite possible that they did some damage to the roof in letting him through. Luke says they let him through the tiling (5:19). "We do not stretch the meaning of this story when we stop to admire the ingenuity and persistence of these four men. Nor do we stretch it when we see and feel in it eloquent persuasion to the work of evangelism, in the large meaning of that word, bringing people to be made whole in Christ. The goal of bringing a life into healing touch with Christ is so great that nothing, not even roofs, should stand in the way."—*Walter R. Bowie.*

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee" (v. 5). It seems strange that Jesus would say this when the man was actually brought to Jesus for physical healing. But the irrelevancy exists only in our minds. In Jesus' day sin and suffering were related. Often the words, "The sick man will not get up from his sickness until all his sins have been forgiven," were heard. (See James 5:15-20.) Jesus apparently shared this view. (See Luke 13:1-5.) Nevertheless, Jesus pronounced the man's sins forgiven, and the result was his physical cure. It was here that Jesus met with some criticism.

"But there were certain of the scribes sitting there, and reasoning in their hearts, why doth this man thus speak blasphemies? who can forgive sins but God only?" (vv. 6, 7). If we use our imagination a little bit here we can see the scribes sitting there with a look of contempt on their lips and a scowl on their faces. A good word describing them is reasoning or questioning. They were not really seeing; they had their eyes closed. They were not looking with open minds and hearts at a work of mercy and power. They could see nothing but Jesus departing from their tradition. Their tradition was everything; man's needs and the mercy of God were nothing to them. That is the worst sort of blindness we can have. Free Will Baptists have often been guilty of this kind. We do not say that tradition has blinded us, but we are often slow to see the full needs of man. We have been quick to see that man needs salvation, and this is good. But we have been slow to see that men have other needs: stomachs that need food, bodies that need clothing, and minds that need developing. If someone tries to get us out of our rut, we are likely to yell that he is doing wrong. From such a position we should all pray, "Good Lord, deliver us!"

Jesus' claim to have authority to forgive sins is involved here. Perhaps these people did not know that He had authority; if so, they were within their rights to question Him at this point. The penalty for blasphemy was death by stoning (Leviticus 24:16). The Jews, we should remember, did not even expect the Messiah to forgive sins; no man could do this. The student should read and study verses 9-14 for Jesus' explanation of His action.—*The Advanced Quarterly.*

2. Jesus immediately knew that the scribes were reasoning among themselves, so He commanded the palsied man to take up his bed and walk. The people, including the scribes, were amazed, for they had never seen anything like this before. Then ". . . he went forth again by the sea side; and all the multitude resorted unto him, and he taught them" (Mark 2:13). Verse 14 tells us that He called another of His disciples who was Levi, the son of Alphaeus.

Jesus went to the home of Levi to eat with him. Levi is more commonly called Matthew in the Gospels. When Christ called him, his job was collecting taxes from the people, which was a job that was ranked with sinners. "And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they

followed him" (v. 15). "The scribes and Pharisees would not come to hear Jesus preach, by which they might have been convinced and edified; but they would come themselves to see him sit with publicans and sinners. They endeavored to make the disciples displeased with their Master. It is no new thing for that which is both well done and well designed, to be misrepresented, and turned to the reproach of the wisest and best of men."—*Henry and Scott Commentary.*

The scribes and Pharisees were offended with Christ. As mentioned in the introduction to this lesson, Jesus broke down many of the traditions of the religionists of His day. In fact, if He is to have His way in men's lives today, He will have to break down some of our puny traditions. "And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?" (v. 16). In that day, as in every period, there were those who thought they were everything wrapped up in one neat package. Such was the attitude of the scribes and Pharisees. They looked down their hypocritical noses at the publicans. They were to learn, however, that the publicans were closer to the kingdom of God than they were. May we note Jesus' answer to them:

1. Jesus told them that only the sick need a physician. ". . . They that are whole have no need of the physician, but they that are sick: . . ." (v. 17).

2. Christ came not to call the righteous, but the sinners to repentance (v. 17). — *The Bible Student.*

3. "And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him" (vv. 1, 2).

These were not interested in the observance of the Sabbath; they were not interested in the welfare of the afflicted individual; they were only interested in finding some excuse whereby they could condemn the works of Jesus. It is difficult to work in the face of such opposition, but we see from the testimony of the Scripture that the Lord Jesus had to meet and overcome it throughout His ministry.

"And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace" (vv. 3, 4).

Jesus knew what was in the minds of these who were seeking occasion to condemn Him. He had the man with the withered hand to stand up before them, and then He inquired of them as to whether or not it would be lawful for one to perform a good work on the Sabbath Day, or whether it would be lawful to save life.

They were afraid to answer this question, for they knew that in so doing, they would take away any opportunity that might present itself to condemn Jesus for work performed on the Sabbath.

"And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him" (vv. 5, 6).

Though Jesus knew what would be the attitude of these hardhearted Pharisees to this work, He felt that it was a good work and performed it in spite of any objections that might have been raised. The Pharisees immediately sought out the Herodians and plotted with them as to how this work of Jesus could be used against Him.—*Senior Class Quarterly.*

AN OPEN LETTER FROM THE FREE WILL BAPTIST CHILDREN'S HOME AT MIDDLESEX

To Original Free Will Baptists
Of North Carolina:

We extend to you our sincere thanks for helping to make 1962 another very successful year for the Children's Home. Our children, staff, and administration join in our thanks and in a sincere wish that you may enjoy the fullest possible measure of Christian joy, peace, and prosperity during the coming year.

We appeal to you to increase your gifts to the Children's Home during the month of January, which is not designated for any other denominational enterprise, for the following very special reasons.

Original Free Will Baptists have every right to be humbly proud of the Free Will Baptist Children's Home. Since 1920 it has ministered to five hundred and nine boys and girls, seventy-nine of whom are currently in our care. The home is completely solvent and is operating debt free.

We have a very beautiful campus and nice buildings. Other buildings are needed in order to meet the total needs of our program. These will be added as funds are provided and in keeping with sound planning. However, it is necessary that we keep our present buildings in a state of good repair.

We are now at the point that the outside woodwork and the interior of most of our buildings need painting. Some of the buildings need minor repairs. This is especially true of our boys building where we have just replaced the old roof, but not before considerable damage was done to the ceilings by leakage of water.

In view of the above, we believe it to be a matter of wisdom to attempt, as soon as possible, to do the necessary painting and repairing in order to protect properly the buildings which we now have.

The above will cost a considerable amount of money. We are hopeful that it will not be necessary to conduct a special financial campaign for this purpose, but that we can take care of this out of our regular income. However, we must not jeopardize our general operations. Therefore, we urge every Original Free Will Baptist to continue and, if possible, increase his gifts to the Children's Home during January. A little now will help us to properly protect our buildings and avoid heavier expenses in the future.

We encourage individual gifts as well as increased gifts from every true Original Free Will Baptist organization. Individual gifts will be credited to the person giving as a personal donation and to the church of which the donor is a member if it is desired.

You can help . . . by making a gift to the Children's Home now, and by calling this need to the attention of your friends and organizations.

Remember! Your gifts to the Free Will Baptist Children's Home are fully deductible for state and federal income tax purposes, and are investments in the lives and future of worthy boys and girls who are in *our* care.

M. L. Johnson
Superintendent

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year of jubilee

Announcing...

Convocation

at

New Bern

January 16



With the convening of the 1962 annual session at the Free Will Baptist Children's Home in Middlesex, the North Carolina State Convention of Original Free Will Baptists began her fiftieth year. The anniversary observance is being designated as the "Year of Jubilee" after the old Jewish observance which occurred every fiftieth year.

The first of three convocations commemorating the fiftieth year will be held at Saint Mary's Free Will Baptist Church, 314 Fleet Street, New Bern, North Carolina, on Wednesday, January 16, 1963, from 7 until 9 p. m. All churches in the eastern part of the state especially are urged to attend this convocation. Pastors are requested to call off prayer meeting and attend in a body with their church members.

Principal speakers for the event will be the Reverend E. C. Morris, pastor of Bethany church near Winterville, and the Reverend J. C. Griffin, pastor of Bridgeton church.

Other features of the program are a singspiration, a mission playlet by Saint Mary's, and special music by Saint Mary's trio.

A freewill offering will be received during the service.

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Ayden, North Carolina, Wednesday, January 26, 1983

Editorial

GOALS FOR THE NEW YEAR

A little more than two weeks ago, a year ended and a new year was ushered in. For a great many people that was a time for making resolutions. Although made in sincerity, many of these resolutions have been broken already.

As one makes a resolution, he resolves to do thus and so—things that he is fully confident he can do of his own ability. At the same time, however, few people set goals for themselves, particularly when these goals are above their reach at the time. Not many people are willing to strive to reach a point that is presently beyond them.

No one, except the Lord Jesus Christ, is capable or worthy to be a model or measuring rod for another. Moreover, there are some people who can be of great help to those who are willing to glean the good from them. For example, the apostle Paul, while writing to what apparently was his favorite church, gives the secret of his success as he said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14, 15).

Although Paul persecuted the Christians and played havoc with the church before his conversion, his whole life was different after he met Christ on the road to Damascus. From that moment on, every ounce of energy he had was used in doing the will of God for his life. His one aim was to glorify Christ and to bless humanity as he moved toward his ultimate goal—the prize of the high calling of God in Christ Jesus.

The apostle died to self and the world in order that he might know Christ and the power of His resurrection. Steadily and surely he lived for the Lord, letting his light shine wherever he could; and at the end of life, as he awaited execution, he said, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7). Paul had reached his goal. He had finished his course, and a crown awaited him.

What are some goals for us this year? Of course, there are many; but this writer wishes to call attention to four that can be of untold value to any individual or church. The first of these is a great downpouring of the Holy Spirit. In other words, every Christian should seek to be filled with the Spirit. The Holy Spirit is a person; and for that reason, no one can think of His filling an individual as a liquid or gas fills a container. To be filled with the Spirit means that a person so yields to the Holy Spirit that He has control in his life. Consequently, he is submissive to the Holy Spirit in all the work of Christ.

The second suggested goal is a great uprising. When one dedicates himself to the work of Christ to the point that the Holy Spirit consecrates him, his one aim is to exalt his Lord in every way possible; and the most effective way for anyone to bring honor and glory to Him is through obedient service. With direct reference to this matter Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). No real Christian lets his light shine with a view to bringing honor and fame to himself; for when that is one's purpose in serving, he robs Christ of the glory that is rightly His. He, alone, is worthy of honor and glory.

The third goal is a great outreaching. The Lord said to His servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). This command does not mean that anyone is to use force to bring people to Christ and the church. It does mean, however, that every Christian should seek to make Christ and His blessings so attractive at all times that people everywhere will seek Him as their Saviour and Lord.

Last, but not least, there should be a great ingathering. When Christians are filled with the Spirit, let their light shine, and seek to reach others, there will be an ingathering of souls. Thus the church will be strengthened and Christ will be glorified. Throughout the world, in every community, there are many who need to be won to Christ; and God has chosen Christians as His earthly instruments to bring them to Him. How many will die without hope because no one cared about them?

Just as the apostle pressed on each day toward the mark for the prize of the high calling of God in Christ Jesus, every Christian today may move toward his own goals. There cannot be another Paul, but anyone can be the servant that the Lord wants him to be. But it is up to each individual to decide what kind of servant he wishes to be. Therefore, each must set his own goals and then seek to reach them.

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Wednesday, January 16, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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History of Original Free Will Baptists in North Carolina

Chapter I

BEGINNINGS

THE Original Free Will Baptist Church as it is presently constituted had its beginning in North Carolina. From the first organization her beliefs have been based on principles and teachings set forth by the early apostles of Christ. Its followers have never made the slightest claim to the possession of any exclusive revelation of divine truth. Rather, they have insisted that their church as an earthly organization is an integral part of a living and external organism born of the will of God. For nearly three centuries they have regarded themselves both as guardians and disseminators of that portion of truth revealed to them in the Scriptures and in the record of human experience that men call history.

In England before the founding of the American colonies, there were two groups of Baptists: the General Baptists and the Particular Baptists. The General Baptists believed in and preached a general atonement, and that it was possible for all men to be saved. The Particular Baptists believed in a particular atonement, and that only the elect could be saved. For many years Baptists in America, following the English pattern, were classified as Particular or General. Original Free Will Baptists came from the General Baptists, and the names were used interchangeably in the early days of the denomination.

There have been those who have held Original Free Will Baptist beliefs in North Carolina since the first white settlement. Morgan Edwards, a native of Wales, who had come to Philadelphia as pastor of the Baptist Church, resigned his pastorate in 1770 to give his full time to the gathering of materials for a history of the Baptists of all America. He traveled through the colonies gathering such information as he could from documents, observation, and conversations with the settlers. This information he carefully set down in notebooks, one for each colony. Later Edwards expanded his notebooks into a fuller account, making a volume for each state. In the volume for North Carolina, Edwards says, "In this wretched Province there have been some Baptists since the settlement in 1695." We know, of course, that Edwards had been misled as to the date of the first settlement, which was a full forty years before 1695. We know, also from the context of Edward's statement that he was speaking of General Baptists.

(Editor's note: The Rev. Floyd B. Cherry, pastor of Black Jack Free Will Baptist Church, Greenville, North Carolina, is writing a history of Free Will Baptists in North Carolina. To be published later as a book, the first chapter is printed here. Plans call for a new chapter to be published in *The Free Will Baptist* every other week.)

Although there is no documentary proof available to substantiate the statement, Knight's *History of the Early Free Will Baptists* says that the Free Will Baptists were in North Carolina as early as 1690. Knight mentions eighteen churches as organized by ministers from London, England. He fails to name these ministers, however. Furthermore, Knight says that the Free Will Baptists had grown in North Carolina to the extent that they had organized themselves into a yearly meeting as early as 1690.

Since historians have failed to give the names of these preachers who came to North Carolina from England, and we find no other evidence to substantiate Knight's statement, we shall be compelled to begin our chronicle of North Carolina Free Will Baptists with the organization of the Perquimans Church by Paul Palmer in 1727.

Our knowledge of Paul Palmer is limited. Benedict, the historian, tells us that he was a native of Maryland, that he was baptized at Welsh Tract in Delaware by Owen Thomas, that he was ordained in Connecticut, and that his last work was in North Carolina. Benedict does not, however, tell us why he went to Connecticut to be ordained or why he came to North Carolina.

From the *Colonial Records of North Carolina* we learn that sometime prior to 1720, Paul Palmer had come to North Carolina and married a widow, Mrs. Johanna Laker Peterson, and that by 1729 he had an estate of 964 acres of land. The record further reveals that he became involved in a lawsuit over some land that his wife's first husband had left for his daughter. Moreover, Palmer and his wife were brought in custody before the court in April, 1721, for having part in the escape of a slave. However, neither Palmer nor his wife lost anything in popular favor or reputation on account of the trial.

Palmer had been in the province several years before he attracted attention by his preaching. His name is not mentioned in any writings concerning religion in North Carolina before 1726.

John Comer has furnished us with our information regarding Paul Palmer and the founding of the Perquimans Church in 1727. Comer was a young Baptist minister who lived in Newport, Rhode Island. Like Morgan Edwards, Comer gathered materials and information for the writing of a history of the Baptists in America. But the career of Comer was cut short by his death in 1734 before he was quite thirty years old, and he never wrote his history. However, *The Diary of John Comer* was published in 1892, and it is from this diary that we get our information.

In the *Diary of John Comer*, under

(continued on next page)

History of Original Free Will Baptist in North Carolina

(continued from page three)

the date of September 27, 1729, is the following entry:

> This day I received a letter from ye Baptist church in North Carolina, settled about two years (in ye year 1727) since, by Mr. Paul Palmer, signed by John Parker, John Jordan, Benjamin Evans, John Parker, John Brinkley, Michael Brinkley, Thomas Darker, James Copland, John Welch, Joseph Parke, William Copland, Joseph Parker.

G. W. Paschall in his book, *History of North Carolina Baptists*, makes the following statement about the location of this church:

> This fixes the date of the establishment of the first Baptist church in North Carolina in the year 1727. The place is fixed with no less certainty as somewhere in Chowan County. It seems, however, that Mr. Comer supposed that Chowan was a place and not a county, being led to this error by the heading of the letter, which following the usage prevalent at that time, was dated from Chowan without further indication of locality.

Benedict, the historian, who had seen the letter that Comer had from Palmer thought that the church was at a place called Perquimans on the Chowan River. As Palmer was a resident of Perquimans precinct, he doubtless had dated his letter from Perquimans. From these facts, we come to the conclusion that the name of the church was Perquimans and that it was located in what is now Perquimans County. This places the first church near the town of Cisco and in the vicinity of Ballard's Bridge.

So far as we know, there are no available records of this church. It is believed that the people worshiped in the house of one another of its members and that it had no meeting house of its own. Evidently Joseph Parker was the pastor, for Paul Palmer seems to have been an evangelist and an organizer rather than a pastor. It is believed that this church continued to exist throughout the life of Palmer and was occasionally the recipient of his ministry. However, a few years ago a history of Shiloh church was published in the *News and Observer*, Raleigh, North Carolina, which stated that this church disbanded in 1732. We believe this to be in error because there is evidence in Harrison and Barfield's *History of the Free Will Baptists of North Carolina* that this church existed several years later than this.

In the meantime, Palmer continued his evangelistic activities which took him to Pasquotank, which is now Camden County, where he was a leader in the organization of a church in the home of William Burges. In those days a petition had to be filed with the court when a church was formed, and the date of this petition is September 5, 1729. This church is known today as Shiloh in Camden County and is located about twelve miles northeast of Elizabeth City. It apparently joined the Kehukee Association of Particular Baptists sometime after 1860, and today it is a Missionary Baptist church ministering to a large constituency.

Among those who aided Palmer in these early days was William Soujourner, who in 1742 with many of his brethren moved from Burley, Virginia, and settled on Kehukee Creek in North Carolina. Having already expressed the General Baptist beliefs in Virginia, this group greatly aided the work of Palmer and his friends in North Carolina. Detailed records of the activities of these early days are not available, but we do know that the work continued to grow until in 1752 there were sixteen churches with a yearly meeting. Thirteen of these churches were as follows: Perquimans, Perquimans County; Shiloh, Camden County; Toisnot, Edgecombe County; Falls of River, Edgecombe County; Kehukee and Fishing Creek, Halifax County; Reedy Creek, Warren County; Sandy Run, Bertie County; Gum Swamp, Pitt County; Grimsley and Little Creek, Greene County; and Wheat Swamp and Lousan Swamp, Lenoir County. The other three churches of the sixteen are not known or traceable at this day. It is assumed that they joined the Kehukee Association of Calvinistic Baptists.

Others who aided the cause of the young church were Joseph Parker, William Parker, and Elder Winfield. Joseph Parker organized the Gum Swamp, Grimsley, and Little Creek churches and pastored them for many years.

In these days, the General Baptists who later became known as the Original Free Will Baptists had definite characteristics which distinguished them from the other churches in the colony. Perhaps their outstanding characteristic was their belief in a universal atonement. They believed that Christ died for all men and that all men might be saved by trusting Him as their Saviour.

For the most part, the other groups in the colony believed in a particular atonement; that is, that Christ died only for the elect and that they were the only ones who would be saved. It was generally accepted that these *elected* ones would have some kind of a traumatic experience or vision to give them the assurance that they were saved. Because the General Baptists did not believe this, they were severely criticized by their contemporaries.

Another characteristic of these early Free Will Baptists was their belief in the unity of the church. Evidently, they felt that there was one church with many branches. They spoke of "the church at Gum Swamp" and "the church at Grimsley." They did not consider each congregation a separate entity.

A LITTLE TALK WITH JESUS

By Rev. C. R. Book

A little talk with Jesus, how it smooths the rugged road, how it seems to help me onward when I faint beneath my load. When my heart is crushed with sorrow and mine eyes with tears are dim, there nought can yield me comfort like a little talk with Him. I tell Him I am weary and I fain would be at rest, that I'm daily, hourly longing for a home upon His breast. And He answers me so sweetly in tones of tenderest love, "I am coming soon to take thee to my happy home above." Ah, this is what I'm wanting, His loving face to see and I'm not afraid to say it, I know He's waiting me. He gave His life a ransom to make me all His own and He can't forget His promise to me, His purchased one. I know the way is dreary to yonder far-off clime, but a little talk with Jesus will while away the time. And yet the more I know Him and all His grace explore, it only sets me longing to know Him more and more.—*Reprinted from General Baptist Messenger.*

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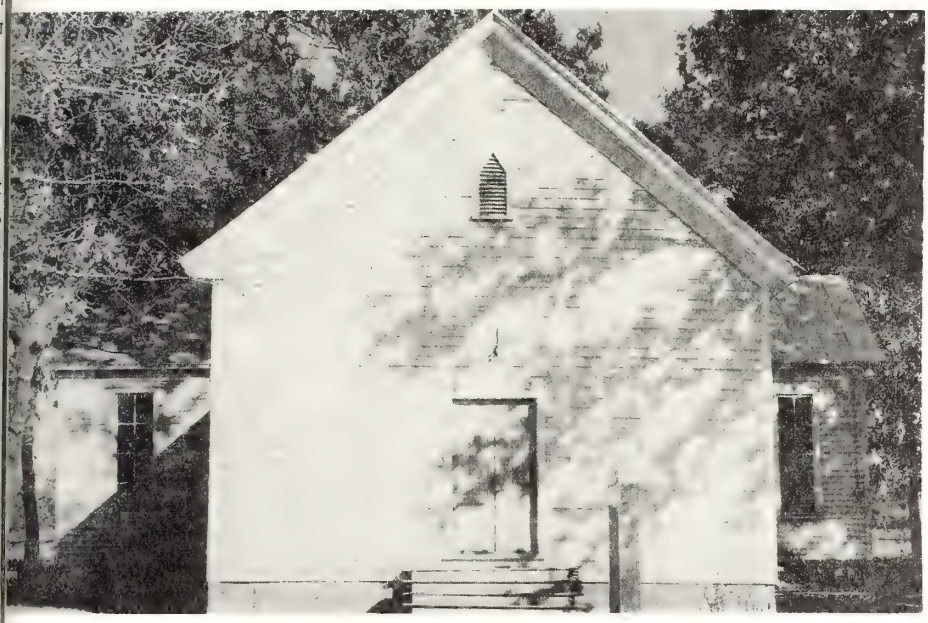
"I am available for pastoral or supply work. I am in good standing with the Central Conference and am a member of the North Carolina State Convention." —*Rev. R. H. Mason, 316 Boulevard, Ayden, North Carolina.*

CHANGE OF ADDRESS

"This is to inform our friends that our address has changed from Route 1, Pinetown, North Carolina, to Post Office Box 307, Kenly, North Carolina. Phone 284-4621 Kenly, North Carolina."—*David W. Hansley.*

Educational Building to Be Dedicated at Free Union

Free Union Free Will Baptist Church as formally organized at Free Union leeting House in Greene County, North arolina, November 4, 1843. Since a eeting house was already in existence, is likely that worship services had been rried on several years prior to the or-



anization of the church. The church ecords show that seven generations in me families have worshiped here. The ecords also show that, prior to the ivil War, Christian slave owners brought heir slaves to church with them and eceived them into the fellowship of the hurch.

As a growing church serving people om all parts of Greene County, Free Jnion has often expanded its facilities. new church was built in 1901-1902. Twenty years later this building was enarged. In 1948 four additional Sunday chool rooms were added. During the ear of 1952 an eight room parsonage vas built, and the church began a proram of full-time Christian service with resident pastor. In 1955 the first rick was laid for a new sanctuary with seating capacity of nearly 500. This uilding was dedicated to the Lord Deember 7, 1958.

Soon a desire was expressed to erect n educational building comparable to the new sanctuary, and this building was completed in December, 1962, without any indebtedness. It contains fifteen rooms including two rest rooms and a well furnished pastor's study. Both the sanctuary and the educational building are heated by forced hot air heating systems. Throughout the entire building program the men of the church did most of the work.

The building committee was composed of Mr. and Mrs. Frank Harris and Mr. Jack Cunningham. The Rev. C. L. Patrick has served as pastor of this church since 1948.

Now that this phase of the building program has been completed, the church plans to dedicate the new educational building to the Lord in special dedication services Sunday morning, January 20. For this wonderful occasion the pastor and church members invite their friends to rejoice with them and to attend this service of dedication.

The pictures show the church as it was in 1949 and as it is at the present time.



Thy Way, O Lord

Thy way, not mine, O Lord,
However dark it be:
Choose out the path for me.
Smooth let it be or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot;
I would not, if I might;
Choose Thou for me, my God:
So shall I walk aright.
Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem;
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.
Not mine, not mine the choice,
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom, and my All.

—*Horatius Bonar.*

news & notes of Denominational Interest

Special Christmas Service At Rocky Mount Church

In keeping with the true observance of that joyous season, the First Free Will Baptist Church of Rocky Mount, North Carolina, presented a special Christmas service Sunday night, December 23.

The service opened with a procession of the youth choir into the church. Each, robed in white and with a glowing candle, sang "Silent Night."

Following was a short skit under the direction of Mrs. Neal and Mrs. M. A. Armstrong entitled "The Little Star that God Lost." For devotion, the Christmas story was read from Luke. After congregational singing, special music was rendered by the choir.

After the program ended, special recognition was given to those who helped make the program possible.

The Rev. Fred S. Powers, pastor of the church, and his wife were then presented a gift on behalf of the church for the faithful service and devotion they had shown.

After the benediction, bags of Christmas fruit and candy were distributed to everyone attending.

Two South Carolina Churches Withdraw from Associations

It was reported that Liberty Original Free Will Baptist Church, Manning, South Carolina, and Gilead Original Free Will Baptist Church, Lake City, South Carolina, have voted to withdraw from the state and national associations.

Seven churches were represented at a meeting held at Gilead church on Saturday, December 8, 1962. The purpose of the meeting was to devise plans for these churches to work together in a peaceful and harmonious way to further the cause of Christ. Any other churches wishing to work with this group are asked to write the clerk, Mrs. Fred Cox, Route 1, Coward, South Carolina, or the moderator, the Rev. Hoyt Powell, Pamplico, South Carolina.

Kinston Church Decorates Christmas Tree with Money

On December 23, 1962, the First Free Will Baptist Church of Kinston, North Carolina, made a special offering in honor of Christ's birthday. In the morning and evening services many members of the congregation and special organizations within the church came forward to decorate a money tree with their offerings. Following the morning sermon by the pastor, the Rev. A. B. Bryan, entitled "Merry Christmas," a processional offering was given. In the candlelight evening service conducted mostly by the youth of the church under the direction of Mrs. F. M. Register and Mrs. Joe Ethridge, the congregation was given the opportunity to finish decorating the tree. The total special offering was $1,502.04. Total offerings for the day amounted to $1,713.46. The Christmas offering will be used to retire the indebtedness of the church.

The main church plant, purchased from the First Presbyterian Church six years ago for $50,000, is almost free of debt. A note-burning ceremony is planned for later during this year. Although purchased for the above-stated price under the pastoral supervision of the Rev. D. W. Hansley, the church plant is valued at considerably more than the purchase price. The insurance company carrying insurance on the buildings and furnishings recommended and is carrying $180,000 insurance on the complete plant.

Plans are for the sanctuary to be redecorated during 1963 and a complete new baptistry and furnishings installed. In addition to the main churrch plant, the church holds title to $35,000 additional church property, including a parsonage and facilities for future expansion.

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Even though I can't do it all, that doesn't excuse me from not doing anything at all.—*Bob Pierce.*

WORSHIP

by J. W. Mellick

We are missing something in the "Christmas Story" in Matthew's Gospel when we limit our perspective in thinking that the Wisemen worshiped only as they fell down before the young Child and opened to Him their gifts.

We likewise circumscribe and narrow our concept of worship today when it is associated only with stained-glass windows, pews, pulpits, pipe organs, etc.!

"Worship" stems from the Anglo-Saxon word "worthship," carrying the thought of feeling and expressing our evaluation of something or someone.

The very alert expectancy that was quick to discern the "star" was in a very real sense an attitude of worship. They considered His star worth expecting. They were thus honoring the Christ.

Their resulting conferring together and speaking of the matter, and making of plans to see Him, was truly worship.

Their preparation for the trip, sacrifices, saying of "good-byes," and the long, arduous, probably dangerous journey was no less worship of Him than the climaxing act in the infant Christ's presence.

Their earnest inquiry among the people and of Herod, and their rejoicing at again beholding the star which they had seen in the East, would all be considered worship in the highest sense!

Following the finding of Him, falling down before Him, and presenting Him gifts—their protecting Him by departing another way when warned of God—also is true worship.

What He is "worth" to us will not be confined to the four walls of the church sanctuary or "place of worship." His worth to us, if it means anything in a church service, will also mean something outside the church service unless we are hypocrites and pretentious.

Coats can be put on and off, and clothes, for various occasions, but Christianity is for the shop-bench as really as for the church pew. As much for the young person with a history book in front of him as when it is a hymnbook in his hand.

This expanded realization and broadened concept of worship can do much for every one of us when we escape the cramping confinement of thinking of worship in connection only with certain specific times and places.—*The Free Methodist.*



"Hunger Clock"

Berlin (EP) — As holiday-shopping West Berliners crowded the Kurfuerstendamn, a dramatic reminder caused them to turn their thoughts from store displays to unfortunates in other lands who lack even a piece of bread or a handful of rice to keep them alive. The "Hunger Clock," more than 11 feet high, was set up by the Evangelical Church in Germany (EKID) in an effort to dramatize its "Bread for the World Campaign," now in its fourth year. It reminded that every second of the day one person dies of hunger somewhere in the world . . . 3,600 every hour.

Installed in front of the Kaiser Wilhelm Memorial Church, the clock is in the busiest section of the city's chief shopping boulevard. A hand on the clock moves forward every second and a meter records a new total in the toll of hunger deaths.

Similar clocks were set up in Hamburg and Frankfurt-on-Main.

Funds collected during the EKID campaign during its first three years netted over $15 million. Disbursements have been made for food shipments; immediate aid measures and long-range agricultural, medical, and housing programs in underdeveloped areas in Africa, Asia, Latin America, and southern Europe.

10,000 At Youth Rally

Washington, D. C. (EP)—More than 10,000 teenagers gathered here for a three-day Capital Teen Convention during the winter holidays.

Coming from all 50 states of the nation, the teenagers were lodged in 24 hotels. A cafeteria at the armory served 96,000 meals in three days to the delegates.

A group of 250 delegates from the Pacific Northwest boarded a special train at Seattle on Christmas Eve and spent Christmas Day en route to the convention. A party of 700 from North and South Dakota and Minnesota had to leave their homes on Christmas morning to make the journey.

Churchgoing Shows Decline

New York (EP)—Statistics in the 1963 *Yearbook of American Churches* reveal that for the first time in almost a century, the percentage of the American population belonging to churches and synagogues has declined.

Although the decline was small—only two-tenths of one percent—this, combined with other trends, may indicate a leveling off in the growth rate of religious bodies.

The book, published here by National Council of Churches, reported that in 1961 the total church and synagogue membership was 116,109,929, or 63.4 percent of the total population. This followed the 1960 percentage of 63.6.

Records of church membership since 1850 show that a percentage decrease occurred only once before, in 1870, when the drop was from 23 to 18 percent of the population.

Membership Record

New York (EP)—A record membership of 3,591,853 in 7,735 parishes and missions of the Protestant Episcopal Church—a gain of 2.5 percent over the previous year—is reported in the 1963 Episcopal Church Annual published by Morehouse-Barlow here.

Of the total, 3,334,253 are members of congregations and missions in the U. S., and 247,600 belong to 16 missionary districts outside the country.

The members are served by 9,811 ministers—a 5 percent increase—and 15,510 lay readers.

Greek Bookstore Opens

Athens (EP)—O Logos (The Word), a Protestant publishing firm, has opened its fifth bookstore in this country in the northern town of Serrari.

A subsidiary of the American Mission to Greeks, Ridgefield, N. J., O Logos is the only Protestant publishing firm to be established in this predominantly Orthodox country. It was officially permitted to display its books at the International Fair held recently in Thessaloniki.

April Anniversary

Springfield, Mo. (EP)—The Assemblies of God, world's largest Pentecostal denomination, will commemorate its fiftieth founding anniversary at a Golden Jubilee Convention here April 19-21, 1963.

Founded in Hot Springs, Ark., April 2-12, 1914, the Assemblies of God has grown from a membership of less than 300 to a worldwide strength of more than 1,900,000. Its work reaches out into every state in the U. S. and into 72 countries of the world.

Opening with area-wide evangelistic services Sunday evening, April 19, the Golden Jubilee Convention will continue throughout the week with workshops and seminars on various areas of church work. Also planned are evening services emphasizing Sunday school and youth activities of the church.

Sessions of the convention are expected to draw more than 10,000 persons to Springfield. Plans are being made to use the Shrine Mosque with over-flow meetings in various smaller auditoriums, connected by closed circuit television.

Chapel on New Liner

Jerusalem (EP)—Israel's Parliament has been told that no objection will be raised by the Israeli ministry of religious affairs to the establishment of a Christian chapel on board Israel's largest ocean liner, "Shalom," now under construction.

This was reported to the Parliament by Dr. Zerah Wahrhaftig, minister for religious affairs, in rejecting a motion that the chapel be barred. The proposal had been made by a member of the leftist Mapam Party.

Dr. Wahrhaftig said, however, that the Chief Rabbinate would oppose a non-kosher kitchen and dining room planned next to kosher kitchens on the ship. He said it had not been decided yet whether a non-kosher kitchen would be permitted on board, a Jewish vessel. The minister added that passengers on an Israeli boat should expect kosher food.

Jails "Witness"

Florence, Italy (EP)—A Jehovah's Witnesses minister who refused, on religious grounds, to wear an army uniform has been sentenced here to a six-month prison term.

The draftee, Leonardo Rutigliano, was found guilty of "persistent disobedience" to army regulations.

Woman's Auxiliary

Farmville, N. C.—The Woman's Auxiliary of Marlboro Free Will Baptist Church met Tuesday night at the home of Mrs. J. C. Brock, Sr., for its January meeting. After some very encouraging and impressive remarks from the outgoing president, Mrs. Grover Lee Smith led the group in singing "My Faith Looks Up to Thee." The Scripture, taken from Romans 10:13, 17, was read by Mrs. Brock, followed with prayer by Mrs. Jack Parker.

Mrs. Jim Hobgood, program chairman, presented the topic "How to Increase Our Faith" for discussion. The minutes were read and approved, and other reports were given.

After the close of the business meeting, Mrs. Smith and Mrs. Lloyd Allen conducted a very impressive installation service. The new officers were installed as follows: president, Mrs. Sammy Hobgood, Jr.; vice-president, Mrs. Clyde Brooks; secretary, Mrs. Bill Skinner; treasurer, Mrs. J. P. Whitehurst; youth chairman, Mrs. Bill Shirley; assistant youth chairman, Mrs. Ichabod Allen; program-prayer chairman, Mrs. Jim Hobgood; orphanage chairman, Mrs. Jack Parker; benevolence chairman, Mrs. Johnnie Murphy; assistant benevolence chairman, Mrs. Robert Moore; food committee, Mrs. Cook Blair and Mrs. Johnnie R. Parker; flower committee, Mrs. Jasper Morgan and Mrs. Johnnie Murphy; reporter, Mrs. Jack Parker.

The hostesses for the social hour were Mrs. Dessie Little and Mrs. J. C. Brock.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its January meeting at the home of Mrs. Jean Rowe.

The meeting was called to order by the president, Mrs. Nina Kelly. Mrs. Pat Gurganus presented the program, with Scripture reading by Mrs. Katheleen Slaughter, after which the group sang "He Lives."

The ones taking part on the program were as follows: Mrs. Ann Garner, Mrs. Lois Bryan, Mrs. Ruby Flemming, and Mrs. Dorothy Riggs. The group then prayed the Lord's Prayer.

The minutes were read and approved by Mrs. Ethel Bush, after which the roll was called. The new business for discussion was to start a project by sending $5 each month to the Christian Service Fund and still support the Alice Lupton Fund.

The hostess, Mrs. Jean Rowe, served delicious refreshments after the meeting adjourned.

Deep Run, N. C. The Woman's Auxiliary of the Gray Branch Free Will Baptist Church met recently at the church with nine members and one visitor present.

The meeting was opened by Mrs. Laura Boyette, president, who read the Scripture and a poem.

An informative program, "Music, A Universal Language," was introduced by Mrs. Nora Smith. Those taking part on the program were Mrs. Boyette, Mrs. Clarissa Merritt, Mrs. Mildred Cauley, and Mrs. Pearl Smith.

After the business discussion a nominating committee brought forth a slate of officers who were elected for the coming year. They were as follows: president, Mrs. J. E. Smith; vice-president, Mrs. Randolph Deaver; secretary, Mrs. Franklin Tyndall; treasurer, Mrs. Ben Hines; program chairman, Mrs. Milton Cauley; orphanage chairman, Mrs. Carolyn Tyndall; personal service chairman, Mrs. Dorothy Humphrey; study course chairman, Mrs. Laura Boyette; YFA chairman, Clarissa Merritt and Nora Smith; AFC chairman, Ruth Hines, Mildred Cauley; assistant, Pearl Smith.

A social hour followed with Mrs. Mildred Cauley as hostess.

Saratoga, N. C.—The Saratoga Free Will Baptist YFA met Thursday night at the home of Brenda Baker. Nancy Amerson, who presided over the meeting, greeted the group and extended a special welcome to Jerry Webb and Norman Holten.

Bettye Mae Webb presented a program entitled "What Will the New Ye Bring?"

During the business session the mi utes were read and the roll was calle by the secretary, Brenda Baker. Th treasurer's report was presented by Elle Welton. Other various reports were al presented.

The sponsor, Mrs. Bobby Bazen, a nounced that the installation servic would be on fourth Sunday night at th church. The January meeting will b held at the parsonage, with Ellen Welto as hostess.

Everyone enjoyed delicious refres ments after the meeting.

Mount Olive, N. C.—The AFC Snow Hill Original Free Will Bapti Church met Friday in the annex of th church.

The meeting was called to order by th president, Darrell Grubbs. The Scri ture, 2 Kings 22:1-10, was read by se eral of the 16 members present.

A very interesting program entitle "Youth in the Bible," was presente It pertained to the three Hebrew ch dren, the little maid from Israel, an Josiah the king.

The following officers were elected f the coming year: president, Gloria Fa Wallace; vice-president, Robert Walle secretary, Faye Waller; treasurer, Lucil Herring; program chairman, Dwight Wa ler; song leader, Donna Hudson; reporte Darrell Grubbs.

The meeting was closed with pray by Mrs. Betty Overton.

Belhaven, N. C.—The YFA of Shilo Free Will Baptist Church held i Christmas meeting at the home of Fa and Naomi Foreman on Thursday, D cember 20. Among those present we twenty members, nine former membe and guests.

After everyone had assembled, th group visited several homes of shut-i in the community and sang Christm carols. They also presented a fruit ba ket to each home they visited.

After returning to the Foreman hom they were served refreshments and the they exchanged Christmas gifts.

Kinston, N. C.—Circle No. 2 of th Woman's Auxiliary of the First Fr Will Baptist Church held its month meeting on December 18 at the hon of Mrs. Dorothy Turnage.

Mrs. Mamie Rouse had charge of th devotions. The program theme was "Th Birthday of a King." Then devotio were presented in candlelight, making

Christian Education



Items from Colleges
Sunday Schools
Vacation Bible Schools



College Registration to Be Held January 22

Registration for the spring semester at Mount Olive College will be held Tuesday, January 22, Dr. Roy C. O'Donnell, dean, has announced. Both new and transferring students may enter at this time. Interested students should contact the college for catalogue and admission forms.

The college also revealed that it has available funds in student loans for worthy students who need financial assistance. "We invite any capable student who sincerely wants an education to investigate the opportunities available at Mount Olive College," President W. Burkette Raper declared. "No qualified student need be denied a college education for financial reasons."

Offerings for the second semester will be adequate for the general needs of freshmen and sophomores, and will include 42 courses in nine departments.

BUSINESS EDUCATION: Shorthand, Typewriting, Accounting, Office Procedures, Filing, and Office Machines.

ENGLISH: Composition, English Literature, American Literature, and Public Speaking.

SOCIAL STUDIES: Western Civilization, American History, and American Government.

MATHEMATICS: Fundamentals of Algebra, Intermediate Algebra, College Algebra, Plane Trigonometry, and Analytical Geometry and Calculus.

MODERN LANGUAGES: Elementary French, French Literature, Intermediate French, Elementary Spanish, and Intermediate Spanish.

MUSIC: Chorus, Piano, Voice, Music Appreciation, Survey of Opera, and Church Music.

NATURAL SCIENCES: Botany, Zoology, and Chemistry.

PHYSICAL EDUCATION: Golf, Softball, Volleyball, and Health and Hygiene.

RELIGION: Old Testament, New Testament, and Hebrew Prophets.

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very impressive. Mrs. Rouse read the Scripture, while alternating verses of the song "Angels from the Realms of Glory" were sung softly by Mrs. Vivian Suggs. Mrs. Chris Gallop read a poem entitled "The First Christmas." In keeping with the sacred theme, Mrs. Jeanette Barrett told a story, "Christmas Is Made of So Many Things."

At the close of the program, each member was asked to pray a sentence prayer.

The roll was called and the minutes were read. The group then had a short business discussion.

Gifts were brought by the members to be given to a Christmas opportunity already selected.

Refreshments were then served and enjoyed by all.

In the Beginning God

Mrs. Katie Sawyer Jackson

How wonderful that we are here to greet the new year, 1963! The new year brings many new days and twelve new months, each with four new weeks; and I want us to remember that there is no better way to begin than to remember God as each of these new days, weeks, and months arrive. Begin each day with Him. He is the only source from which we can draw strength for the duties that may be ours during the day.

The promises God made to Asher in Deuteronomy 33:25, ". . . as thy days, so shall thy strength be," and in Deuteronomy 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms: . . ." are ours also. There are three wonderful promises for us in these two verses. If we are weak, we can look to Him for strength. If we stumble and fall, underneath are the everlasting arms. If we are perplexed and confused and need wisdom, we should heed James 1:5.

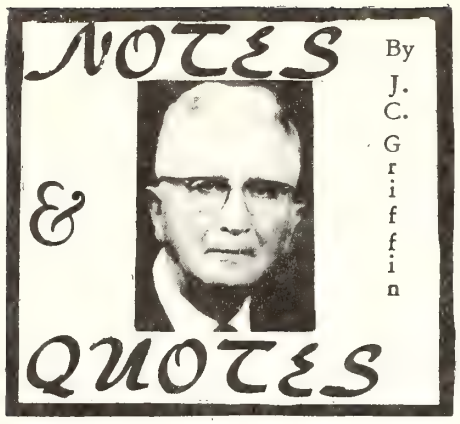
During 1963 let us put God in every beginning. Do we honor God in our conversation? A friend recently told me of witnessing for Him in her work. Do we? Paul tells us that we are not our own because we are bought with a price. That price is the precious blood of Jesus. Since we know Him as our Saviour, we should witness for Him by our lives. We should be careful what we say and how we live, remembering that our lives speak for us.

When I was a student in college, I attended a church and really enjoyed the sermons until I learned that the preacher was untrue to his wife. After that, his life spoke so loud that I couldn't hear what he said. Many of us sought another church in which to worship. In the beginning God . . . if we keep Him all the way in all our works, we can be as David says in that beautiful twenty-third psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Jesus gave the Great Commission in Matthew 28:19, 20, in which is the promise, ". . . lo, I am with you alway, . . ." Are we fulfilling that commission? First, Jesus commands us to *go*. When duty calls, do we go or do we say, "I am too busy. Send John or Mary. I'll go next time"? The next command is to *teach*. Maybe we try to avoid that; but we can't, for by our lives we teach, perhaps not for Christ but against Him. I pray that we will teach for Jesus. Someone is being influenced by our lives. Parents, be careful, for your boy and girl are following in your steps.

"Last night it snowed a heap,
On the level two feet deep;
Daylight time or just before
When I started out to do my chores,
My kid Gus yelled, 'Me go too.'
I said, 'Snow too deep for you.'
Right quick he answered back,
'I can step in Daddy's track.'
Then his mother pats his head;
'Good boy, Gus,' was all she said.
But I know she thinks heap more.
Better walk straight like a crack,
When little boys step in Daddy's track."

Take time to study God's Word; don't just read it as a daily paper, but study and meditate upon it. Heed David's example in Psalm 119:11, "Thy word have I hid in mine heart, that I might not sin against thee." It is a great protector, a comfort and spiritual food. Try it in earnest. It works.



HIGHLIGHTS OF THE FIFTH EASTERN UNION

Saturday, December 29, the Fifth Eastern Union Meeting of the Original Free Will Baptists met with White Hill church, Beaufort County, North Carolina. Considering the unfavorable weather conditions and other hindrances, the representation was very good. Thirty-one churches and twelve ministers answered the roll call. The spirit of fellowship was extra good; even though it was very cold and lunch was served picnic style on the church grounds, people rejoiced in the fellowship, ate, and shivered. But the greatest rejoicing was on the inside of the sanctuary where the Spirit of the Lord was showered when we received good reports from the field, as they did from our Free Will Baptist Press, Children's Home, Mount Olive Junior College, and Cragmont Assembly, Inc.

Reports from each of these God-given institutions caused rejoicing; but along with these good reports, we learned that we have great responsibilities and great opportunities and that if we meet the responsibilities and opportunities it is going to take a lot of prayer and giving back to God that which He has so richly blessed us with.

Speakers for the day were the Revs. C. B. Hansley, Graham Lane, Earl Glenn, N. B. Barrow, and Henry Armstrong. All these speakers were charged with optimism, and their messages were illuminating. The message from our Children's Home at Middlesex stating the success that had been made during the past year was something to rejoice over. The message from Mount Olive Junior College was sufficient to make everyone who loves Christian education to rejoice. The news about our Free Will Baptist Press at Ayden was good. The literature published at Ayden is as good as the best, and much lower in price than some others.

Debt Free

We have just received a letter from the Rev. M. L. Johnson, superintendent of our Children's Home, saying, "The Children's Home is debt free." This is good news indeed. Years ago, nearly every summer the home got in the red, and we were in debt all the time. But thanks be to our heavenly Father for His guidance, we were able to build and enlarge to the extent that we have a home to be proud of and to work for and to pray that it will be a blessing to boys and girls who look to us for help.

Wanted by Others

Our college at Mount Olive has made such success and grown to the extent that it is wanted by others.

I live in Bridgeton, just across the Neuse River from the city of New Bern; and I find that there is a strong desire being manifested, not only by some Free Will Baptists, but also by people of other denominations and the general public, to have the college in New Bern. But we want to adhere to the word that Dr. W. B. Raper, president of Mount Olive Junior College, said in his address to the Fifth Eastern Union Meeting on December 29, 1962, as follows: "Let us not run ahead of God, but let's work and pray for the leadership of our Lord, and I am sure that the best will come to pass." Continuing, Dr. Raper said in part, "What we want is the best college that can be had for our youth. They deserve the best, and we want them to have the best that can be obtained." Dr. Raper also thanked the churches of the Fifth Eastern Union for the generous support since the opening of the college, and told of the success that the men and women who have graduated from the college are making in their different professions and vocations.

So as the writer of "Notes and Quotes," I join Dr. Raper in saying, "Let us not run ahead of God, but work and pray and give of our money."

Working Together

The apostle Paul says that ". . . we are labourers together with God: . . ." (1 Corinthians 3:9).

I was noticing a little ant one day as it was trying to pull along a small bug. He must have concluded that the task was too large; so he left his bug and went to his house. When he came back, there were other ants with him. They all joined in pulling the same way; and it was not long before the meat was safe down in the ant house, because of the fact that they labored together. The writer of Proverbs wrote saying, "Go to the ant, thou sluggard; consider her ways, and be wise" (Proverbs 6:6).

Ants pull together and lay up their food in the summer for the winter. But the ant is wiser than some of the human beings that God has permitted to live on the earth and enjoy the blessings under the sun, with the promise of enjoying that which is above the sun provided that we will act wisely. May we note again that the ants pull together. They lay in store in the summer for the winter months. We are taught to lay up treasures in heaven and our treasures will be safe. No thief can dispossess us of that which is laid up; it is not corrupted by moths or any other enemy.

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SPIRITUAL TEMPERANCE

Albert Schweitzer, working in the African jungle, surrounded by darkness, disease, and death, wrote: "I work with unbroken concentration, but without hurry. However much I am at the mercy of the world, I never let myself get lost by brooding over its misery. I hold firmly to the thought that each of us can do a little to bring some portion of that misery to an end."

That is the spirit of a Christian; Jesus spread a new atmosphere by His very presence. When He spoke, people gained new courage and hope and strength. He did not allow Himself to sink to the level of His environment, but rather He lifted it up to His level. It is ever the task of Christians to be thermostats—controlling the temperature of their lives; not thermometers, registering it—to change and set the atmosphere of their environment, not merely to record it.—*Selected.*

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THE VISIT

One day I rang a doorbell
In a casual sort of way,
'Twas not a formal visit
And there wasn't much to say.

I don't remember what I said—
It matters not, I guess—
I found a heart in hunger,
A soul in deep distress.

He said I came from heaven,
And I often wondered why;
He said I came to see him
When no other help was nigh.

It meant so little to me
To knock at a stranger's door—
But it meant Heaven to him,
And God's peace forevermore.

—*Author Unknown.*



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is the sin not unto death as found in "All unrighteousness is sin: and there is a sin not unto death" (1 John 5:17).—*J. M. Gray, Illinois.*

Answer: It is not that sin beyond which there is no return. Some think the sin from which one may not return is the rejection of Christ until finally one has passed from this stage of action into the life beyond this world's activities; and this may be, or in part, that which the Holy Spirit has in mind as He causes John to pen these solemn words.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31, 32). I get the idea from these verses that those Pharisees even though hardhearted and blasphemous against Christ, may be forgiven by repenting of their sin.

Those whom Jesus addressed in Matthew 12 were unsaved, hardhearted Jews who had access to God's Word all their lives. The Bible carries this teaching further in the following words: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:26-31). 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6).

I repeat that I think these and those in Matthew 12:31, 32 are among those who have sinned unto death.

Now that I have attempted to make clear what the sin unto death is, I will try to say what the sin not unto death is.

I would say then that it may be any sin which we might mention that is not set forth in the Bible as being a sin or the sin from which no forgiveness may be found. Some of those are found in "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). I think all the sins mentioned in "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8), may be repented of, if a person heeds the Word and accepts its invitation before it is too late.

The sin unto death is the sin, whatever it may be, from which there is no forgiveness. The sin not unto death is any sin for which there is forgiveness, provided that the person repents of it in time.

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To have what you want is riches
To be able to do without is power.

WE NEED MORE LOVE

Mrs. Margaret McGowan
Vanceboro, North Carolina

As we enter the new year of 1963, let us examine our hearts and see how we stand with God on the matter of love. As we read God's Word, does it reveal anything in our lives that should not be there; or does it point out to us some things we should do as Christians? I think that as we read prayerfully, we will find that we need to love more than we have in the past. If we love as we should, we would see more things accomplished for the cause of Christ. He tells us in His Word to love our enemies and to do good to those who despitefully use us. He also tells us to love our brothers as ourselves. How many of us do that? If we can do anything to harm or destroy our brother's testimony for the Lord, in many cases we do it.

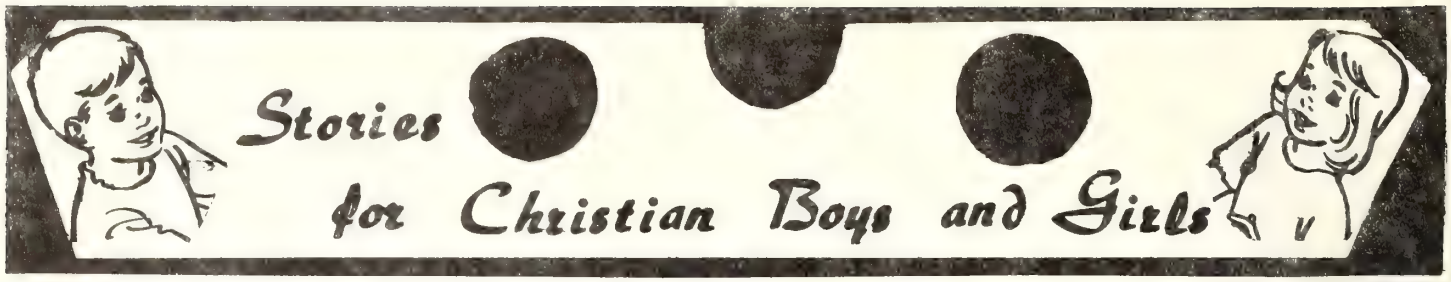
We know that God is love and that He first loved us; therefore, we ought to love Him and our brother. That is one way we can know we are saved—by the love we have for the brethren. If we are what God would have us to be, we can forgive and love right on. We might not see alike or agree on everything, but we can love as He told us to love. We should love so much that we would like to help everyone that we can to know our Saviour. If we see or hear about one of our brothers in the Lord falling or making a mistake, we should not talk about him; but we should pray for him and ask God to strengthen him.

What we need in our churches today is more praying and less criticizing.

As we look in God's Word this year, let us take it for our guide; and where it says to be doers of the Word, let us ask for grace to stand what might come our way and pray for one another. We know that without love it is impossible to please God. We read in 1 Corinthians 13 that even though we can do great things, if we do not have the love of God in our hearts it profits us nothing. Therefore, let us ask God for that love that we may share it with one another and be a blessing to one another while we have time and opportunity in this life.

•

So often we pray for rain and don't take along an umbrella.—*Bob Pierce.*



THE PROOF

Irma Hegel

AS HE ENTERED the schoolyard, Hans Yoder saw Jack Clifton and Webb Ames watching him. The two boys were whispering together, and giggling, too. Hans flushed to the roots of his straw-colored hair. His new chums were laughing at him! He knew it, and his anger mounted because he guessed the reason.

One week ago, his father had come to the school. Hans was proud of his square-shouldered father who had worked so hard to bring his family from bomb-wrecked Berlin to America. Only his father still did not look like the American men. He wore the ill-fitting suit of Europe. His hair was too long, and when he spoke he became all mixed up, talking both in German and English together.

Of course, Miss Thompson had not laughed at his father. She had listened to him politely. But the girls and boys had all been in the room, and they had burst out laughing, stopping as quickly because Miss Thompson had turned and frowned at them.

Hans was miserable. Why had his father come to school to tell the teacher of his gladness that his son was making good grades? No other fathers had come. Hans could not tell his father that he had shamed him before his school chums. Yet it was true. He had. And now Hans no longer felt friendly toward the other girls and boys. They were his enemies. He would go his way and pay no attention to them, not ever.

Walking quietly past his chums and answering their hails with a stiff nod, Hans inched to the entrance door to wait until the bell rang. He scowled fiercely, and the girls, except Maryly Grennon, drew away from him. Maryly was different. From the other side of the schoolyard she saw him and began waving her hand.

"Hans," she called. "I want to ask you something." Then she started running toward him.

Hans kept his eyes on the ground, not even raising them when she was at his side.

"What do you want?" he demanded gruffly.

"I was wondering if you could come to my house after school. I asked your mother on my way. Your mother said it would be all right."

"I will not come," Hans said stubbornly.

"Why not?" Maryly persisted.

"I won't. That's all."

"Are you going to stay angry at all of us just because some sillies laughed when they shouldn't have?"

"Go away," said Hans.

"You're not anything like you used to be," Maryly answered, and her voice sounded hurt. "I don't think you even love God any more."

Hans looked at the 12-year-old girl, his clear blue eyes flashing angrily. "I do love God! In our house we pray to Him every day. We are not heathens."

"But if you really loved God," Maryly argued, "wouldn't you love us?"

The bell rang then and the boys and girls trooped indoors to their classes.

Maryly's accusation kept sticking in Han's mind. Maryly sounded a lot like his mother, he thought. His mother was always saying, "The way you love others is your proof of showing God you love Him." How could he, Hans wondered, love these people who had laughed at his father? Because they had laughed at his father, they must be laughing at him, too.

Hans tried to tell himself that he did not care what the others did. But he did care. He wanted to be part of the crowd again, to laugh at the same things they did, to share their fun. All through the afternoon's lessons, he thought of Maryly and her invitation. Maybe he had been rude to Maryly, quite as rude as the boys and girls had been to his father.

When 3:30 came, Miss Thompson dismissed the class. The boys and girls formed in a line and trooped out to the schoolyard, where they began darting off in all directions.

Hans walked slowly over to Maryly.

"I will come to your house," he said. "If—if you still want me to come—"

Maryly smiled and stretched out a small hand.

"Oh, Hans, I'm glad you've changed your mind. Come along. I have a surprise for you."

Hans hesitated. Were they going to play a trick on him? For one dreadful moment, Hans felt his mouth go dry and his heart beat in a tumultuous manner. Then he stubbornly thrust out his chin and walked bravely alongside his 12-year-old companion.

On the corner they met Jack Clifton, Webb Ames, and Rose Larson. The boys grinned shyly at Hans. They seemed friendly now, and Webb asked:

"Hans, do you know what Maryly's planning?"

Hans shook his blond head.

"I have not the least idea," he declared, feeling suddenly relieved and cheerful again because the boys were as much in the dark as he was.

"Well, I'll tell you, now that we're all together," Maryly began. "It's about my cousin, Deborah. She's home from Germany for keeps. She will start school with us on Monday, and she's afraid her English will sound funny—"

"You cannot have a German cousin," Hans interrupted, accusingly. "You are not German!"

Maryly laughed. "And neither is Deborah. It's just that her father has been over there with the Army for the last four years. He was so busy with military affairs he didn't see much of Debbie. Debbie's mother died five years ago, and the housekeeper who took care of my cousin spoke nothing but German."

"An American who has forgotten English!" Hans exclaimed wonderingly.

"That is a new one," Jack said, adding: "I guess folks would start laughing at us over there if we started talking their language."

More eagerly now the boys and girls hurried in the direction of Maryly's red brick house.

A pretty girl of 11 with short dark hair and wide-part brown eyes let them in. This was Debbie, and Maryly introduced her cousin to her friends. When she came to Hans, Maryly explained:

"This is the boy I was telling you about, Debbie. He didn't know a word

of English when he came to our school. But he worked harder than any of us to learn. He was so cheerful about it, too."

"Not this last week I wasn't," Hans protested. "I was a—a wet blanket."

Deborah frowned. "Wet blanket?" she repeated wonderingly.

The others all laughed.

"You see," Jack cried. "Hans knows our American slang already. 'Wet blanket means being gloomy."

Debbie began laughing with them. "Really, he seems to know my language almost better than I do!" she said.

Just then Maryly's mother called them, and they all scampered into the dining room for ice cream, pop, and cake.

When refreshments were over, they started playing games. They had a paper-bag relay in which the girls ran against the boys, each blowing up a paper bag, popping it, and tagging the next in line. Then there was the game of pyramids, in which each of them had to build a pyramid of toothpicks atop an empty pop bottle.

When five o'clock came and everyone began leaving, Hans said to Maryly, "Thanks for inviting me. Thanks much."

"Thanks for coming," the girl replied cheerfully. "You helped Debbie. She won't feel so anxious about school now. She'll have you."

Hans' face brightened. He felt warm and good inside. "Deborah will have all of us," he said. "We are friends."—*Christian Trails.*

PRAYER THOUGHT

Much of the difficulty in prayer would disappear if the Christian realized the simple truth that "prayer is dying to self and becoming alive to God." Self dies slowly. When God begins to tear out self-love, then and only then is the Christian aware of the depth of it. Self-confidence is gone; thoughts and words take their leave; the heart is cold. God has withdrawn his hand and the feeling of desolation is complete. The temptation to give up the journey is never greater. But this is darkness before the dawn. In withdrawing his presence the full realization comes that without him the Christian can do nothing. To walk through the slough of spiritual despondency and be willing to turn the empty heart to God in a childlike "movement of love" is to make a great discovery — *God is.* No words are necessary. The roots of self-love have been cut but it takes eternal vigilance to keep them from sprouting again!—*Selected.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist.*

A Tribute to the Reverend Thomas Bonnie Mellette

On Wednesday evening, October 31, 1962, God, in His wise planning and design, saw fit to call the Rev. Thomas Bonnie Mellette of Blakely, Georgia, to his eternal reward and heavenly home. The last illness of the Rev. Mr. Mellette lasted about six weeks from the time he first suffered an attack from a blocked heart as he was about to conclude his Sunday morning message in the pulpit at Hickory Grove Free Will Baptist Church of Bascom, Florida.

The Rev. Mr. Mellette was born on April 25, 1892, at Turbeville, South Carolina, the son of the late Robert M. and Rebecca Vassar Mellette. He was educated in the public schools of his native Clarendon County, attended Eureka College at Ayden, North Carolina, and was graduated from the University of South Carolina.

Although Mr. Mellette was liscensed and ordained to preach in the South Carolina Conference of Original Free Will Baptists, he moved early in life to south Georgia, where he spent most of his ministerial life. He pastored several churches in Georgia, Florida, and Alabama, and did quite a bit of evangelistic work in his denomination. He labored well and contributed much to the Midway Association of Georgia, and served for many years as director of the Georgia State Youth Camp for Free Will Baptists. At the time of his death, he was pastoring the Zion church of Blakely, Georgia, where he also held his church membership, and the Hickory Grove church of Bascom, Florida. He also had farming interests; and he was an educator, having taught in public schools, served as public school administrator, and served as county superintendent of education; he also established and maintained for many years the Zion Bible Institute at Blakely so that young people of his denomination might have an opportunity to train themselves for God's service, and many of his former students are now working in God's vineyard.

Mr. Mellette was married to the former Doris Still; and God blessed this union with two lovely daughters, Bonnie Duane and Rebecca Ann Mellette. He was a devoted father and husband, and he was happiest when he and his family were all engaged in worship and in serving Christ.

Funeral services were held at 3 o'clock on Friday afternoon, November 2, in the Zion church of Blakely. Officiating ministers were the Rev. Dan Pelt, the Rev. Paul Irvin, the Rev. J. B. Lovering, and the Rev. Thomas M. Mellette, a nephew. Fellow ministers provided music for the services, and nephews served as the pallbearers. The body was laid to rest in the Zion cemetery beneath a beautiful array of floral offerings from friends, family, and his present and former congregations.

Those who knew Mr. Mellette can truthfully say of him that he served God well and faithfully, and that the loss of His family and friends, though it be temporary, is heaven's gain.

Prepared by the Rev. Thomas M. Mellette, P. O. Box 25, Santee, South Carolina.

MRS. NELLIE GURGANUS DEANS

On November 16, 1962, God in His infinite wisdom, deemed it necessary to call home Mrs. Nellie Gurganus Deans, 73, wife of William Deans of Wilson County. Mrs. Deans was a faithful member of the Marsh Swamp Original Free Will Baptist Church of Wilson County for many years. She attended faithfully until the time of her illness five years ago. Since then she has suffered intensely, yet, never complaining. She was a blessing to all who visited her during this illness as she showed much courage in life, patience in suffering, and faith in God. We feel that our loss here is God's gain.

Surviving are her husband, one son, one daughter, and several grandchildren.

Funeral services were conducted at Marsh Swamp Free Will Baptist Church by her pastor and the Rev. M. L. Johnson.

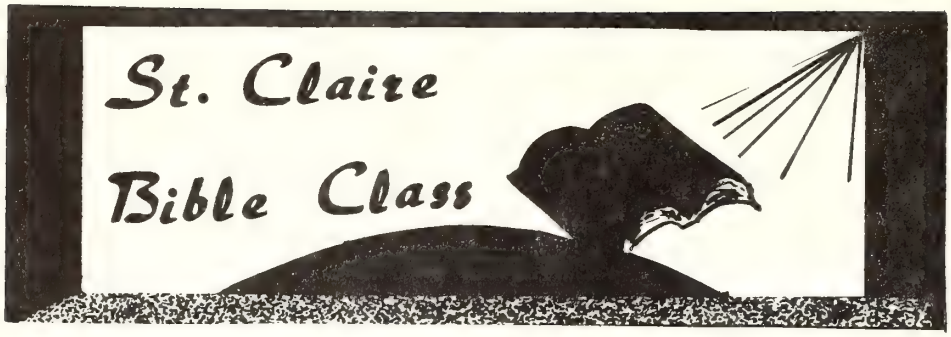
Respectfully submitted,
Melvin K. Everington, Pastor

MR. ABLE RANCE MANNING

It was on November 20, 1962, that death came to one of the esteemed members of Mt. Zion Free Will Baptist Church in Nash County, North Carolina. At the time of his home going, he was 83 years old.

Brother Rance Manning had been a lifelong resident of Nash County, and he was the oldest member of Mt. Zion

(continued on page fifteen)



Why Jesus Taught in Parables

(Lesson for January 27, 1963)

Lesson: Mark 4:10-20, 33, 34

Golden Text: Mark 4:23

I. INTRODUCTION

Last Sunday's lesson showed that Jesus encountered opposition from the very outset of His public ministry. Of course, there were those who were against Him from the time of His birth; but the opposition was heightened during the time of His public ministry.

The lesson today shows the sharpening division between Jesus and His enemies. He spoke in parables to the crowds; but when He was alone with His disciples, He explained things more thoroughly.

The enemies of Jesus were always ready to grasp anything they could use as an accusation against Him. Moreover, He was always aware of their purpose and intents; and as a result, He always kept them wondering what His next statement or move would be. He was more than equal to the situation; and He always had an answer to any question His enemies asked, although it might not have been what they expected to hear.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

In preparing this lesson, the teacher should study the background Scripture.

1. Jesus withdrew to the sea (Mark 3:7-12).

2. The twelve chosen (Mark 3:13-19).

3. The unpardonable sin (Mark 3:20-30).

4. The mother and brethren of Jesus (Mark 3:31-35).

5. The parable of the sower (Mark 4:1-25).

6. The parable of the growing grain (Mark 4:26-29).

7. The parable of the mustard seed (Mark 4:30-34).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables" (vv. 10, 11). Jesus had just told them a parable which they did not understand, and they waited until they were alone with Him before telling Him they did not understand. There were more people involved than just the disciples on this occasion, but they must have been close associates of Jesus because He talked about those who did not understand as being outside. These people were inside.

There were several questions about this passage which are hard to answer. One of them is, If they were able to understand the mysteries of the kingdom as Jesus said they could, why did He have to explain the parable to them?

"That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (v. 12). "Mark characteristically gives the words of Isaiah 6:9, but not as a quotation, and perhaps in a less accurate form, and omits the addition in Matthew, 'Blessed are your ears . . .' The form in this instance, at first sight, suggests he thought that our Lord's purpose was to produce the blindness and deafness of which he speaks. The real meaning of the words is, however, plain. This was to be the result of the wilful blindness of those who rejected him; and the acceptance of a foreseen result was, in Hebrew thought, expressed as the working out of an intention."—*C. J. Ellicot.*

"And he said unto them, Know ye not this parable? and how then will ye know all parables?" (v. 13). Jesus reprimands the disciples for their slowness of learning. If they cannot grasp the meaning of this parable, how will they understand the other parables? The question is more appropriately addressed to us than to the disciples when this parable was first spoken.

"The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts" (vv. 14, 15). Apparently, the seed (or word) that was sown in these people took root because Mark says *in their hearts.* But for some reason which we are not given, Satan was able to take it away from them.

"And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended" (vv. 16, 17). Bishop Gerald Kennedy says, "These are the people who fall away because of persecution. These are the ones who flocked to hear Jesus but went away when the going was hard. After one of those wholesale desertions he turned to his disciples with that haunting question: 'Will you also go away?' At the crucifixion, the deserted included some of his most trusted followers. When opposition rises it soon separates the men from the boys, and the Church needs that separation from time to time. It is better to have it happen and get it over with than to count on dependable supporters and not discover their undependability until the crisis.

"The churches all include members in whom the seed fell on rocky soil. They are often likeable and charming. They say nice things about the preacher and speak encouraging words at the board meeting. They make good honorary chairmen and they show off to good advantage in a showcase. But they will not be present when a criticism of powerful forces in the community must be made. They will not stand by their principles if such a stand will make someone angry. They make poor soldiers of the Cross at any time for they see themselves as genial clients rather than as soldiers.—*Advanced Quarterly.*

2. The disciples did not understand the parable of the sower. This parable was the first one that Jesus uttered, and it is recorded in the first three Gospels. "And when he was alone, they that were about him with the twelve asked of him the parable" (v. 10). It was quite common for the disciples to come to Him privately. They did it on several occasions when they did not understand the truths He was teaching. Jesus then explained the reason for using the parables. May we note:

1. To the disciples was given the mys-

teries of God. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables" (v. 11). He said that the difference in method was the difference in men and their relationship with Him. To His disciples He could tell secrets and make known mysteries. To those without, he could not tell the mystery or reveal the secret.

2. He adopted the parabolic method because there were those around Him who had eyes, but they could not see; and ears, but they could not hear. "That seing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (v. 12). His hearers without had closed their eyes to the truth. The parables were not uttered to blind them further, but to make them take a second look so that those who had ears might hear.

The disciples were slow to learn. This is not to say that they did not learn, but they were slow to understand the teachings; hence, they came to inquire of Jesus. "And he said unto them, Know ye not this parable? and how then will ye know all parables" (v. 13). If they couldn't understand this parable, they could not understand others which Jesus would use pertaining to the kingdom of heaven.—*The Bible Student.*

3. "And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (vv. 18, 19).

Here is yet another type of people. This type of soil could very easily be made receptive to the Word. It possesses those things that are needful for the propagation of the Word, but evil seed had already been planted and allowed to gain a foothold. In order for the Word of God to prosper in the hearts of men, it is necessary that these things that are of the world be removed; for we can be assured that if we allow them to remain they will exercise their evil influence in such a manner as to make it impossible for the Word of God to bear fruit.

"And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred" (v. 20).

If there were only the types of people mentioned in the preceding verses, the outlook for the establishment and the perfection of the kingdom of God would be very bleak; but we can be thankful that there is yet another type. There are those who hear the Word, receive it, and then produce fruit. It is to these that the Lord Jesus has entrusted the propagation of His gospel, which is the power of God unto salvation to every one who will believe.

When the seed from the Word is sown upon such ground as this, an increase is guaranteed; and we can rest in full assurance that the kingdom of God will become a reality.—*Senior Class Quarterly.*

OBITUARIES

(Continued from Page 13)

church at the time of his death. His funeral was held in the church by his pastor, the Rev. R. N. Hinnant, and interment was in the Spring Hope cemetery.

Surviving Mr. Manning are eight children, four boys and four girls. Each one of the children is faithful to the church, which bespeaks the faithfulness of a loving father. Also surviving are thirty-one grandchildren and nineteen great-grandchildren. He was a man of sterling character and loved by all who knew him. May God richly bless his family.

MR. JOSEPH CARL BROCK, SR.

On Friday, October 12, 1962, the death angel visited a home in the Marlboro community one mile south of Farmville and called to His reward a very dear friend, Mr. J. C. Brock, Sr. He was stricken with a heart attack soon after he went to work.

He was born on July 23, 1896, the son of Neatum and Elizabeth Brock. He was 66 years old. He joined Marlboro church when he was just a young man. He was a deacon and served as chairman for many years. Friends and loved ones feel deeply the vacancy left by his passing. He was a member of the Farmville Lodge No. 517 F. and A. M., a veteran of World War I and a member of the American Legion.

Mr. Brock was a devoted husband, father, and grandfather. He was married to Miss Hattie Wainright in 1919 and lived in the same community all his married life. He was retired after 40 years in the mercantile business.

His funeral was conducted by the Rev. L. B. Manning, assisted by the Rev. W. L. Poythress.

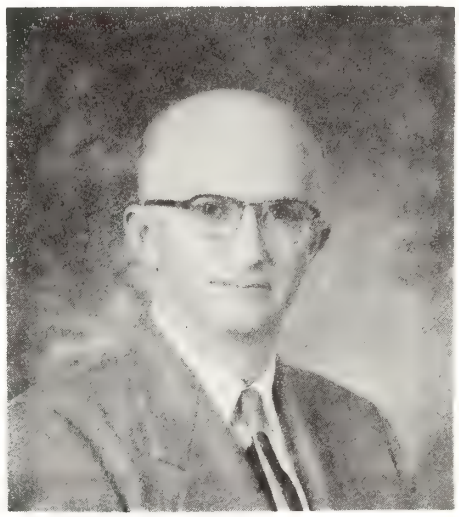
He leaves to mourn his death, a wife, two daughters, four sons, eleven grandchildren, one sister, and two brothers.

A precious one from us is gone:
His victory has been won.
It's hard for us to say farewell
We'll simply say, "God's will be done."

Written by a friend,
Mrs. J. Robert Parker

KENNETH VIVIAN SHUTES

Born July 5, 1905, near Kynesville, Florida, Kenneth Vivian Shutes (commonly known as K. V.) received his early



schooling at Kynesville. After his call to the ministry, he received special training at Eureka College, Ayden, North Carolina.

Mr. Shutes served in many capacities in the Free Will Baptist denomination. He was instrumental in organizing the present Georgia Free Will Baptist State Association and served as moderator for several years. He kept the educational fires burning in the denomination by organizing Zion Bible School and soliciting funds to pay the Rev. T. B. Mellette, who went home October 31, 1962. As a pastor, evangelist, and organizer of churches, he won many souls to the Lord. Many young men were called to preach under his ministry. He loved the Lord, and he proved it by serving so unselfishly in the church he believed in.

At the time of his death on December 18, 1962, he was pastoring at Fayette, Alabama.

Sent in by his brother, S. T. Shutes.

●

Next to the might of the Spirit of God, the silent beauty of a holy life is the most powerful influence in the world.

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PRESENTING A NEW YEAR CHALLENGE

Bettie Tinkham
Ahoskie, North Carolina

As the year 1962 drew to a close, I was reminded of the words of Pilate after he had written the inscription over the head of Jesus that He was King of the Jews. The priest went to Pilate and asked him to change the inscription to read, "He said, I am King of the Jews." But Pilate said, "What I have written I have written."

Isn't this true of each of us? Whatever we have done wrong is done. The good left undone is undone still, and only the forgiveness of God can erase the wrong. The good that we might have done cannot possibly be done now in 1962. Probably some opportunities are gone never to return.

The year 1963 has been ushered in, and no one knows just what it holds in store for us. It may be a mixture of many things: love, happiness, disappointment, sorrow, or even tragedy itself; and only the grace of God can give us courage to face it and strength to endure. I challenge each of us to face it courageously, accept whatever it may bring, and trust God, come what may.

In 1963 may we earnestly say with the apostle Paul: ". . . this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 4:13, 14).

There were many things in the old year I'm sure that we as individuals could not understand, but may we put the past behind us and live for the future. May we profit in this year by the mistakes of the past, soar to greater heights, and plunge to deeper depths for God.

Sometimes we are commanded by God to stand still long enough to see where we are and the condition we find ourselves in. Then, when we cry to God for help, He bids us to move forward. Let us launch out on the promises of God. It remains to be seen what can be accomplished for God when we forget about prestige and humble ourselves before Him, rid our hearts of all jealousy and hate and center them upon God and His kingdom, and yield ourselves unselfishly to God to be used wherever and whenever He needs us. Let us find the place that we can best fill and do it to the best of our ability and for God's glory.

What do you plan to do this year? God forbid that anyone should have a holier-than-thou attitude or a determination to rule or ruin. Anyone with such an attitude usually ruins, and sooner or later self is ruined if we refuse to be shown where we are wrong. Anyone can be wrong, but it takes a big person to admit it. If we have been too proud to admit it, may we ask God to break down our stubborn pride.

Let us take an inventory of our hearts as we stand at the beginning of the new year, and see where we stand and what we stand for. If we have been wrong, let us acknowledge that we have, ask forgiveness, and bury our differences in the depths of God's love; let us forget the past with all its failures and be determined to press onward and upward, regardless of the cost, until God calls us home.

I challenge you to face the new year with a new determination to work together in the spirit of brotherly love and to accomplish more for the Master. Face it with courage; to do less will grieve the heart of God.

•

I AM AFRAID

by Leonard E. Price

Everyone has said this at one time or another. We fear many things. Some fear the past, others the present, and most fear the future.

The unregenerate heart fears past sins which haunt him: Fear that someone will discover the skeletons in the closet, or the secret sins of the past that have injured theirs and others' lives. Some fears developed in the past are for our good. The child who has been burned while touching a hot stove will never forget the fear of what another touch would mean. We need to have a fear of ever doing again our past sins.

Some dread each new day: Faced with poverty, starvation, oppression, drudgery, skepticism, or just the sheer boredom of prosperity, giving them a life ending up in meaninglessness. Karl Marx feared the present. His indolence nearly brought starvation to his family. His whole life seemed to sour on him, and this attitude came out in his sordid writings. No wonder he claims in his *Communist Manifesto*, "They (the Communists) openly declare that their aims can only be achieved by the violent overthrow of the whole contemporary social order."

Most people fear the future. The unknown always has an awesomeness to it. Especially in our day, with the threat of nuclear war as a real possibility. With a jittery economy, many fear the possibilities of a depression. Many fear what Communist aggression holds for the future. If only more could say with the song writer, "I know not what the future holds, but I know who holds my future."

Many today fear failure. We have a success-geared society. Many have starving egos, hungering to be somebody. Hitler, embittered with total failure, organized the Nazi party, murdered millions of Jews, and spread misery and suffering through most of the world.

Solomon said, "The fear of God is the beginning of wisdom." And again, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." Fear God, and you need fear little else. Cast your cares upon Him, and let Him relieve you of your anxiety.—*The Free Methodist.*

A Smile

"I'm sorry, madam," said the attendant at the movie, "but you can't take that dog into the theater."

"How absurd," protested the woman. "What harm can pictures do a little dog like this?"

the Free Will Baptist

Ayden, North Carolina, Wednesday, January 23, 1963



Pictured above is Saint Mary's Free Will Baptist **Church**, New Bern, North Carolina, where the first of three convocations was held in observance of the fiftieth year of the North Carolina State Convention. One of the first full-time churches in the denomination, St. Mary's is one of the largest and most beautiful among Free Will Baptists. The church recently joined the every family subscription plan of "The Free Will Baptist." (See pages three and six inside.)

Editorial

THE IMPORTANCE OF TIME

A manufacturer was about to establish an agency in London. In his employ were two young men whom he regarded highly. He desired to advance both of them to the coveted position of managing the new plant; but since that was impossible, he had to choose only one of them. He watched the men closely for some time as he tried to decide which he should send to represent his interests in the English capital. One of the young men was an industrious plodder, and he was always on time to the minute. The other fellow was much more brilliant, who did his work well and easily. He made friends readily, and he was universally popular; but he had serious defects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping appointments promptly.

Time went on, and the day was approaching for the appointment to be made. Still undecided about which one to choose for the position, the employer invited both the young men to dine with him on a certain evening at exactly 7 o'clock. The plodder presented himself to his host as the clock was striking, and the two immediately sat down to dinner. Five minutes later the other guest appeared, with a laughing apology for being late, which, he said, was entirely the fault of his watch. On the following day the appointment, with a large increase in salary, was given to the one who had learned the business value of promptness.

Time is important, not only in the business world, but in all walks of life.

Of course, the majority of people, particularly when they are required to punch a clock or report for work at a specific time, are on schedule. Only a few drag around. On the other hand, when the requirements are not as demanding, there is not the same promptness on the part of many.

As one passes into the realm of the church, he finds a worse situation than is found in the business world. In the first place, too many people take the church and its program lightly. Furthermore, many who do go to the services arrive late. Worse than that, many church leaders, including some pastors, begin the services several minutes later than scheduled.

The church is the most important institution in the world, and all its activities should be carried on with this fact in mind. When the scheduled time arrives, the service should begin promptly; and from that moment on, everything should be carried out as planned. If this is done, the service will be concluded on time.

The pastor who begins and closes the services on time is respected and admired. Furthermore, he teaches his people a good lesson: promptness; and because they know when they can expect to get out of service, his people know how to make further plans.

The preacher who disregards time makes a bad mistake. In the first place, he gives the impression that he thinks he is important; however, he may be the only person who thinks that he is. In the second place, he wastes the time of every person present; and when totaled, it takes only a few minutes to waste a whole week of important time for someone.

Another place where gross error is committed is in the execution of a program involving several people, such as union meetings, conferences, conventions, and other special services. The program is usually prepared in advance, and each person is allotted a specific amount of time. If the program is prepared under the direction of the Holy Spirit, the speakers and their time are His choosing. Therefore, when one fails to stay within his allotted time, he grieves the Holy Spirit, in addition to giving the impression that he is important enough to steal another's time.

Time was important to the Lord Jesus Christ. Throughout His life He kept busy doing the Father's will. From the manger to the Cross not a moment of His time was lost. To let His followers know just how important time was with Him, He said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work" (John 9:4). Again He said, ". . . My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

Time is the most important thing a person has. To use it wisely is to do what he should, but to waste his own time or that of another is to commit a gross sin.

Volume 78 Number 3

January 23, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

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Convocation Message

Rev. E. C. Morris

(Editor's note: The Rev. E. C. Morris, pastor of Bethany Free Will Baptist Church, Winterville, North Carolina, was one of the featured speakers at the Convocation at St. Mary's Free Will Baptist Church, New Bern, North Carolina, January 16, 1963. His message is printed here for the benefit of Free Will Baptists everywhere who could not be present for the occasion.)

AS WE OBSERVE this half century of the State Convention of Original Free Will Baptists of North Carolina, we are by no means thinking of this observance as the celebration of the fiftieth anniversary of the Original Free Will Baptists. We think it well to consider other things relative to the history of Free Will Baptists. It seems very doubtful that we have any documentary evidence as to just when the name Free Will Baptist was officially given to this denomination. After all, it was not the name that brought the denomination into existence; rather, it was the denomination that finally accepted the name by which our enemies called us. It is true that the name Original Free Will Baptists means much to the group bearing it today. The precious heritage we have today was not obtained by sheer accident or by chance. In ages past there were those who stood for something; and they bore the torch above the heads of those surrounding that the hope which has given encouragement to all—the teachings of a redeeming grace which was freely offered to all—might not fail and plunge them into darkness and despair. This heritage which is now rejoicing our souls has not been preserved with ease and carelessness. These renowned men of the past preserved the priceless blessings through much suffering and bloodshed.

It is not our purpose to wind our way back through the trackless centuries by means of authentic records and establish an apostolic succession; none but bigots would attempt such, but a bloody trail may be followed back to the apostles by finding groups in every age from the time of the apostles that have stood for the same things Free Will Baptists stand for today. Such doctrines as the deity of Jesus Christ, the trinity of the Godhead, redemption by grace through personal faith in the Saviour, immersion baptism as a symbol, and the general atonement are just a few that have stood the test down through the ages by one group or another and have weathered the storms of ecclesiastical biogtry and falsehood.

It is said that when the Saxons invaded the British Isles, they found believers there who dipped their subjects in water, which was called baptism. It is not definite what name they bore among themselves, but these Saxons called them Baptists. Many of these believers crossed the English channel to the mainland to escape persecution by these savage-like Saxons. Later, in the fifteen hundreds, one by the name of John Smith embraced baptistic views and proclaimed Arminian's views on the general atonement, and many think of him as the father of the General Baptists. It was early seen in the modern church movement that two theological views were held among the Baptists, with the General view preceding the Particular view by thirty or more years. As these Baptists came to America in the days of colonialism, these views were among them here.

We think of Paul Palmer as being the minister to whom we trace our beginning; but there are records, though faint, that reveal the General Baptists' being organized several decades before Palmer came to the eastern part of this state and, along with others, began to organize churches. But it seems that no names have been associated with those early activities.

May we consider some of these early events that led to the establishment of the Original Free Will Baptists. About all we know about Palmer is that he was one of the General Baptists who came from Wales with the Welsh colony and settled in Delaware. He was an evangelist with great ability and a passion for the cause. He, along with others, has been credited with establishing the church at what is now Shiloh in Camden County. The date of 1727 is commonly associated with the organization. The first sixteen churches established under this movement were of the General Baptists, but these early churchmen were not permitted to enjoy their way of life and worship very long.

In a few years, through proselyting wars, their numbers were made few. Those whose purpose it was to annihilate these believers referred to them in disdain as "freewillers." Eventually a few of those struggling for existence began to rally; and through their evangelistic zeal, they began to spread all over the eastern part of the state and, soon, even into South Carolina. Time will not permit the full story of their struggles and how at times, when things began to look rosy for them, more difficulties arose. At times it seems that they would be forced out of existence; but against odds they grew until in the latter part of the nineteenth century the one General Conference was divided for practical and convenient purposes. The Central, Eastern, and Western Conferences worked in harmony, and finally others joined in with them in another general body and a State Ministerial Conference.

The years from 1910 to 1812 were years of untold strife in certain areas; but finally thoughtful and consecrated men worked hand in hand in establishing the State Convention, which superseded all other state bodies in 1913. Here we leave the story for others to tell, as we think of the purpose of these convocations. We call it the Year of Jubilee. What does *jubilee* mean anyway? Referring to the Book of Leviticus, we find that Moses, through the authorship of God, included in his laws and customs for the Jewish nation a plan which called for one day in seven as a sabbath of rest and worship; then every seven years they proclaimed a sabbatical year, following this up for seven times; then came the year of jubilee. Since this was the fiftieth year, the year following the seventh

(continued on page sixteen)

OBEDIENT FEET

The Thrilling Story of Olympic Star Eric Liddell by Bob Pierce

THUMBING through my Bible recently, I came across some notes about Scotland's Eric Liddell—an Olympic track star of another generation.

Eric Liddell was famous for running the 100-meter race. But he was also a young man who was very forthright in his love and testimony for Jesus Christ.

Life has a way of backing even the noblest and finest people into corners where they must make decisions that are hard. This happened to Eric Liddell in 1924.

As a young man at the height of his physical powers, he had gone to Paris, France for the Olympic contests. He had worked for months sharpening his skill, strengthening his muscle, and developing his stamina for the 100-meter race. Newspapers carried great stories about what this young man could do.

But to Eric Liddell's great dismay, his race in the Olympics was scheduled for Sunday—the Lord's Day. Eric came from the kind of deeply devout church which had taught him that Sunday was to be kept as a special day of worship for the Lord. Eric felt that for a Christian to participate in any athletic event on Sunday was to dishonor the name of Christ.

However you may look at it, I think you can understand the struggle within the heart of this young man. He wrestled with his conscience. Finally, in spite of the many months of difficult preparation . . . in spite of the expectations of sports writers and spectators, Eric Liddell made his decision not to run. He simply told the Olympic officials: "I'm sorry, I cannot run on Sunday. I would not honor God if I should run on the Lord's Day."

Eric Liddell was called a fool. He was criticized by those who had praised him. But he took his stand, and sought comfort of the Lord in prayer.

Later that week the officials needed a runner for the 400-meter race. Someone had dropped out, and there was a hole in the ranks. This kind of race was entirely different from the one for which Eric had trained. It was four times as far . . . took a different kind of stamina . . . a different kind of wind . . . a different kind of preparation.

But when Eric heard that a runner was needed, he offered to take part in the race. So they put him in.

The day came. The crowds gathered. The runners lined up and when the gun cracked they leaped into the grueling race.

Eric pounded down the track with the rest, but he was rudely bumped off the track. When he scrambled to his feet and continued running he was 20 yards behind. Summoning all his strength, he passed the other runners and won, setting a world record of 47.6 seconds for the 400-meter race!

Eric Liddell later sail for China as a missionary for his Lord. There, in 1945, he died in a war camp. He had been faithful in a small decision and God had made him a hero. He had been obedient to God's call to service and God gave him the honor of dying for His name.

Would you have been as faithful in such a small decision? That is where we must start if we would ever know the joy of full obedience as we "press toward the mark for the prize of the high calling of God in Christ Jesus . . . ."—*World Vision Magazine.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolution of Respect

MRS. ANN HOLLAND JOHNSON

Whereas our heavenly Father in His divine wisdom has seen fit to call from our midst unto Himself the spirit of our dear sister and friend, Ann Johnson, we the members of Holly Springs Free Will Baptist Church, Kenly, North Carolina, desire to express in this resolution our sympathy to those who feel most keenly our common loss and to pay tribute to the memory of our faithful sister and God's servant.

Sister Johnson passed to her reward on December 24, 1962, having served as a faithful member of our church for a number of years. Surviving are her husband, S. M. Johnson; three daughters, Mrs. Raymond Driver, Mrs. Carl Pittman, and Mrs. George Bell; two sons, Theorus Johnson and Thaddeus Johnson; two sisters, Mrs. Celia Raines and Mrs. Bettie Hinnant; and twelve grandchildren.

We shall miss her, but we feel that her mission here has been courageously fulfilled.

Committee
Nellie Atkinson
Marvin Atkinson

THE MAIL BOX

CHANGE OF ADDRESS

"Will you please publish in *The Free Will Baptist* that I have moved my mobile home from Mount Olive, North Carolina, to Pleasant Hill Free Will Baptist Church near Pikeville, North Carolina. My new address is Route 2, Box 200-A, Pikeville, North Carolina."—*Rev. Jack Mayo.*

EXPRESSION OF APPRECIATION

"I would like to take this means of expressing my appreciation to the Rev. E. C. Morris for every act of kindness while serving as pastor of Marietta church, Lyons, Georgia, or any other time. We could always count on Brother Morris when we needed help. By being privileged to know him, my life has been made richer in the Lord. May God richly bless him and his good companion always."—*Mrs. Jewell V. Lewis, Lyons, Georgia.*

NOTE OF THANKS

"Will you through *The Free Will Baptist* extend to my friends my heartfelt thanks for the many cards and letters and love offerings; also I wish to thank the Board of Superannuation for their Christmas gift to me. I was also happy to have Mrs. Howard Gaskins, leader of the youth group of Sts. Delight Free Will Baptist Church, and the youth group to come by and sing Christmas carols for me. The group ranged in ages from 8 to 12, and I thought it was wonderful as each of these said sentence prayers. I also want to thank the woman's auxiliaries for remembering me. I request the prayers of all Christian people. Pray for me and my wife."—*The Rev. B. F. Ringgold, Route 5, Box 97, New Bern, North Carolina.*

EXPRESSION OF THANKS

"I would like to thank every one for the gifts and cards that I received at Christmas. May God bless each one of you and your auxiliaries."—*Mrs. Julia Jenkins, Sneads Ferry, North Carolina.*

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THINK OF THE BEE

"Remember that a red clover blossom contains less than one-eighth of a grain of sugar; that 7,000 grains are required to make a pound of honey; that a bee, flittering here and there for sweetness, must visit 56,000 clover heads for a pound of honey; and that there are about sixty clover tubes in each clover head. When a bee performs that operation sixty times on 56,000 clover heads, or 3,360,000 times, it secures sweetness enough for only one pound of honey! When you get tired of trying, trying, trying, just stop and think for a while about the busy little bee."—*Copied.*

Christ's Unique Deity

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." (Luke 1: 32).

A Sermon preached by the late Rev. Dr. Dinsdale T. Young

THAT IS A VOICE from heaven, a message brought down by the angel Gabriel. He was sent by God to the little town of Nazareth. I think the modern church makes a mistake in not thinking more about the angels than it does: there is a world of comfort for us in the teaching of the Bible about the angels. What power they have, even in the matter of language! The great angel Gabriel came down with words that the humble maiden, blessed among women, could understand. Let us give our attention to part of them.

The Greatness of Jesus

First of all, the angel bids us think of the greatness of Jesus. "He shall be great." What a wonderful word! There is a sense in which this word is unfulfilled. The Bible is full of prophecies which are at present only partially fulfilled: and this is one of them. Some of you may say "But it is fulfilled on a glorious scale." Yes, but nothing to what it will be: "He shall be great." That had been said shortly before of John the Baptist. Yes, but the greatness is relative. What a difference between the greatness of John, and the greatness of Jesus! Jesus Himself said that there had not arisen a greater among the sons of men than John the Baptist. But the angel says here: "He shall be great." And this word in regard to Christ, opens up to us expanses that are infinite, and splendors that none of us can imagine. All greatness compared with His is less than nothing, and the first one to have said that would have been John the Baptist himself.

What is the primary meaning of this word: "He shall be great"? Does it not include spiritual greatness? Oh, how great Jesus is! When He was here upon earth He was despised by the great majority of people, and you might say that He is despised by the great majority of people still. In a sense that is true. But where is a reputation to compare with His? Is not His Name known as no other name is known? He "made Himself of no reputation" said Paul in a wonderful expression. But what a reputation He has! One thinks of that wonderful word in the Song of Solomon: "Thy name is an ointment poured forth." The breezes carry its fragrance. And is He not great intellectually? I dislike the word *intellectual* as applied to Christ: but think a moment of His mental greatness. It has been a wonderful blessing to me to think of it. He is marvellous in intellect. Paul says: "We have the mind of Christ." It is a wonderful thing to have that mind, and yet it never could be fully revealed. You know, that was the mystery to those who were antagonistic to Him when He was here upon earth: "Whence hath this man this knowledge, seeing that he has never been to school?" it puzzled them, and no wonder. And when they entered into debate with Him, how they were worsted! Do you remember once when a problem was put before them by him, they said: "If we say this, he will say . . .: and if we say that, he will say . . ." They knew full well His power of repartee; and they would not venture an answer. I do not know whether we have ever done justice to the way in which the intellect of Christ surprised those who came into contact with Him. They could not account for it. What a task they set themselves to try to explain Him!

And if we wonder at His intellect, what shall we say of His Deity? Think of that man divine, the only man in all history who ever dared to say: "Which of you convicteth Me of sin?" For a mere man to say that would be the most arrogant blasphemy. But the One who said that has never been convicted of sin. There has been only one perfect being in the world of whom God could say: "In him I am well pleased." Thank God, there has, indeed, been one. How great He was in character! Jesus Christ was the incarnation of a perfect character.

The Divine Redeemer

"He shall be great." He is great in every way, but specially is He great as Saviour. "Behold, thou shalt bring forth a son, and shalt call his name Jesus" said the angel Gabriel to Mary, "for he shall save his people from their sins." Jesus, the divine Redeemer. Oh, what a Saviour He is! He saves people of all ages. I emphasize that because I share a good deal of the fear that C. H. Spurgeon used to experience in his closing years. He thought that there was rather too much talk about young people being the only ones likely to be saved, and he used to protest about the tendency to limit the Holy One by making out that young people were the only hopeful people in regard to salvation. Christ can save people of any age: we need not despair of anyone. No one is too young, and no one is too old to be saved. Think of that.

I would like to ask myself, and you, one or two questions. Is He great to us? And are we helping to make Him great? What are you doing to help others to see something of His greatness? Let us all help make Christ great in the eyes of others. "He shall be great." This is a voice from heaven about the greatness of Jesus.

"The Son of the Highest"

Now we come to the second part of our text: "He shall be called the Son of the Highest," or "The Son of the Most High." You say: "Are we Christians not all sons and daughters of the Most High?" Not in that sense. Notice what it says: "He shall be called the Son of the Highest." Did He not speak of Himself as the only begotten Son? We cannot penetrate the mystery of that, though we can appreciate its uniqueness. Beware of that drift in theology which would reduce Jesus to our level. Christ is the Son of the Highest. I believe in the Trinitarian sense that He is the Son of the Highest. In a mysterious, unfathomable sense, He is the only begotten Son of God. If once you impair that unique Sonship, what do you do? I

(continued on page sixteen)

news & notes of Denominational Interest

N. C. Children's Home Report for December, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for December, 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the Home for inspection or checking for any particular receipt.

General Fund	
Albemarle Conference	$ 277.96
Blue Ridge Association	28.54
Cape Fear Conference	184.23
Central Conference	1,652.36
Eastern Conference	1,439.53
French Broad Association	29.00
Pee Dee Association	125.02
Piedmont Conference	25.00
Western Conference	478.22
Miscellaneous	2,211.13
Central Conference Building Fund	
Central Conference	3.00
College Student Fund	45.00
Woodard Memorial Student Loan Fund	
Western Conference	5.00
	$6,503.99

Watch Night Service At Hallwood Church

On December 31, 1962, the Hallwood Free Will Baptist Church of Maysville, California, held a watch night service, which lasted from 7 p. m. to midnight.

Everyone sang songs and had a good time in the Lord. The Rev. Carl Morgan brought a short message and then asked Mr. T. C. Wood to lead the testimony service. Following the testimonies, an opportunity was given for everyone to make a resolution for the coming year, after which everyone was dismissed for refreshments.

The group engaged in a season of prayer as the old year passed and the new year began.

On the first Sunday of the new year the Lord blessed the church, and they broke their Sunday school attendance record.

The Rev. Carl Morgan has just been called as pastor of the church.

Youth Rally Meets At Yuba City Church

The Sacramento Valley Youth Rally met at the Yuba City Free Will Baptist Church, Yuba City, California, Saturday, January 5, 1963.

The meeting was opened by Mr. William Brown, youth sponsor. Mr. Glenn Walker led the congregational singing.

The pulpit committee selected the Rev. Frank Fowler from the Macedonian Free Will Baptist Church, Roseville, California, to preach at the 11:00 o'clock worship service; and after the special music, he brought a very inspirational message that proved a real blessing. When the invitation was given, eighteen young people decided for Christ.

During the afternoon, singing groups from several different churches rendered special music.

The next youth rally will be at the Macedonian Free Will Baptist Church, Roseville, California, April 6. The theme for the occasion will be "Roundup Time." All churches in the area are asked to prepare programs if possible. There will be a pot-luck lunch.

A cordial invitation is extended to everyone in the Sacramento Valley to attend the next rally.

Trumpet Begins Convocation At St. Mary's Church

With the blast of a trumpet the first convocation in celebration of the Year of Jubilee, the fiftieth anniversary of the State Convention of Free Will Baptists of North Carolina, was begun at St. Mary's Free Will Baptist Church of New Bern. Six hundred eight Free Will Baptists attended this joyful occasion last Wednesday night.

Featured on the program were the St. Mary's choir and trio; the mayor of New Bern, who welcomed the people to the city; the pastor, the Rev. Earl Glenn, who directed the service; the Rev. C. L. Patrick, president of the State Convention, who responded to the welcome; Mrs. Ruth Taylor and Miss Ruth Cotton Clark, who played the organ and piano; the Rev. J. C. Griffin, who told some of the highlights of the past; and the Rev. E. C. Morris, who brought the message (see page 3).

Climaxing the service was a pageant, "The Challenge of the Cross," presented by six young girls from St. Mary's church. Miss Karen Hancock played the part of Evangel, who called disciples to bear the cross of Christ.

The next convocation will be held at Smithfield, North Carolina, sometime in March.

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THE BIBLE LIVES!

Generation follows generation—yet it lives.
Nations rise and fall—yet it lives.
Kings, dictators, presidents come and go—yet it lives.
Hated, despised, cursed—yet it lives.
Doubted, suspected, criticized—yet it lives.
Condemned by atheists—yet it lives.
Scoffed at by scorners—yet it lives.
Misconstrued and misstated—yet it lives.
Its inspiration denied—yet it lives.

Yet it lives—as a lamp to our feet.
Yet it lives—as a light to our path.
Yet it lives—as the gate to Heaven.
Yet it lives—as a standard for childhood.
Yet it lives—as a guide for youth.
Yet it lives—as an inspiration for the matured.
Yet it lives—as a comfort for the aged.
Yet it lives—as food for the hungry.
Yet it lives—as water for the thirsty.
Yet it lives—as rest for the weary.
Yet it lives—as light for the unbeliever.
Yet it lives—as salvation for the sinner.
Yet it lives—as grace for the Christian.

To know it is to love it.
To love it is to accept it.
To accept it means life eternal.

—*Selected.*

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". . . The Lord is risen indeed, and hath appeared . . ." (Luke 24:34).

NOTICE

The Examining Board of the Eastern Conference will meet at the First Free Will Baptist Church, Kinston, North Carolina, Monday, January 28, at 10:00 a. m.



The Church Worldwide



Appointment Announced

Pasadena, Calif. (EP)—Dr. Charles E. Fuller, famed broadcaster of radio's "Old Fashioned Revival Hour" and director of the Gospel Broadcasting Association, has announced the appointment of the Rev. Ross S. Rhoads as radio field evangelist-at-large.

Under the auspices of the Gospel Broadcasting Association, Mr. Rhoads will continue his evangelistic ministry throughout America and periodically will share in the preaching ministry of the Old Fashioned Revival Hour broadcast.

A graduate of Wheaton College and Fuller Theological Seminary, Mr. Rhoads also attended The King's College and Philadelphia School of the Bible.

"Platform coordinator" for Mr. Rhoads' campaign will be Steve Musto, baritone soloist. Mr. Musto formerly was featured soloist in the coast-to-coast radio and television presentation of "Youth on the March."

Church Membership Lags

Detroit (EP)—According to a report released by the Detroit Council of Churches, church membership in Michigan is trailing far behind the state's population growth.

A study conducted by the council's department of strategy and planning revealed church membership increased by only 3.6 percent between 1950 and 1960.

In the same period, however, Michigan's population rose by 22.8 percent.

The study revealed that less than half of the state's 7,800,000 persons—45.9 percent—were members of some religious body in 1960.

The Church—Bulwark

Philadelphia, Pa. (EP)—Charges that America's pulpits are riddled with Communists and Communist sympathizers draw a stinging denial from FBI Director J. Edgar Hoover, in the January 5th issue of *The Sunday School Times*, published here.

Writing by special request of the *Times*, Mr. Hoover states (in an article entitled, "The Church—Bulwark Against Communism") the "overwhelming majority of the clergy of this nation have emphatically refuted the clever attempts by the Communists to influence them."

"The churches of our land have indeed served as a mighty bulwark against this atheistic ideology."

"Of course," he said, "Americans should not become complacent toward efforts of Communists to penetrate religious groups."

"But," he firmly emphasized, "in our active concern over this threat we must be most careful to refrain from making unfounded allegations against those whose ideas and attitudes may differ from ours. Unfair accusations and wild charges only serve to divide and to weaken our entire society in the fight against Communism."

Billy Graham Pavilion

Minneapolis, Minn. (EP)—Agreement to construct a "Billy Graham Pavillion" on a site provided by the New York World's Fair Corporation in Flushing Meadow Park was disclosed today by George M. Wilson, executive vice president of The Billy Graham Evangelistic Association. The corporation has provided a site of approximately 25,000 square feet on New York Avenue near the main entrance of the World's Fair. The proposed pavilion will occupy most of the site and will provide about 20,000 square feet of floor space. It will house an air-conditioned theater-in-the-round, with seating capacity of about 600.

New Publisher

Washington, D. C. (EP)—Wilbur D. Benedict of Philadelphia has been appointed publisher of the fortnightly Protestant journal *Christianity Today*.

With Curtis Publishing Company for 34 years and subsequently associated with *Presbyterian Life*, Benedict is a member of the First Presbyterian Church, Ardmore, Pennsylvania, and has been a trustee of the church for 10 years. He holds the B. S. degree from Pennsylvania State University.

His appointment to the newly-created post by the 19-member *Christianity Today* board of directors is effective immediately. He has already assumed his new duties in the inter-denominational journal's Washington editorial and business office.

As publisher, Benedict will have general supervision over business, advertising, promotional, and circulation matters, and will coordinate efforts of the editorial and production departments.

Clergyman Named Director

Washington, D. C. (EP)—The Rev. William D. Moyers, 27, an ordained Southern Baptist minister, has been nominated by President Kennedy to be Deputy Director of the Peace Corps.

Appointment of Mr. Moyers by the President is subject to confirmation by the Senate. The $19,500-a-year post had been vacant since last June when Dr. Paul Geren, prominent Baptist layman, resigned the office to accept a State Department appointment.

Since 1961 Mr. Moyers has been Associate Director of Public Affairs for the Peace Corps. Before that he had served on the staff of Vice President Lyndon B. Johnson.

A native of Hugo, Okla., the 27-year-old clergyman has lived most of his life in Marshall, Texas. Active in news and radio and television work before his ordination, he is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Catholic Population Increases

London (EP)—The 1963 Catholic Directory published here shows that Roman Catholics in England and Wales numbered an estimated 3,726,500 in 1961, as compared with 3,650,000 in 1960.

The statistics showed that adult conversions to Catholicism decreased from 14,483 in 1960 to 14,174 in 1961. Baptisms of children up to seven years of age increased from 122,562 in 1960 to 129,469 in 1961.

The directory reported that the estimated Catholic population of the British Commonwealth is now 38,080,325.

Petitions Rejected

Alexandria, Va. (EP)—A federal court has rejected as "frivolous" petitions from Black Muslim adherents protesting that prison officials ignored their religious dietary laws in preparing meals at Lorton Reformatory.

The sect members, confined to the reformatory operated by the District of

(continued on page sixteen)

Woman's Auxiliary

Rocky Mount, N. C.—The Woman's Auxiliary of the First Original Free Will Baptist Church had its January meeting in the home of Mrs. C. A. Tripp with 19 members and 7 visitors present.

The program, "Beginning the Christ Way," was presented most beautifully by Mrs. Ruby Dunbar, after which a yearly report from each 1962 officer was given.

After the business session the group enjoyed a period of fellowship; and the hostess served cake, coffee, potato chips, and nuts.

Mrs. C. H. Denton dismissed the meeting with prayer. The February meeting will meet with Mrs. Ruby Dunbar, with Mrs. Ruth White as co-hostess.

Wilson, N. C.—The Woman's Auxiliary of Milbournie Free Will Baptist Church met at the church Tuesday night, January 8, at 7:30 p. m.

Mrs. Eunice Sullivan, president, presided over the meeting. A report was given on the Christmas baskets that were distributed at the Woodlawn Nursing Home. It was decided to consider presenting a play as a means of raising some money for the auxiliary.

The program was presented by the program chairman, Helen Finch, assisted by Nora Ann Williamson, Beaulah Finch, Icie Lamm, Lucy Bottoms, and Edna Lamm. The opening prayer was led by Lucy Bottoms, and the benediction by Dorothy Haynes.

Refreshments were served by the refreshment committee to seventeen members and one visitor.

LaGrange, N. C.—The Woman's Auxiliary of White Oak Grove Free Will Baptist Church held its January meeting at the home of Mrs. Grace Dawson on Tuesday night.

The meeting was called to order by the president, Mrs. Elizabeth Herring. Mrs. Cynthia Wood read the Scripture, Isaiah 30:17, 18. Mrs. Janet Brown led in prayer.

"Beginning the Christ Way" was the topic of the program. Those taking part in the program were Mrs. Rebecca Heath, Mrs. Marie Bartlett, Mrs. Rachel Dawson, Mrs. Janet Brown. The program was closed with sentence prayers.

The following officers were elected for the year: president, Mrs. Elizabeth Herring; vice-president, Mrs. Marie Bartlett; youth chairman, Mrs. Cynthia Wood; study course chairman, Mrs. Lucy Elmore; program-prayer chairman, Mrs. Alpha Lancaster; children's home chairman, Mrs. Ruth Herring; benevolence chairman, Mrs. Mary Coltrain; secretary, Mrs. Helen Wood; treasurer, Mrs. Grace Dawson.

After the business session, the benediction was pronounced by the president. Mrs. Dawson served refreshments to the 13 members and 2 visitors present.

Kenansville, N. C.—On Sunday night, January 6, Mrs. Rivers Winstead, sponsor of the AFC of Sarecta Free Will Baptist Church, conducted an impressive installation service when she installed the new AFC officers for 1963. As each officer was called to the rostrum, he was given his charge of duty; and each boy and girl accepted his responsibility in a most humble and Christlike manner.

The pastor, the Rev. M. E. Godwin, prayed the prayer of dedication, committing them to Christ for His service in 1963.

The following officers were installed at the service: president, Jimmy Dunn; vice-president, Gail Dunn; secretary, Joyce Jones; program chairman, Ronald Gene Dunn; assistant program chairman, Gloria Jones; mission chairmen, Maxine Brock and Peggy Brock; stewardship chairman, Robert Chappell.

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Free Will Baptist Church met January 9 at 7 p. m. in the fellowship hall of the church, with Mrs. Sherwood West, the new president, presiding.

After a song Mrs. West read the devotional reading. A duet, "Take Up Thy Cross," was sung. Mrs. Christine Godwin called the roll and read the minutes.

Mrs. Emma Rose introduced the program on the topic, "Beginning the Christ Way." Those taking part on the program were Mrs. Christine Godwin, Mrs. Joyce Bass, Miss Eva Jackson, and Mrs. Ella West. After the song, "Let Me Walk with Thee," Mrs. Pearl Tart prayed the benediction.

Twenty-one members were present.

Wilson, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met Tuesday night, January 8, in the church sanctuary.

The meeting was called to order by the president, Mrs. Roman Lucas. Mrs. Lucas read Scripture from Isaiah 30:17, 18, followed by prayer by Mrs. Kathaleen Pipkin. Mrs. Billy Deans, secretary, gave the roll call and read the minutes of an executive meeting held recently and of last month's meeting. Among other projects of this year, the auxiliary plans to adopt a four-year-old boy living at our Free Will Baptist Children's Home at Middlesex. Miss Faye Kelly gave the treasurer's report and also read the 1963 budget. Reports were given from each circle and youth group.

Mrs. L. P. Bissette, program-prayer chairman, urged that the members have more family altars in their homes in the following year. Mrs. Deans gave a musical reading of the hymn "Calling Thee." A trio composed of Mrs. Mozelle Price, Mrs. Wray Tomlinson, and Mrs. Kathaleen Pipkin sang a special number. The pastor and also author of the program for January, the Rev. Clarence Bowen, presented the program on the topic, "Beginning the Christ Way." The meeting closed with the group's singing "Work for the Night Is Coming."

Following the program everyone was invited to the fellowship hall. Mrs. Bowen was presented a corsage of white carnations. The table was overlaid with a red cloth centered with an arrangement of red carnations and white mums flanked by burning white tapers. Mrs. Roland Watson served punch; other refreshments were cheese straws, brownies, and nuts. Assisting in serving were Mrs. Esley Wheeler, Mrs. Deans, Mrs. Harold Dickerson, and Mrs. James Murray.

Approximately 45 members and two visitors enjoyed the meeting and fellowship.

Mount Olive, N. C.—The Woman's Auxiliary of the Mount Olive Free Will Baptist Church met Monday evening, January 7, in the home of Mrs. Rose Raper. Mrs. Betty Pelt, president, called the meeting to order, welcomed the visitors, and had an open prayer. She then

turned the meeting over to Mrs. Mary Lou O'Donnell, program chairman.

The program was opened with the group singing "His Way with Thee." Mrs. O'Donnell read Isaiah 30:18-21. Mrs. Hazel Anderson led the group in prayer. Mrs. O'Donnell introduced the program, "Beginning the Christ Way." Those taking part on the program were Mrs. Shirley Williams, Mrs. Anderson, Bertie Ann Hill, and Mrs. Betty Sue Moye. The program was closed with the group singing "O Master, Let Me Walk with Thee."

Mrs. Pelt then took charge of the business session. An offering was received, and the roll was called. The minutes were read, corrected, and approved. The treasurer gave her report, and the chairmen gave their reports at this time.

The committee responsible for selecting a Christmas opportunity for the auxiliary to sponsor gave a report on what was done.

World Day of Prayer was announced and the auxiliary was asked to be thinking about it.

The meeting was dismissed by Mrs. Ed Miles, and the hostess served delicious refreshments which were enjoyed by all.

Selma, N. C.—The Woman's Auxiliary of Black Jack Grove Free Will Baptist Church met Monday night, January 7, with Mrs. Annie Ruth Stafford. The meeting was called to order by the president. The group joined in singing "Take My Hand, Precious Lord." After a short business session the meeting was dismissed with prayer by Mrs. Christopher Hines.

The hostess served delicious refreshments.

Bryan, Texas—Mrs. Ernest Gregg is the newly installed president of the First Free Will Baptist Church Woman's Auxiliary.

Mrs. J. L. Vance installed the officers Sunday. A tea and fellowship followed the installation.

Other new officers who will serve with Mrs. Gregg are Mrs. A. J. Hearne, vice president; Mrs. E. M. Lewis, secretary-treasurer; Mrs. Ruby Utsey, reporter; Mrs. James Evans, study course chairman; Mrs. Harry Edge, program chairman; Mrs. Elizabeth Wykes, Mrs. Fay Tracey, and Mrs. Charles Sebesta, youth workers; and Mrs. Doris Thompson, personal service.

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Remember the Year of Jubilee of the N. C. State Convention.

Christian Education



Items from Colleges Sunday Schools Vacation Bible Schools



Courses to Be Offered Spring Semester

Dean Roy C. O'Donnell has called attention to courses for the spring semester at Mount Olive College that will be of interest to local citizens who might wish to enroll as special or part-time students.

Three new courses in the department of music will be Church Music, Survey of Opera, and Class Piano taught by Douglas Barnett, head of the department. The schedule for these courses will be arranged to suit the convenience of those who enroll. Private lessons will also be available in piano and voice.

Night classes will be held on Tuesdays and Thursdays for courses in English Composition, Western Civilization, and Hebrew Prophets.

Local citizens may enroll in any of these or other courses for college credit or non-credit. Registration for the spring semester will be held January 22.

Interested students are invited to contact Dr. O'Donnell by telephone, letter, or visit for additional information.

Registration for Night Classes in Business

Registration for night classes in business education for the spring semester at Mount Olive College will be held Wednesday, January 23, 7 p. m., Dean Roy C. O'Donnell announced today.

Courses will be offered in shorthand, typewriting, and bookkeeping on Monday and Wednesday evenings from 5:30 until 10:30 under the instruction of Mrs. Eddice R. King.

Additional information may be secured by contacting Dr. O'Donnell, dean of Mount Olive College.

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". . . repentance and remission of sins should be preached in his name among all nations . . ." (Luke 24:47).

Institute Courses Are Planned for Conference

The first series of extension courses through the Paul Palmer Institute of Mount Olive College has been planned for the North Carolina Central Conference area beginning February 19. In cooperation with the ordaining council of the Central Conference, two courses are being scheduled for the first term. The courses will be ten weeks in length.

Bible I, a study of the Pentateuch and Historical Books of the Old Testament will meet on Tuesday nights and "Free Will Baptist History and Theology" will be taught on Friday nights. Classes will be held in the education building of Reedy Branch church, Winterville, from 7:30-9:00 p. m. Students may enroll for one or both courses.

These extension courses are offered for the convenience of both ministers and laymen who cannot attend classes on the campus of Mount Olive College. Although no college credit will be given for courses offered in the institute, a certificate will be given to students who complete 16 courses of prescribed work.

Application forms and additional information may be secured by writing

Dr. Roy C. O'Donnell, Dean
Mount Olive College
Mount Olive, North Carolina

Palmer Institute of Mount Olive College

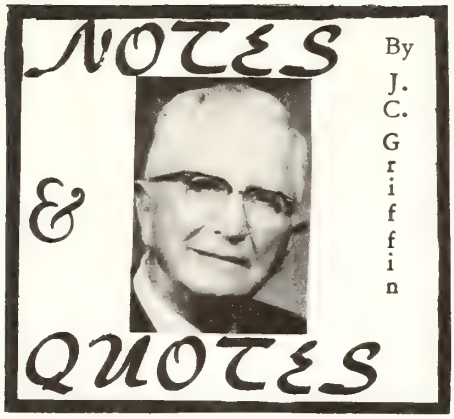
Please send me an application form and information on expenses for courses to be offered at Reedy Branch church beginning February 19.

Name _____

Address _____

City _____ State _____

Home church _____



SINCERE THANKS TO THE REV. THOMAS M. MELLETTE

My copy of *The Free Will Baptist*, issue of January 9, 1963, has just arrived; and I have read word for word the message by the Rev. Thomas M. Mellette, which was delivered at High Hill Free Will Baptist Church of Scranton, South Carolina, November 24, 1962. After reading this message, I said to my wife, "Thank God for Rev. Thomas M. Mellette, who is standing for the truth as taught in the Word of God and handed down from our fathers of the past." In this message I could see the manifestation of the spirit inherited from the father of this son in the late Rev. M. H. Mellette.

This message as given to the South Carolina Free Will Baptists should illuminate every Original Free Will Baptist, in North Carolina and the rest of the world, to stand for the *truth* and write for the truth and let the world know that we are standing for the "faith once delivered to the saints" as set forth in Jude 3—the same faith that was preached by Paul Palmer and the Parkers and others who followed after these great saints of God. I sincerely believe that if Brothers M. H. and T. B. Mellette were here today that they would be standing side by side with the Rev. Thomas M. Mellette. I also believe that if the Rev. G. C. Vause and the Olivers were here, they would stand for the cause as set forth by the Rev. Thomas M. Mellette; and I know that the last time that I was with the late Rev. Walter Jernigan that he was for the Original Free Will Baptists as we have known the denomination for more than 200 years. Again I say, "Thank God for Thomas M. Mellette." His article entitled "I Stand with Original Free Will Baptists" is worth several times the subscription price of the paper.

"Why Not Accept the Simple Truth?"

The article, "Why Not Accept the Simple Truth?" by the Rev. L. E. Ballard appeared in *The Free Will Baptist* of January 9. I thank the Lord for Brother Ballard's article. It is the simple truth. The Original Free Will Baptists, as you and I call the Free Will Baptists of North Carolina, the descendants of Paul Palmer and the Parkers, have never discarded congregational government. For emphasis and for the benefit of those who perhaps did not receive a copy of the "Baptist" of January 9, I will quote a part of his article: "Why do we not accept the simple truth? We have two state organizations claiming to be Original Free Will Baptists. So far as this writer (Ballard) personally knows, or is able to learn, the churches in both organizations are congregational in the sense that they profess to accept the principle that each local church is an independent body so far as its internal affairs are concerned. The churches are also connectional in that they have seen fit to unite in denominational groups, called associations and conferences; and these groups have set up organizations and adopted regulations to govern this relationship."

We are happy to know that such men as the Rev. L. E. Ballard is calling for the truth. This is the truth that we have contended for all the time—that we are congregational in our local church, but connectional in our associations and conferences and state conventions. So we say with Brother Ballard, "Why not accept the truth?" I further quote Brother Ballard, "The simple truth is that we do not have a 'congregational group' and a 'connectional group' of Free Will Baptist churches in North Carolina. All are both congregational and connectional." Again I thank Brother Ballard for his message. That we are both congregational and connectional is what this writer has contended for all the time. Again I say with Brother Ballard, "Why not accept the simple truth?" Yes, it was "other things," that had been raging since 1941, when the State Convention sent the late Rev. J. W. Alford and your servant to the National Association to endeavor to make some adjustments regarding publications. From the beginning, or right after the first few years, there has been the question of literature. The Free Will Baptist Press at Ayden has been opposed by some of the National leaders; in other words, it has been an issue. Some leading preachers have preferred to use literature published by independent printers, and some have preferred to use literature published by other denominational publishers. These are facts; so we say with Brother Ballard, "Why not accept the truth?"

The Breach Broadened

When North Carolina created Mount Olive College, a severe criticism began against the college and its president. It was a destructive criticism from some individuals who are still fighting the institution, and not only the college, but the Free Will Baptist Press; and some have gone so far as to boycott the Children's Home at Middlesex. So I say with Brother Ballard, "Why not accept the truth?"

I have been preaching 53 years, as I have said before; and I have never seen a Free Will Baptist church, nor a minister of the denomination, that has discarded congregational government. And I have never seen a church that was connectional in its internal affairs. We are congregational in our local church; but as Brother Ballard says, we are connectional in our union, or quarterly meetings, our conferences, and associations and conventions. Yes, "Why not accept the simple truth?"

We can have unions, associations, and conferences only as churches connect together and represent by delegates. We note that these new bodies claiming to be the Original Free Will Baptists are connecting themselves together and are writing constitutions and bylaws for governing their activities.

Good News

It was good news to learn that an organization known as the Layman's League of Free Will Baptist Men has been organized. Why not get this organization to march out to take the message to the whole world? It will be a great asset to the work of the denomination. Many good things have been started here in North Carolina for the Original Free Will Baptists. Why not start another?

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AFTER CHURCH

One man went away from a preaching service saying, "That was a fine sermon." Another said, "Pretty good choir." Another remarked, "The soprano flatted a little." A fourth said, "Service too long for this weather." Another said, "Too many preliminaries." One woman said, "The people in the choir whispered too much." Another said, "The minister's prayer was beautiful." One stranger said, "The sermon helped me. I will try to be a better man from now on."

What will you say to the first soul you meet in the other world? Better be getting a pleasant greeting ready.—*Christian Herald.*



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Why don't we see the signs following the preaching of the gospel such as: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 17, 28). This would bring about the conversion of many careless souls that are now filled with doubt as well as being a strengthening factor to the faith of weak Christians, would it not?—*Arnold Warren, Illinois.*

Answer: In the first place your question requires about three answers. There are several good commentators who think that the promises in Mark refer primarily, if not specifically, to the apostolic age, when it was necessary that such miracles should occur as a means of arresting the attention of the people who, at best, were unconcerned. Such acts would affirm the deity of Jesus and the authenticity of His gospel message. They also teach that as time elapsed such credentials on the part of those who preach or propagate the gospel message were not essential and now are not necessary. Furthermore, they teach that the fulfillment of prophecy and the growth and development of the church itself were sufficient; for in it they could see through the lives of individual Christians all the miracles necessary to confirm the truthfulness and effectiveness of the gospel, and that is sufficiently convincing to persuade any who might be persuaded to its acceptance.

They pointed out that a knowledge of the history of nations that embraced Christian principles in their national life should suffice were there no other signs available. Then they go further to point out the contrast to be observed as existing between Christians and heathen nations. These claims may be partly true and I am inclined to believe them at least in part correct; however, on the other hand I am persuaded that miracles may and do occur today. We hear of them occurring on foreign mission fields quite frequently, even the casting out of demons or evil spirits by Christian missionaries. Then why do we not hear of them occurring in America more frequently, contrary to that which is pointed out above as rather a common view. I believe that a lack of genuine faith on the part of us who preach is part of the reason why we hear so little of that kind of miracle occurring today.

I recall having been called upon to join other Christians at least three times to pray for those who were ill beyond hope, and in each case God performed a miracle and restored a loved one to the family and friends. We are told, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3) and "Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done" (Matthew 21:21).

When there was a need, God performed a miracle to prolong the life of Paul. "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god" (Acts 28:3-6).

The writer would like to say that we are living in the age of the blessed Holy Spirit which is a day of miracles, one in which Jesus is with us in the person of the Holy Spirit to exercise the power He has through His servants to the glory of God. He does this when and under all circumstances that we allow Him. If we obey Him in asking in faith for those things that we need to effectively preach the gospel of His saving grace, we are surely to get this for which we pray. There is no doubt in my mind but that we need signs much more often than we see them; but as a result of our unbelief, we fail to see as many miracles occur in this present day as are needed.

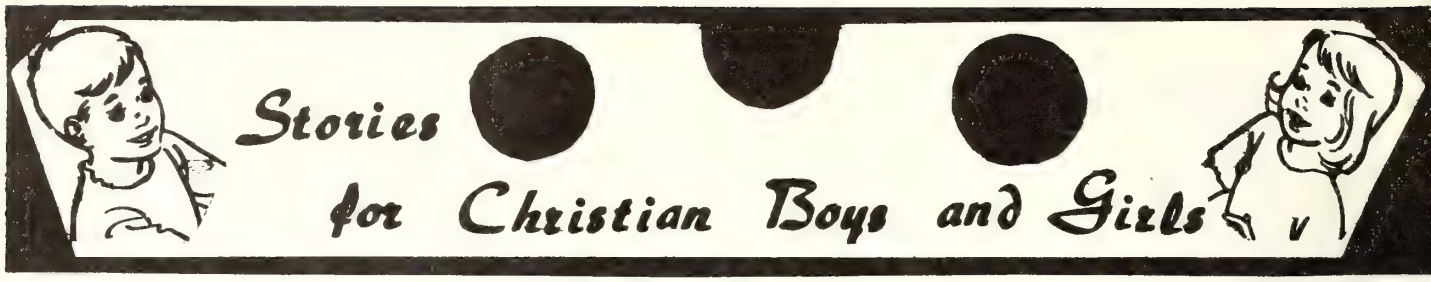
The correspondent is incorrect when he assumes that all the careless and unconcerned might be saved if such miracles were to accompany the preaching of the gospel, for neither was that true of Jesus' day on earth nor in the days of the early church when the apostles performed many miracles in conjunction with their preaching. The careless, the hardhearted, the hypocritical and critical Pharisees of Jesus' day passed out of this world unsaved. There will be such to go out of this life in our day unprepared by the preaching of the gospel, however faithful the preachers may be and however much faith we may exhibit in our preaching. Yet, as intimated above, we are admonished to preach the gospel in season and out of season and to exercise faith as we preach it. When we so do many will be saved; and if all Christians were to do this, we could see the tide of evil pushed back and the gospel prevail. To fail to believe this is a failure to believe the plain teaching of the Scripture on this subject.

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not" (Matthew 11:20) and "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). Not everyone responded in the days of Jesus even though they saw His miracles.

Christians of today are to be strengthened by reading and studying the Word of God, rather than just seeing miracles performed by other Christians. Jesus even rebuked His followers that always expected or required miracles.

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We never live so intensely as when we love strongly. We never realize ourselves so vividly as when we are in full glow of love for others.—*Rauschenbusch.*



WARM SONG

Esther L. Vogt

WILBUR LOCKE gazed out of the schoolhouse window. The snowflakes were beginning to pile up on the window sill. If the wind would rise any higher there'd be a blizzard.

He looked across the room at his sister Susan. She sat hunched over her slate, her tangled yellow curls falling softly over her drab, brown shoulders.

Miss Hattan peered anxiously out at the snow that was beginning to whip into stinging drifts.

"I think we'd better put our books aside now," she said, trying to keep her voice cheerful, but Wilbur could tell she was worried. "The snow is already blowing, and those of you who came on your own horses had better prepare to leave now. The rest will remain until your parents come after you."

Susan looked up and her glance caught Wilbur's. He knew what she was thinking. The long ride that lay ahead of them, over the prairies on Bonapart's mangy back. Especially since they'd gone to live with Old Peter, the grizzled, gruff old homesteader who'd taken them in after their parents had died.

Not that Old Peter was really mean to them. But he had very little patience with the two children, and was forever scolding and nagging at them. The road was nothing more than a dim trail, so Wilbur dreaded going home in more ways than one.

Miss Hattan was standing over him, her piles of black hair like a cloud over her head. "Better get moving, Wilbur. This storm could be a bad one."

Wilbur pushed his reader inside his desk. He got up quickly and hurried into his large brown coat. It had been his Pa's, but now he was needing it himself, even though it fit him like a giant's boot. He wound the old wool muffler around his fur cap, and paused.

The Bates boys were openly snickering at him, and Marty Shaw made faces behind his book. But Carl McLain wore that same kind smile he always wore. Ever since Carl had moved to Broken Bow, Wilbur had felt that life was more bearable. He didn't know why, but Carl made him feel important and happy.

"Carl gave me an orange once—the first real-true orange I ever ate! And that peppermint candy he gave us once!" Wilbur was remembering.

Carl could sing too. Wonderful, stirring hymns, he called them—that made a person feel warm and good inside. And that wasn't all. Carl could work his multiplication tables faster'n anybody. He even taught Wilbur how to catch on to the "eights" and "nines." Oh, Carl was a good friend, all right!

As Wilbur and Susan went to the shed to get "Boney," the wind howled around the corner with an icy force that sucked the breath from their throats.

"Hang on to me tight, Susan!" Wilbur said as he hoisted Susan up behind him. "We have a long ride ahead of us!"

Over the first hill and through the ravine and down the rutted trail on the old prairie road . . . Wilbur hated to think of it. He felt Susan's fingers tremble on his back from the cold. She was such a little thing!

"D-do you think we should've s-s-stayed at the s-s-school 'til Old Peter would c-c-come?" Susan's teeth were rattling like castinets.

Wilbur shrugged his big brown shoulders. "I don't think it'd matter a lot to Old Peter if we came home or not, Susan."

The trail grew fainter now, and they rode on silently. After a while they could hardly see the ruts any more. The snow was blinding, as it stung their faces. Wilbur's fingers grew numb and he could scarcely hold the reins. Better let them lie loose and trust Boney's instinct to lead them home.

He felt Susan's hands clutch his sides and her breath quiver against his back. If only she wouldn't let go and slide off the horse!

As if the thought made the fact come true, he felt Susan's grip slacken and she slumped to one side.

"Hold on, Susan!" he screamed, but the wind tore at his words and flung them into the snow.

Dazed, Wilbur stopped Boney and turned to put his arm around Susan. He struggled to pull her in front of him so she would be shielded from the snow. Her eyes were closed, he saw, and her thin little arms were as cold as ice. Oh, what should he do? What could he do?

As if to add to his troubles, the mangy mare refused to move on. Old Boney was cold and tired and lost. And Wilbur knew that they could never make it back to Old Pete's drafty cabin in this blizzard.

He lifted Susan gently off the horse and sat down behind a wild plum bush, now gaunt and dry. If only they had remained in the schoolhouse, where it was warm and safe! He could see Carl's cheerful face in the seat behind him. Carl, with his warm, happy songs! The song Carl sung just this morning—

Wilbur's face felt like a frozen mask, but he opened his stiff lips and began to sing:

"Nearer, my God, to Thee; Nearer to Thee!
E'en though it be a cross that raiseth me;
Still all my song shall be, nearer my God, to Thee—"

That was it! Carl's happiness came from knowing about this God who helped those who trusted in Him! Oh, maybe this same God would help him and Susan now! Wilbur sang on:

"—darkness be over me, my rest a stone;
Yet in my dreams I'd be, nearer my God, to Thee—"

He stopped. He was cold—oh, so cold! If he'd stop for just a minute—

"Wilbur! Oh, Wilbur!"

Was that someone calling? It couldn't be. It must have been the wind moaning.

"Wilbur! Answer me!"

It was a voice! Wilbur opened his mouth and tried to shout, but his voice seemed frozen in his throat.

"Here!" he cried out feebly. "Here we are!"

Without warning, he felt himself lifted into what appeared to be a sled, and warm covers piled on top of him. He hoped they had also found Susan. He—

Minutes later, they had reached the

warmth of a cozy fire and someone was rubbing his stiff wrists. Carl!

"I say, Wilbur, if I hadn't heard you ing I don't know if we would've found ou!" Carl grinned. "It was such a aint song, the wind carried it away so ast, and I knew that if we didn't find ou—but God heard us."

"How—did you come to start out after s, Carl?" Wilbur gasped as he felt the ingling in his frost-bitten toes.

Carl laughed. "Dad came for us just fter you left. We knew you'd never nake it home in this storm, so we decided to go after you. And when you ang—"

Wilbur nodded. It was so good to be ere by the warmth of the fire. And it vas really on account of Carl's God that hey'd made it. It would be wonderful o have this God beside him all the ime, like Carl did. It might not even e so hard to live with crabby Old Pete ither. He looked around for Susan. She'd been so still and numb with cold hat he wasn't sure—

But she was dressed in Mrs. McLain's ong nightgown, kneeling beside a huge, lowny bed. "I'm thanking God, Wilbur!" she said softly. "I'm thanking God!"

And Wilbur's heart sang as he closed is eyes for a moment and whispered, Thank You, too!"—*The Christian Leader.*

•

STEWARDSHIP OF LIFE

Here is a reprint of A *Methodist Resolution,* originally written in John Wesley's handwriting:

It is agreed by us whose names are underwritten:

*That we will not listen or willingly inquire after any ill concerning each other.

*That if we do hear any ill of each other, we will not be forward to believe it.

*That as soon as possible we will communicate what we hear by speaking or writing to the person concerned.

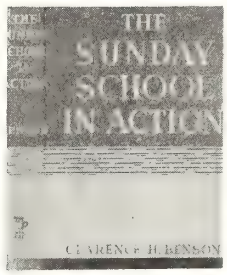
*That till we have done this, we will not write or speak a syllable of it to any other person whatever.

*That neither will we mention it to any other person after we have done this.

*That we will not make any exception to any of the rules unless we think ourselves absolutely obliged in conscience so to do.—*Signed by John Wesley, Charles Wesley, Thomas Maxfield, J. Downes, etc.*—Reprinted from *The Free Methodist.*

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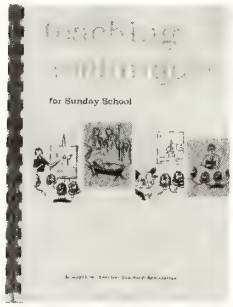
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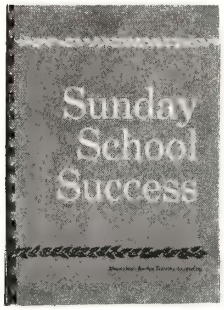


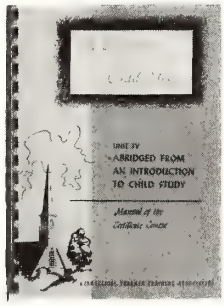
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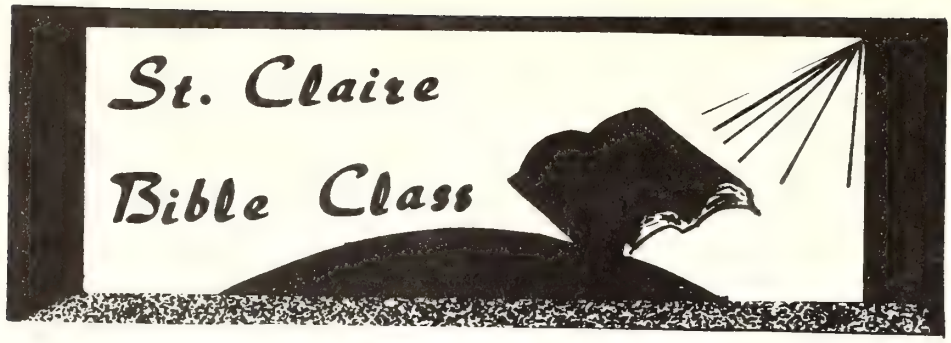
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The Mighty Power of Christ

(Lesson for February 3, 1963)

Lesson: Mark 4:35-41; 5:38-42

Golden Text: Acts 10:38

I. INTRODUCTION

The lesson last Sunday dealt with the parable of the sower. Jesus was seen teaching by parables so that those who really wanted to know the truth of the kingdom of God could do so by further pursuing the lessons presented. At the same time, those who were not willing to put forth any more effort to get the full meaning of the message of the parables were left with no more knowledge than if they had not heard.

Today's lesson shows the mighty power of Christ over nature, the mind, the physical body, and even death.

As Christ and the disciples were going across the sea, a storm arose which, according to the disciples, was about to cause them to perish. They ran down into the bottom of the ship where Christ was asleep and awoke Him. They asked if He cared not if they perished; and upon hearing them, He arose, rebuked the wind, and stilled the tempest.

The last part of the lesson deals with the raising of the daughter of the ruler of the synagogue. As far as any of those present could tell, the girl was dead; but when Jesus took her by the hand and told her to rise, she arose. She was brought back to life again.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

The following background Scripture for this lesson should be studied:

1. Jesus calms the storm (Mark 4:35-41).

2. The Gadarene demoniac healed (Mark 5:1-20).

3. The daughter of Jairus raised from the dead, and the woman with an issue of blood healed (Mark 5:21-43).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

Jesus Stills the Tempest

(Mark 4:35-41)

Throughout the day Jesus had taught the multitudes in parables; but now that it was late in the evening, He expressed a desire to cross over to the other side of the sea. "And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships" (v. 36). No indication is given as to the reason Jesus wanted to go across the sea. It might be that He wanted an opportunity to get a little rest from a hard day's work. Or it might be that He saw here an opportunity to teach the disciples a real lesson.

No matter what His reason for going to the other side of the sea, the disciples set out with Him just "as He was." Without making any change of situation or without making any special preparation for crossing over or being away for any length of time, the party started on the journey across the sea. This phrase also suggests that He was tired with the strain and tension of that day, the crowds pressing upon Him, and the pouring out of Himself in parabolic teaching, followed by the private exposition of His teaching to His own disciples.

In the quiet and calm of the evening, the boat pulled away from the land as it began the voyage. But almost immediately it encountered a storm, one of those furious storms that still sweep so suddenly from the mountains and lash the sea into turmoil and unrest. The wind, having gathered force, tumbled in avalanches upon the water and beat it into wilderness. In describing this storm Mark said, "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full" (v. 37). The description is that of more than an ordinary storm; it was a furious storm.

While the storm raged and the disciples rowed hard, the Lord ". . . was in the hinder part of the ship, asleep on a pillow: and they awoke him, and say unto him, Master, carest thou not that we perish?" (v. 38). It is evident that the disciples were filled with perturbation. The storm undoubtedly was of unusual severity, for these men were sailors who understood the management of their craft. Nevertheless, they were at their wits' end; and at last they made their way to the sleeping Jesus and asked, "Master is it no concern to You that we perish?" Then quietly rising from His slumber He looked out over the stormtossed waters ". . . and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (v. 39). Rebuked is a very strong word. The real meaning is that Jesus menaced the wind. He addressed Himself to the sea and said literally, "Be muzzled." At this point G. Campbell Morgan has the following interesting comment:

"The peculiar quality of what happened was that of the suddenness of the change. The wind ceased; and the sea which in the ordinary course of events would be a long time sobbing its way back into quietness, was almost immediately . . . beaten back into levelness. Over the sea, and away to the mountains and everywhere, with sudden swiftness there was quietness and calm."

When Jesus had stilled the tempest He turned to His disciples and said ". . . Why are ye so fearful? how is it that ye have no faith?" (v. 40). Here the story changes. Up to this point the implication is that the disciples were afraid of the storm. The Bible does not specifically say that they were afraid but judging from their actions and from their question to the Lord, one can surmise that they were very much afraid. Nevertheless, their fear of the storm seemed only a small thing when compared to the fear that seized upon them at the calming of the storm. "And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" (v. 41). They forgot all about the terror of the storm in the new fear, a great fear, an exceeding great fear that possessed them, a fear that had at its heart a sense of awe. Afraid and amazed they asked one another, "Who then is this, that even the wind and the sea obey Him?"

To understand their question, one must look closely at the situation. He should try to see Jesus as the disciples saw Him and the disciples as they are revealed by the question they asked.

The disciples saw Jesus asleep, and they saw Him awake. They saw Him find His way, after a hard day's work, to the back of the boat, pillow His head upon a cushion, and go to sleep. They saw Him tired, feeling the strain of suffering, conscious of the drain made

pon Him by the multitudes and the pposition which was growing against im. He was asleep. He needed sleep, nd He was able to sleep. That fact one is evidence enough that He was a an of perfect physical health and of ental peace. Moreover, those who are ealthy and at peace with God and man n usually sleep well.

The disciples, feeling that they were pout to perish, awoke the Lord. The sh of the storm and the sweep of the ind not not wake Him, but the touch the trembling hand and the cry of en did. Quietly He arose and calmed ic storm. He brought peace to the sea. his fact startled the disciples, and they ared exceedingly. They asked one anher what kind of man He was. They ad just seen the wind and waves obey im. Here was a man so tremendously owerful that the wind that tossed the a into fury ceased; and the sea, tossed the wind, was immediately calmed. mall wonder then that they asked, Who then is this?"

Jesus Raises the Daughter

(Mark 5:38-42)

A little time passed between the storm nd the incident in this part of the lesson. n the land of the Gadarenes He cast nough demons out of one person to use 2,000 hogs to drown themselves in ne sea. Shortly after that He crossed ne sea again, and it was there that the ler of the synagogue came to Him in ne behalf of his daughter. But as He ent on His way to the ruler's house, a oman with an issue of blood touched is garment believing that she would be ealed. Jesus took up some time with er and made her whole. In the meanme, however, a messenger came to inorm the ruler of the synagogue that his aughter was already dead. Jesus then old him not to be afraid, but to beeve. He then went on to his home.

When He arrived, there was a great ommotion. The people were weeping nd wailing greatly. Jesus asked why they ere carrying on in this manner. He rther said that the girl was not dead, ut that she was asleep. "And they laughd him to scorn. But when he had put hem all out, he taketh the father and the nother of the damsel, and them that ere with him, and entereth in where the amsel was lying. And he took the damsel by the hand, and said unto her, . . . Damel, I say unto thee, arise. And straightway the damsel arose, and walked; for she as of the age of twelve years. And they ere astonished with a great astonishent" (vv. 40-42). For all practical urposes the girl was dead. Humanly speaking, she was dead. Nevertheless, Christ had the power to raise her from the dead. All it took was for Him to speak, and the work was done. The girl was alive again.

Jesus Christ has power over nature, the mind, the physical body, and even death. There is no power but that He can control. He is Lord and Master of all.

The Lord Jesus is more than equal to any occasion or situation. He is able to handle it, no matter what it may be. Do teen-agers believe that? Are they willing to trust Him fully?—*Intermediate Class Quarterly.*

●

A TALK TO BUSINESS BOYS

I once knew a boy who was a clerk in a large mercantile house which employed as entry clerks, salesmen, shipping clerks, buyers, bookkeepers, 80 young men, besides a small army of porters, packers, and truckmen. This boy felt that amid such a crowd he was lost to notice, and that any efforts he might make would be quite unregarded.

Nevertheless, he did his duty. Every morning at eight o'clock he was promptly in his place, and every power that he possessed was brought to bear upon his work.

After he had been there a year, he had occasion to ask a week's leave of absence during the busy season.

"That," was the response, "is an unusual request, and one which it is somewhat inconvenient for us to grant. But, for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you ask."

"I didn't think," said the boy, when he came home that night and related his success, "that they knew a thing about me. It seems they have watched me ever since I have been with them."

They had, indeed, watched him, and selected him for advancement. Shortly afterward he was promoted to a position of trust, with appropriate increase of salary. It must be so, sooner or later, for there is always a demand for excellent work. A boy who means to build up for himself a successful business will find it a long and difficult task, even if he brings to bear efforts both of mind and body. He who thinks to win without doing his very best will find himself a loser in the race.—*Unknown.*

AFRAID IN THE DARK

■ Were you ever afraid in the dark? When I was a little girl I was. Sometimes in the winter it was dark before suppertime. I knew that it was my task after supper to empty the garbage. How I used to wish it would stay light until the dishes were washed! Mother knew my fear. She would watch out the back window, while I trotted down the back yard to the garbage pail. I was not afraid as long as I knew she was standing there.

A tiny little boy named Alan was just old enough to walk. At the same time he was learning to talk. His parents and grandmother tried to get him to say "auntie." It seemed as though he did not understand or else could not say the word. One night his mamma took him to visit his auntie. While they were visiting, his auntie left the porch. She walked in the darkened house. She did not know little Alan was following her. He opened the screen door and toddled in after her. He could not see her in the dark but he was not afraid. He knew his auntie was there, even if he could not see her. He called out for the first time in his young life—"Auntie!"

You know, boys and girls, we are living in a dark world. You may say, "Why, it is broad daylight where I am!" Yes, but it is dark because we are living in the "last days." It is dark because of war and sin. The Bible tells us that before the Lord Jesus Christ would come for His own, the days would be dark and terrible times should come. You may have heard your Sunday school teacher or your preacher tell about this.

If you love the Lord Jesus Christ with all your heart, and if you are "born again" as the Bible teaches we should be, then you need not be afraid. The heavenly Father is watching over us here. We do not need to be afraid. In Matthew 24 we read about these dark days, also in Luke 21. In Luke 21:28 we read: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Our heavenly Father does not want us to be afraid in the dark. He speaks comforting things to us through His Word. Read your Bible. Pray often. You will not be afraid. Be glad. We know the Lord Jesus Christ is soon coming for His own.—*L. L. K.*

(Reprinted from *Gospel Herald.*)

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Christ's Unique Deity

(continued from page five)

will tell you—frankly, you impair redemption. If I am to have a Redeemer, I must have One who is absolutely divine. If He is not, then he shares my sin, and no man can redeem me who shares my sin. Some of you will say: "You old-fashioned preachers; you do lay so much stress on the unique deity of Christ." Yes, and for that very reason. The deity of Christ is the rock on which Christianity rests. Do not call Him anything else but "the Son of the Highest." He is God, and because of that He can save men to the uttermost. He can deliver men from their sin. Ponder on the divine Sonship of Jesus.

THE KINGSHIP OF JESUS

Now I come to my last point. "And the Lord God shall give unto him the throne of his father David." Here is the Kingship of Jesus. This is a word which is profoundly consoling to all Christians. This is one of God's gifts. "The Lord shall give unto Him the throne." Paul tells us that that throne will be secure. God never repents of His gifts. "He shall reign over the house of Jacob for ever." I turned to the commentaries to see what they said about this phrase. I am like dear Dr. Chalmers in one respect. He used to say: "I do love the literalities of the Bible." Do not be afraid of the literalities. You have a striking example of that mistake in those who reject the personal return of the Lord. That is something, surely, that you have to take literally. Christ is coming back again just as He went. That is one of the grand literalities of the Bible. There are many references in the Bible to Christ's literal reign on the earth. It seems to me that reason is on the side of that. I cannot imagine that, if He is, indeed, the Heir of all things, He is not to have a manifest reign on the earth: and I read many of the passages of the New Testament in that light. Is He indeed coming to reign on the earth? I believe so. The future is with Christ: and believers are associated with that glorious reign. We read in the Book of the Revelation that we are to reign with Him on the earth. We read that those who have been faithful shall be given authority in that day. The reign of Christ on the earth is here set forth. "And of his kingdom there shall be no end." A beautiful word, for which we are, indeed, grateful, as we close the Book. Thank you, Gabriel, for giving us such a word.

Now any of you who have been discouraged because you have seen so few conversions, or because in so many churches there is such a decline of numbers—don't you let the evil one persuade you that the end is not to be glorious. "Of his kingdom there shall be no end." We are on the winning side.—Adapted from *Christian Victory*.

Convocation Message

(continued from page three)

sabbatical year, many of the customs and practices of the seventh year sabbaths were included in this year of jubilee. First, it was proclaimed on the day of atonement; second, it was a time of liberation—slaves and prisoners found freedom—third, it was a day of redemption of lost property, when the real heirs repossessed the land; and fourth, it was a year of reflection and study.

It is very appropriate that we call this our jubilee year. We have so much to be grateful for as a State Convention. First, our atonement means becoming fully reconciled with God, since the word spelled in syllables is at-one-ment, or being made one with God through Jesus Christ. Second, we have prevailed and can proclaim our liberty in Christ. Third, we may say that we are really coming into our own. Fourth, now we face the future. May we face it with great jubilation because it is a time for rejoicing; but may we not lose sight of the fact that there are still enemies to be encountered. As the Jewish jubilee must have been the most soul-stirring and enrapturing of all the Jewish solemnities, may this be the year when we will renew our vows, and take courage from the victories of the past and the prospects of the future. May we plan carefully and prayerfully.

The world lies before us; the challenge is ours. May we emerge from the past activities, cease to mourn over the tragedies of the past, and set our faces to the future with a resolute faith in our God and a willingness to suffer with and for a suffering Saviour; and may we never give up until the battle is won.

My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore.

Ne'er think the vict'ry won,
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain thy crown.

—George Heath

•

The Church Worldwide

(continued from page seven)

Columbia, said their religion requires abstinence from pork.

At a hearing before Federal Judge Oren R. Lewis, Supt. Paul F. Pegelow testified that he had arranged for two special pork-free meals a day to be served the Muslims during the month of December, which they asserted was a "special holy month" for them.

They insisted the meals be served after sundown and before sunrise. They claimed that the definition of sundown in the Koran requires that two threads, one white and one black, be hung side by side, and when it is too dark to distinguish them, it is permissible to eat the first meal of the fast day. Supt. Pegelow said he followed the time of sundown as fixed by the U. S. Naval Observatory and that the prisoners were offered another meal before official sunrise.

Judge Lewis dismissed the prisoners' complaint, calling it "frivolous."

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Go forward—cost what it may. We have no armor on our backs.

the Free Will Baptist

DURHAM, N. C.

Ayden, North Carolina, Wednesday, January 30, 1963



PHOTO BY DON KNIGHT

Editorial

THE TWENTY-THIRD PSALM

In the twenty-second psalm, David pictures Christ as He is forsaken and put to death. As one carefully studies what he says, he can almost hear the dripping of the blood as it fell from the wounded Saviour.

Then he moves from the awful agony expressed in Psalm 22 to the comfort and consolation of Psalm 23. As he does so he discovers that all his needs, uncertainties, and fears are overcome through basic trust in God.

Psalm 23 is one of the most comforting and consoling of all the psalms. It has been referred to as an oasis in the desert, a bower on a hill of arduous climbing, a grotto in a scorching noon, and one of the most holy places in the temple of Scripture. It is a place where weary ones, restless ones, heavy-laden ones can come and sit down in the cool and calm while the music of its rhythm charms away the thoughts that break their peace. How safe and blessed are they to whom the Lord is Shepherd!

The opening expression, "The Lord is my Shepherd," epitomizes the whole. It enshrines a conception of the most gracious character. After coming through the horrors of Psalm 22, David, who had been a shepherd himself, suddenly realized that God was his Shepherd. Fully aware of the role of the shepherd as he watched over the sheep, he could rest in the fullest confidence that everything would be all right with God as his Shepherd. The designer can remember that God has drawn the pattern of every flower; the architect, that God has diagrammed the ages and is working out the plan of human lives; the physician, that all healing is from God; the Christian, "that all things work together for good to them that love God, to them who are the called according to his purpose." Moreover, everyone who is doing honorable work may think of God in terms of his own calling.

The words, "I shall not want," express a supreme satisfaction, because God is enough. The sheep have enough because He is enough.

"Green pastures" take on new meaning when one realizes that such things are scarce in Palestine. Except for March, April, and May, the country is dry and brown. Only near the perennial springs of water and the few rivers that continue to flow in dry weather would green pastures be found. Lying down, therefore, in luscious green grass would be a rare luxury for most sheep in that country.

Those who have lived on a farm know that cattle and sheep lie down when they have eaten and are full. The picture here, then, is one of satisfaction and contentment.

The "still waters" are significant in the light of their setting. Many streams of that region run swiftly during the winter months but dry up later, and the Jordan River is usually swift and turbulent. To find quiet waters where it would be safe for the sheep to drink is one of the important responsibilities of the shepherd.

"He restoreth my soul" is closely connected wit the previous verse. It is in the quiet times of fellow ship with God that one's soul is restored. Only the can one follow the Shepherd as He leads him out onc more from the place of rest to paths of service. But th rejuvenated soul arises at the Shepherd's voice and fo lows where He leads. But it is no aimless ramble i which the feet engage, and the paths along which the travel are no blind lanes. They are paths of righteou ness; and there is, moreover, a controlling motive in th activity—"for his name's sake."

The sheep cannot always graze in green pasture Sometimes it is necessary for them to move through th hills from one place to another; and on the way the may pass through narrow cuts in the cliffs, where it i dark and dangerous. Wild animals and poisonou snakes threaten their safety; but as long as the shep herd goes ahead of them, they are not afraid. A though they cannot see him at all times, they may hea his voice; and in the utter silence, he is still there.

The rod and the staff may represent two functior of the same implement. With it the shepherd defenc the sheep, and with it he disciplines them.

"Thou preparest a table before me in the presenc of mine enemies" is rich. There is tranquillity in th presence of the foe. The sheep graze while the wo howls. Their only concern is to be sure that the shep herd is there.

This, of course, is a one-sided picture. The Chris tian is not portrayed as a warrior; God is doing th fighting. But there are times when the believer mus stand up and fight for God and with God. In the las analysis, however, the battle is the Lord's.

In the closing verse, the analogy of the shepher is left behind. The psalmist speaks of himself no long er as one of God's sheep, but as one of God's saints As such he is sure that he can safely reach his heaven ly home, where he can dwell in the house of the Lor forever.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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History of Original Free Will Baptists in North Carolina

The Denomination Is Named

CHAPTER II

(Written by Floyd B. Cherry, this chapter is the second in a series.)

THE half-way mark of the eighteenth century found the General ptists in the Province of North Caro- a thriving. In a letter to the general retary of the Episcopal Church, the verend James Moir wrote:

Vhen I was preparing to leave this rovince in the spring, many of our ommunion told me they thought it ıy duty to continue not only because hey were pleased with my labours but nore especially because a great num- er in the County had turn'd Baptist or want of a clergyman and for en- ouragement . . .

though detailed records of this period e not available, it is known that there re sixteen regularly organized churches, least one yearly meeting, and many her meeting places. Baptists in North rolina were increasing in number.

It should be pointed out that at this ne most of the Baptists in North Caro- a were General Baptists. There is uch evidence to substantiate the belief at the Particular Baptists had no or- nization in the Province until after 750. This is not to say that there were ot individuals or even isolated congre- tions who believed in a particular atone- ent, but there is no evidence of a rticular Baptist church at this time.

The growth and prosperity of the Gen- al Baptists, however, were not to last ng; for the signs of defection from the ith began to appear. Elder Robert Villiams, a native of Northampton ounty, had gone to South Carolina in 745 where he had been trained in the alvinistic doctrines of the Particular aptists. Returning about 1750 on a sit to his native country, he began to reach Calvanistic doctrines. Among ne ministers who defected to Calvinism rough the influence of Williams were lders James Smart, Henry Ledbetter, nd William Walker.

Williams saw a great opportunity. He recognized the ignorance of the General Baptist leaders and saw how easy it would be to convert them to Calvinism. So he brought this condition to the attention of the Philadelphia Baptist Association who sent the Reverend John Gano to "set the North Carolina Baptists straight and bring them into the Calvinistic fold."

Upon his arrival in North Carolina, Gano requested an interview with the Baptist ministers. The interview was declined; instead, the ministers appointed a meeting among themselves to decide what to do about him. Hearing of this meeting, Gano went, sought an opportunity, and addressed the ministers saying, "I have desired a visit from you, which as a brother and a stranger I had a right to expect; but as ye have refused, I give up my claim and am come to pay you a visit." With this he entered the pulpit and read for his text the following words, "Jesus I know, and Paul I know; but who are ye?" This text he managed in such a manner as to make some afraid of him and others ashamed of their shyness. Gano was a trained and effective leader and converted many of the ministers to Calvinism.

Gano's visit in North Carolina was short but effective. He returned to his home in Philadelphia; and in the fall of 1756 Peter Peterson Van Horn and Benajmin Miller, also of the Philadelphia Association, came to replace him. They led many of the preachers and some laymen to accept the Calvinistic doctrines of the Philadelphia Association.

Winning the preachers was relatively easy since many of them inclined to Calvinism even before the coming of Gano. But it was difficult to win the laymen, who were more conservative. It is not certain that the procedure of the missionaries was always duly mindful of the rights of the church membership. Their plan was to first win a few influential members to their view. Then with their help and that of the pastor they would induce the church to dissolve its former organization and have the former members come under re-examination. This was very rigid; perhaps on this account, perhaps because only a few applied for membership on the new constitution, almost all the former members were excluded. In these churches some of which numbered several hundred members, the greatest number received on the new order was only twenty. Usually it was much less. These changes were not made without much resentment and dissension, which lasted for years.

So many of the ministers and churches were won to Calvinism that in 1765 the Kehukee Association of Particular Baptists was organized largely out of the churches and ministers from the General Baptists. Thus it is seen that soon after the commencement of the General Baptists in the colony, the denomination was so much scattered that it seemed nearly impossible for them to survive. Many of the faithful ones were fearful lest this would be the end of their denomination; and, needless to say, their rivals were hopeful that such would be their lot.

There were at least three preachers and six churches, however, that refused to join the Kehukee Association. They stood firm for the General Baptist faith. The preachers were Joseph Parker, William Parker, and John Winfield; and the churches that remained faithful were Perquimans, Gum Swamp, Grimsley, Little Creek, Wheat Swamp, and Lousan Swamp. Paul Palmer who had founded the Perquimans church in 1727 had died prior to this time.

These churches and ministers stood firm for the faith but were not able to

(continued on page fifteen)



Minnesota Church Membership

Minneapolis, Minn. (EP)—Church membership in Minnesota is growing faster than the state's population growth, according to the Minnesota Council of Churches.

This is in contrast to the situation nationally where, according to a recent report, church membership has fallen slightly behind the rate of population growth.

Minnesota church membership in 1960 and 1961 increased 3.1 percent over the total for 1958 and 1959, the state council said.

It quoted the U. S. census bureau as estimating Minnesota's population gain during the same period as 1.8 percent.

The Minnesota Council's report indicated 2,533,731 Minnesotans were affiliated with some form of organized religion on Dec. 31, 1961. This is 73.5 percent of the estimated state population of 3,409,000 on July 1, 1961.

This corresponds to 63.4 percent of the total U. S. population belonging to churches as reported in the new edition of the Yearbook of American Churches.

Minnesota's church related population was reported to be 62 percent Protestant; 35 percent Roman Catholic; 1.5 percent Eastern Orthodox and 1.5 percent Jewish.

Publisher for Elliott's Book

St. Louis, Mo. (EP)—*The Message of Genesis*, by Dr. Ralph Elliott, which caused a controversy in the Southern Baptist Convention and resulted in the author's dismissal from a Baptist seminary, will be published here by Bethany Press, an agency of the Christian Churches (Disciples of Christ).

First Christian Church

Rampur, India (EP) — Methodist Bishop S. K. Mondol of Delhi, India, dedicated this city's first Christian place of worship in impressive ceremonies here.

Although there are many beautiful mosques and temples in this northern India city, no Christian church had been located here. Funds for the new Christ Church (Methodist) were donated by American Methodists.

Says Evangelism Narrow

Mexico City (EP)—Protestantism in a world of rapid social change is handicapped by a "narrow conception" of evangelism, a Mexican theologian told some 130 American Baptist Convention leaders here.

Dr. Gonzalo Baez-Comargo of Union Theological Seminary here said that most of the Protestant evangelistic efforts are only "revivalism" and reach only those people who are already church members.

He stressed that Protestant churches must develop better methods of reaching those outside the church among such groups as students and industrial and agricultural workers.

In addition, he continued, churches must give more emphasis to the social aspects of the gospel, and pastors should lead in community welfare projects to improve the social and economic status of people.

Pastors, he said, should be better trained to increase their contributions to the public welfare.

The American Baptist leaders met here to learn how the denominations can improve its ministry in Mexico. They inspected economic, social, and religious conditions in the country and made rural field trips.

Program Ridicules Religion

London (EP)—Churchmen and viewers were quick to protest a BBC television program which they said ridiculed religion. The program was one in the controversial eight-week-old serial entitled: "That Was the Week That Was."

Among the most outspoken to condemn the show was Canon John Duffield of St. Peter's Anglican church, Onchan, the Isle of Man, who said: "If we were 100 percent Christians we would storm the BBC building and make them drop this horrible program."

The Rev. Joseph Loran, a Catholic priest here, said the program was "an insulting and ill-mannered attack on all religions. It was disgusting, childish and rude."

Meanwhile the BBC announced that 185 viewers had telephoned to complain about the telecast while about 130 called praised it. The BBC said it would investigate the program.

Master of ceremonies on the show was David Frost, 23-year-old son of the Rev. W. J. Paradine Frost, a Methodist minister, who gave a "consumer report" on what various religions had to "offer."

Peace Corps Costly

Washington, D. C. (EP)—The Peace Corps, charges a leading Republican Congressman, is a "costly venture."

Rep. Clarence J. Brown (Rep.-Ohio) ranking GOP member of the House Rules Committee, said that it is costing an average of $9,000 a year to keep each Peace Corps volunteer at his post abroad.

Although the volunteers receive only $80 a month stipend, or $960 a year, the cost of overhead of the agency is so great, he said, that it is spending $45 million in the current fiscal year to keep 5,000 volunteers on the job.

In comparison, Rep. Brown said it costs an average of only $2,600 a year to keep an American missionary or representative of a charitable agency abroad.

"The differential of $6,400, of course, is the cost of governmental bureaucracy," he charged.

Blind Boy Reads Bible

Minneapolis, Minn. (EP)—The national headquarters of the Evangelical Free Church of America, in suburban Richfield in this area, has received numerous reports on people who read the entire Bible in 1962 as part of a denomination-wide Bible reading program.

None carried the impact of one from Roy Manley, St. Petersburg, Pa.

Roy is only 9. What's more, he's blind. But Roy completed the task in eight months, not the 12 planned by sighted persons.

He did his reading on an 18-volume Braille Bible given to him through his church by the American Bible Society.

Recently, Roy shared the pulpit with his pastor to tell the congregation what the project had done for his spiritual life.

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BLADES FOR SERMONS

Passing along the road the other day, we thought we had found a very beautiful knife. On picking it up, it was found to be only a handle without a blade. So do we hear very beautiful sermons—well written and well read—but they are without a blade. They cut out no cancers of sins, and carve out no models of piety. Sermons must have blades.—*The Living Epistle.*

National Association's LONG ARM

C. H. Overman, Pastor
First Free Will Baptist Church
Goldsboro, N. C.

AFTER SAUL of Tarsus was converted to Paul the Apostle, Luke wrote: "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31). For the past several months the Free Will Baptist churches of North Carolina have had rest. It has been a welcome rest, and it has brought a sigh of relief and contentment that had been missing for several years. The conferences, associations, and union meetings are enjoying a spiritual fellowship not known before. What has happened has been tragic, but the past is the past and it forever shall be; therefore, let it be understood that the purpose of this article is not to dig up the past, for we have had enough of it. Instead, it shall be our purpose to point out certain developments in the light of our past division and controversy.

There are many things which the North Carolina State Convention can be proud of; namely, the renewed zeal and enthusiasm in our work and program; the willingness of our conference and associational leaders to promote our cause and the cause of Christ without personal interest and pride; the faithful service of the Free Will Baptist Press in supplying printed matter for our men's organization, women's work, and youth work. The response has been nothing short of a miracle. We are indeed thankful.

In spite of many failures, there have been many successful endeavors. There is, however, one fact which we must not overlook—*the long arm of the National Association is still extended.* What has happened in North Carolina can happen in other states and areas where Free Will Baptists are found. The stage is set—precedence has been established.

The "Preface" to the National Treatise contains the following paragraph: "Among these believers (Free Will Baptist believers of the Randall and Palmer movements) it was deemed wise to set forth certain outstanding, fundamental doctrines as believed by the denomination. In several of the states there were booklets published setting forth the 'Articles of Faith.' Many of the Disciplines set forth, had different ways of doing things, while the fundamental doctrine was the same in all. These Disciplines and the 'articles of faith' set forth the fact that 'these were set forth for convenience' with the solemn declaration, that 'The Bible is Infallible,' and in every instance it was plainly set forth that 'We believe the whole Scriptures to be the Word of God.' "

When the National Association was organized in 1935, these *differences* were recognized. In that day, however, there prevailed a love and understanding among the brethren that seemingly no longer exists. The old soldiers of Christ who fought under the Free Will Baptist banner have all but vanished. The spirit which prevailed in 1935, and for many years after, is gone. The present leadership, which is new in many respects, is not willing to recognize these differences. Instead, there is an attitude of intolerance. The spirit which existed in 1935 would not have entertained the slightest notion of endorsing a minister who had sued his conference for $400,000; neither would the ousting of five men from national office have been permitted without trial; nor would the association have entered into a controversy involving a local church and its conference.

The scene has changed. The National Association now possesses power which has never been known on the national level before. For many years the North Carolina State Convention of Free Will Baptists operated under its own Treatise. Never was it suggested that the National Treatise had to be adopted in order to be a member of the National Association. At the 1962 session of the association the Constitution and Bylaws were revised. Thus, section 2 of the Bylaws reads: "All organizations affiliated directly with the National Association shall be required to adopt the *Treatise of the Faith and Practices of Free Will Baptists* as adopted by the National Association, and the application for membership must contain a statement to that effect."

Based upon the revision of the Constitution and Bylaws, which has been in the making for the past several years, we predict that the power of the National Association over its member bodies will become more and more pronounced. The centralization of power has been a threat for several years—it is now a reality on the national level. Just how acute it will become remains to be seen. The reader may judge for himself by a careful reading of the revised Constitution and Bylaws.

The long arm of the National Association has reached out to become the master of every situation. It has sought to gain control of every phase of denominational work, including the Free Will Baptist Press, Mount Olive Junior College, and the North Carolina State Convention as well. What it could not, or cannot, control it will not tolerate. To belong to it is to succumb to the powers that be.

The long arm of the National Association has reached into the state of North Carolina and caused division and heartache that is unjustifiable to say the least. It has given support to a completely new organization which consists of those who, for the most part, have lacked sympathy and understanding with regard to North Carolina's program and plans. It has encouraged and promoted the organization of conferences which claim to be original, and has falsely claimed a representation of 20,000 Free Will Baptists.

The long arm of the National Association has reached out to become involved in the Edgemont court case by entering the case as a "friend of the court" (amicus curiae). It has done so *for the preservation of congregational church government.* In its brief, the National Association states: ". . . Each group, each of the

(continued on page six)

(Editor's note: The National Association, after being denied the privilege of entering a brief in November, 1961, officially entered the Edgemont church lawsuit November 28, 1962. This article is in reply to that organization's interference in local matters.)

N. A.'s LONG ARM

(continued from page five)

two schools of thought on church government, has gone in its separate way. . . . This litigation has had the salutary effect of clearing the air between the two groups with irreconcilable differences of opinion . . ." The long arm has wielded such power that reconciliation of the alleged differences in church government was never considered. It is fitting to point out once more that church government in North Carolina is as it has always been. As pastor of a church that has suffered as a result of this controversy, this writer is enjoying complete freedom in all matters of church government, and so is the church. The wolf-cry of "conference control" is dead.

One is made to wonder if the powers that be in the National Association is truly willing to go its separate way, and let North Carolina Free Will Baptists do the same. Are they willing to see this state carry on its own mission program? Are they willing to "tolerate" the existence of an established printing press which is not controlled by any exclusive or dictatorial body? Are they willing to recognize the rights of our conferences and associations to operate according to established usages, customs, and practices? Are they willing to see a college exist to train our youth to take their places in various walks of life? We are afraid the answer is "No." If they are truly willing to let this state go its separate way, let them withdraw their support in the court case involving a local church and the conference that helped to give it life. Let their efforts to persuade cease, and until the spirit which prompted the unification of our efforts in 1935 exists again on the national level, may things remain as they are—each going his separate way.

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LIBERTY

I would rather belong to a poor nation that was free than to a rich nation that had ceased to be in love with liberty. We shall not be poor if we love liberty.—*Woodrow Wilson.*

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O God, grant me this day some new vision of Thy truth. Inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls, in the name of the strong Deliverer, our only Lord and Saviour, Jesus Christ. Amen. — *Phillips Brooks.*

JESUS--Disturbing Presence

by E. Eugene Stewart

The prisoner stood bound in the royal judgment hall, His features drawn with suffering and stained with bloody sweat. The judge emerged from his chambers and wearily addressed the officers who held the man. "What accusation bring ye against this man?" The answer (John 18:30) was evasive, for they had no charge worthy of the punishment they sought. A modern court, uncertain as to a specific charge, might solve the dilemma by charging such an one with "disturbing the peace"—a neat category covering a multitude of transgressions.

Yes, you recognize the case. It was Jesus of Nazareth, a Galilean, who had a long record as a disturber of the peace.

Jesus' conception by the Holy Spirit was disturbing knowledge to Joseph. This humble, devout carpenter had not yet taken Mary as his wife, yet she was found to be with child. His emotions in turmoil, Joseph was "minded" to put her away, until divine reassurance came.

Jesus' birth was most disturbing to that half-Jew potentate, King Herod, who was "troubled," and assembled his council in emergency session to deal with this threat to his throne by another King of the Jews. His agitation became violence as, "exceeding wroth," he ordered the slaughter of the innocents in a vain effort to protect himself.

Jesus' twelve-year-old curiosity disturbed Joseph and Mary as they discovered Him missing from the camp the first night away from Jerusalem. They sought Him "sorrowing," and were amazed and relieved as they found Him in the temple.

Jesus as a man came to John for baptism and saw the natural elements disturbed as "the heavens opened" and a Voice was heard.

Jesus disturbed the headquarters of evil; and Satan himself, trembling with awful concern, stalked Jesus in the wilderness, tempting Him, seeking to thwart the purposes of the Son of God.

Jesus' interpretation of Isaiah's prophecy disturbed His fellow-townsmen as He, at home in the synagogue, read the Scriptures according to His custom. They were "filled with wrath," and sought vainly by violence to silence Him.

Jesus disturbed the routine ebb and flow of life in tranquil Galilee as multitudes left their villages to hear and see the wonders and signs which He did.

Jesus' power, authority and presence so disturbed the unclean spirits from tl kingdom of darkness that they screame recognition in fear of Him. "Hold tl peace, and come out of him," were H words of deliverance.

Jesus' presence in Jerusalem so distur ed the self-righteous Nicodemus th while darkness prevailed, he came to he from Him words of Life.

Jesus disturbed the daily work of tl fisherman Zebedee by calling his hei from the family nets so that the hiring untrained servants was necessary.

Jesus was not afraid to disturb tl domain of death as He manifested tl living power of the Word in miraculo resuscitations of those He loved in C pernaum, Nain and Bethany.

Jesus "sore displeased" the keepers the Temple, priests and scribes, so th a design for death was plotted. The tool, the twisted Judas. His kiss broug sorrow and blight to the apostolic bar so that He could not forgive himself.

Jesus stood in judgment hall ar caused disturbance in the house of Pila as the mob howled for His blood. P late's wife "suffered many things" in dream because of Him. The procurat was constrained through fear to "wa his hands" and thus proclaim, in pant mime, his innoence.

Jesus on the cross was a most distur ing Presence to the centurion, who w drawn by the spectacle to breathe in aw "Truly this was the Son of God," h pagan philosophy shattered.

Jesus Christ in resurrection power disturbed the world that tremors radia still, reinforcing the triumphant cry of tl apostle, "O death, where is thy stin O grave, where is thy victory?"

He was a disturbing Person—this Jes of Galilee—but the story is not ende He sent the Holy Spirit at Pentecost, d turbing the festival with supernatu manifestation and message, turni thousands to the New Way. His Spi was present in Paul and Silas at Thess lonica, disturbing a great multitude, a setting the city "on an uproar," so th it was said they had "turned the wor upside down."

He has not changed. He is disturbi men today. Sinful men, self-righteo men, apathetic men, demon-possess men. He knocks, and knocks agai awakening, inviting, demanding, leadi loving men. Men who want God. M who don't want God. Jesus distur them. He disturbs me.

Have You Lost the WONDER?

Vance Havner

GIPSY SMITH, the famous evangelist, died in true gipsy tradition hile on a journey in his eighty-seventh ar. He was the last of the old school great evangelists of the past generaon. Called to preach at seventeen, he ng and preached the gospel around the orld. His ministry was as simple and iginal and colorful as himself. He was e product of no school. He was not heologian. He would have agreed with m Jones, another celebrity of the old hool, who said he liked flowers but not tany, and religion but not theology.

Gipsy Smith was a heart preacher. hen someone wanted to give him music ssons and teach him how to sing from s diaphragm, he insisted that he want- to sign not from his diaphragm but om his heart. Certainly his message ached hearts. He preached Jesus Christ d did not go off on tangents. He had quirks and rode no hobbies. He oclaimed a Person; and people warm to a Person, not to plans and prinples and programs.

The Gipsy used to say, "I have never st the wonder." Therein lies a great cret. He was perennially in love with hrist, and his spirit stayed fresh and mple and child-like. In old age he did ot become dry and stale and sour.

A preacher should have the mind of scholar, the heart of a child, and the ide of a rhinoceros. Gipsy Smith had he heart of a child. He never lost the onder. And is not this what our Lord eant when He said, "Except ye be conerted and become as little children, ye hall not enter into the kingdom of heavn"? Children have not got used to ving. They have a capacity for being urprised. Of course nowadays they lose hat quite early, for we have bred a genration of fed-up, cynical, hard-boiled ophisticates who are old men and women efore they get out of their teens.

I can remember the day when a text f Scripture was accepted by a high school udience as the Word of God. But let the speaker announce a Bible verse now and the reaction is a bitter "So what?" Our present juvenile delinquency is the harvest of such an attitude.

But a normal child, growing up as God meant that children should grow up, has a healthy sense of wonder. I have a little nephew who takes a walk with me every day when I am at home. What a diversion he is. Every bend of the road holds a new surprise for him, and he greets it with "What's that?" and of course the other perennial, "Why?" Walking with him, I have said to myself, "God, keep me full of wonder as I walk Thy way!"

Every Christian ought to be child-like. Too many are childish. "Where unto shall I liken this generation? It is like unto children. . . ." If we could change all our childish church members into child-like church members, that would be a revival! But we are like the church at Ephesus, we have left our first love. We have read everything and heard everything. We have become religious connoisseurs, sitting at church picking sermons to pieces, putting what we hear into convenient little mental cubby holes. We do not really expect anything to happen. We believe God can do wonderful things, but we do not really think He will.

A young evangelist told me that an older Bible teacher said to him, "Do you know why you young fellows get results and we older men don't? We are experienced and we know people, and we don't expect them to do anything when we preach—and they don't. You young fellows expect them to do something—and they do!"

I hope I never become so mouldy and mildewed in the ministry that I ever start to a service without thinking, "Maybe tonight will be the great night! Maybe tonight the fire will fall!" I want to be a fountain, a well of water within me springing up into everlasting life, not a stagnant pond with no spiritual intake or outlet.

It is easy to lose the wonder. The spirit of the age is against us. Iniquity abounds and the love of many waxes cold. We know too much. We have tried all the thrills. Nobody wants to be simple and child-like for fear of being called gullible, "babes in the woods." But I remember reading something our Saviour said about God hiding His secrets from the wise and prudent and revealing them unto babes.

One may lose the wonder in the midst of Bible study and church work. Studying the Bible may become a substitute for feeding upon the Word. One may analyze what the Bible teaches and never enjoy what the Bible says. That would be like studying the syntax of a love-letter and missing the sentiment of it. I can understand the brother who wished he had never read the Gospel of John so that he could read it for the first time! A superficial acquaintance with the language of the Christian faith from childhood can become the greatest barrier to a real experience. It is all words and works but no wonder!

A lot of religious activity today has lost the wonder. We engage in shop talk, but we do not exult in the wonderful news! It is a day of great, good tidings—and we hold our peace. The early church did not hire efficiency experts to put over a program. Every Christian was a missionary in love with Christ, filled with wonder because of Him whose Name is Wonderful. They "performed signs and wonders" and the people were "filled with wonder." It was a wonder-full time!

We need more wonder-full meetings. Some are so formal, you know in advance what will happen: Doxology, invocation, choir response, et cetera, et cetera. One feels almost like reversing the order of service just for a change! Others give you profound teaching, but you come out with the Word hid in your notebook, and your heart is cold. Other meetings almost go into hysterics and you come out jittery. God give us meetings that rejoice in the wonder of the Gospel and send us out saying, "We have seen strange things today!"

Keep close to Jesus through the Scriptures, prayer, and obedience. He told us that if we kept His commandments,

(continued on page thirteen)

Woman's Auxiliary

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church met at Mrs. Ethel Wright's home, January 15. The meeting was opened with a welcome address by the president, Miss Velma Morris, followed with prayer by Mrs. Walter Taylor.

After the group sang "His Way with Thee," Mrs. Mable Rowe read the Scripture from Isaiah 30:18-27. Mrs. Margaret McGowan then led a prayer. Miss Morris presented a reading, "Calling Thee"; and the group sang "Take Up Thy Cross."

Mrs. McGowan, program chairman, then introduced the program. Taking part on the program were Mrs. Virginia Nobles, Mrs. Albert Jones, Mrs. John Wilson, and Miss Vera Morris.

Thirty members, one new member, and three visitors were present. After the business meeting, Mrs. Albert Jones led in the benediction and the group enjoyed a social hour together.

Dunn, N. C.—The Woman's Auxiliary of Shady Grove Original Free Will Baptist Church met at the home of Mrs. Creighton Jernigan for its January meeting.

The meeting was called to order by Mrs. Carl Warren. The group joined in singing "His Way with Thee." Mrs. M. E. Godwin prayed the opening prayer. The Scripture lesson was taken from Isaiah 30:17, 18.

During the business session the secretary, Mrs. E. A. Lewis, Jr., called the roll and read the minutes of the December meeting. Mrs. Mack Ray Honeycutt, treasurer, gave her report. The group voted to buy a book for the Mount Olive College Library. Then the various chairmen gave their reports. Mrs. M. E. Godwin was elected to serve as study course chairman for the coming year; and Mrs. E. A. Lewis, Mrs. Mack Ray Honeycutt, and Mrs. Elbert Johnston were elected to serve as youth chairmen.

The program, "Beginning the Christ Way," was presented in a very effective way by Mrs. Novell Dawson. Mrs. L. B. Wilson prayed the closing prayer.

Nineteen members and one visitor were present.

Mrs. Jernigan served refreshments during the fellowship hour.

Dudley, N. C.—The Woman's Auxiliary of May's Chapel Free Will Baptist Church met at the home of Mrs. Nellie Outlaw for its regular monthly meeting on January 15. The meeting was opened by the group's singing "His Way with Thee" and "Trust and Obey." The vice-president, Mrs. Ruby Best, presided over the meeting and read the Scripture, which was followed by prayer led by Mrs. Edith Gardner.

Those taking part on the program entitled "Beginning the Christ Way" were Mrs. Glennie Overman, Mrs. Ruby Crawford, Mrs. Margaret Jones, Mrs. Nellie Outlaw, and Mrs. Edith Gardner.

During the business period reports were given by each chairman, and plans were made for the Sunday school fellowship supper to be held on Monday night, January 28, at 7:30.

The meeting was dismissed with the auxiliary benediction, after which the hostess served refreshments.

Four Oaks, N. C.—The Woman's Auxiliary of Bethel Original Free Will Baptist Church, Johnston County, met Tuesday night, January 15, at the home of Mrs. Rayford Lee, with twelve members present.

Mrs. Wilbur Stanley, president, called the meeting to order. The group sang "To the Work" and prayer was offered by Mrs. Grace Dowdy. The Scripture, Isaiah 30:18-27, was read by Mrs. Coleman Dunn.

The minutes of the last meeting were read and approved. Mrs. Ernest M. Allen gave the treasurer's report, after which an offering was taken. A few items of business were taken care of during the business period.

Before entering into the program, Mrs. Walter Stanley led the group in prayer, remembering those in the hospital. Mrs. Charles Mason sang "Take Up Th Cross." Those presenting the progra were Mrs. Lloyd Lee, Mrs. Grace Dowd Mrs. Charles Mason, Mrs. Ernest M Allen, and Mrs. Wilbur Temple. Aft the benediction by Mrs. Ernest M. Alle refreshments were served.

Lucama, N. C.—The Woman's Au iliary of St. Mary's Free Will Bapti Church met at the church for its Jan ary meeting.

The meeting was called to order by th president, Mrs. Ruby Narron. Mr Myrtle Scott read the Scripture, and Mr Annie Mae Pittman led in prayer.

Mrs. Doris Yates, Mrs. Ruby Narro and Miss Hilda Pittman rendered speci music.

Mrs. Eloise Newsome, program chai man, presented the program. Those ta ing part were Mrs. Ola Flowers, Mr Annie Mae Pittman, Mrs. Margaret Pit man, and Mrs. Inez Edwards.

The minutes were read and approve The roll call showed that fifteen membe and one visitor were present. For th project the members decided to paint th educational building of the church.

The meeting was adjourned with th auxiliary benediction.

Ayden, N. C.—On January 11 th AFC of Elm Grove Free Will Bapti Church met in the home of Mrs. Gera Briley, with Diane Briley as hostess. Th president, Diane Roach, began the mee ing by leading the group in singing chorus. Kathy Worthington led in pra er.

The roll call showed that fourtee members, three new members, and thre visitors were present. It was decided tha a Valentine party would be given by th sponsors at the February meeting.

After the business was over, Mrs. Cla ton McLawhorn directed the progran "Youth in the Bible." Kathy Worth ington read the devotional Scripture fro 2 Kings 22:1-10, and several members the group gave the different parts of th program.

After the program delicious refresh ments were served.

Rocky Mount, N. C.—The YFA the First Free Will Baptist Church me Tuesday night, January 15, at the churc parsonage.

The meeting was called to order b the president, Janice Crusenberry; an after the prayer, the group sang "Onwar Christian Soldiers."

During the business session th secretary's report was given and approve A complete treasurer's report was presen

ed. As a project for February, the YFA voted to prepare favors for hospital trays at the next meeting. After various other items of business, the meeting was turned over to the program chairman, Bobby Pierce. A program was presented concerning the evils which face today's Christian youth.

The meeting was then adjourned with prayer by the president.

Mt. Olive, N. C.—Circle No. 2 of the Snow Hill Free Will Baptist Church held its first meeting of the year January 10, 1963, in the home of Mrs. Kenneth Tyndall. The president, Mrs. Leslie Teachey, opened the meeting. A most inspiring program, "Beginning the Christ Way," was presented by Mrs. William Thigpen, with Mrs. Betty Overton, Mrs. Charles Bell, Mrs. Kenneth Tyndall, Mrs. Dan Wallace, and Mrs. Donnell Kornegay taking part. The program suggested a plan of prayer. After some discussion it was decided that each of the members should stop for a word of prayer at 12 o'clock noon each day.

The roll call showed that fifteen members were present. The minutes were read, and the treasurer's report was given. Mrs. Joe Westbrook, study course chairman, announced that Mrs. Bertha Smith would give the study course entitled "Prayer" in March.

At the close of the business session the meeting was adjourned, after which Mrs. Tyndall served refreshments.

PRESS BOARD PRESENTS RESOLUTION OF RESPECT

The Free Will Baptist Press presents the following resolution of respect for the Rev. W. L. Jernigan.

We, the members of the press board, wish to express our sympathy to the family and friends of the late Rev. W. L. Jernigan. His passing is a loss to the cause of our beloved institution, which he so aptly served for many years as a board member.

We wish to express our sincere appreciation for his long and tireless efforts to make the kingdom of God advance through the work and purpose of the Free Will Baptist Press. He shall long be remembered for his leadership ability. His influence will live on for generations to come.

Submitted by,
R. N. Hinnant, President
S. A. Smith, Vice-President
Hubert Burress, Secretary
Lloyd Vernon, Assistant Secretary
David W. Hansley
Wilbert Everton

Christian Education

Items from Colleges Sunday Schools Vacation Bible Schools





Ministers Make Plans For Palmer Memorial Institute

The following ministers of the Central Conference attended a Dutch supper at the Cinderella, Greenville, North Carolina, in the interest of spearheading plans for the Palmer Memorial Institute that is to begin on February 19, 1963, in the Reedy Branch Free Will Baptist Church, Winterville, North Carolina: Dr. Burkette Raper, Michael Pelt, Floyd Cherry, Charles Sapp, L. B. Manning, Kenneth Grubbs, James Howard, N. Bruce Barrow, Walter Reynolds, Willis Wilson, and Edward Fordham.

The one problem that seemed to take precedence over all others was that of financing the program. It was felt that most of the laymen and ministers could not afford the cost of tuition that was announced for the school, and yet it seems absolutely impossible to carry the program to a successful conclusion without the cost being provided from some source if it were not to come from the pupils themselves.

These ministers were determined, however, that this program should get off to a good start if it were in their power. Therefore, by a motion and second the ministers present pledged themselves to the responsibility of raising the cost of tuition for the first session of the Paul Palmer Memorial Institute. This means that students who enroll will be charged $10 application fee, which they will pay only one time, and $5 registration fee; so the first session of four hours will cost students only $15, and thereafter the cost will be only $5, provided that the Central Conference churches will set aside enough money to underwrite the program.

These ministers felt that their churches would be interested enough to help them pay the part they had pledged to the program which amounted to $43 per person present. If your pastor is one of the above-named persons, will you assist him in providing this school for you? For after all, that is the reason he has gone to this expense.

I DID NOT KNOW YOU WANTED US

A Jewish girl learned Christ was God
  And for her sins had died,
And in a Gentile place of prayer,
  She came, and wept, and cried:

"I did not know you wanted us,
  My heart was grieved and sore;
If I had known you wanted us,
  I would have come before."

She failed, within the Law, to find
  A pardon for her sin;
And did not know the Church of Christ
  Would gladly let her in.

And many more of Israel
  Would seek the Saviour's face,
If they were sure within His Church
  They'd find a welcome place.

Let every Christian church awake
  In this auspicious day,
And offer life to every man,
  Till not one soul can say:

"I did not know you wanted us,
  My heart was grieved and sore;
If I had known you wanted us,
  I would have come before!"

—*Selected.*

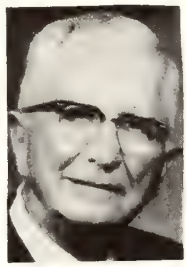
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Investment

Time is not something we can buy or sell;
  It is God's richest gift to mortal man.
Do not regard it as an empty shell—
  We must invest it wisely, life's brief span.

—*M. E. Detterline.*

NOTES AND QUOTES



By J. C. Griffin

GREAT MEETINGS OF FELLOWSHIP

During the week following Sunday, January 13, 1963, our hearts were made to rejoice because of the love and Christian fellowship which abounded in our meetings, I would love to have space to give in detail to our readers the workings of all that was experienced in the meetings, but I can only go so far.

Church Finance Annual Meeting

The annual meeting of the Church Finance Association was convened at Shady Grove Original Free Will Baptist Church in Sampson County. This is an annual affair when the annual report of the association is made as to the status of receipts and disbursements and the legal business affairs are presented to the membership.

The Rev. M. L. Johnson, secretary-treasurer, made his report which showed that the business affairs of the association are good: "This has been another very successful year . . . All accounts are considered in good standing; as of this date, each $25.00 membership is worth $42.69." Continuing, Mr. Johnson stated, "This surplus belongs to the Association and helps us to make more loans available."

We observed that new memberships are being received. The $25 paid for a membership increases the capital stock: the more members, the more capital stock and more loans. The report as given was interesting and was received with joyful enthusiasm.

Another Great Meeting

Wednesday evening, January 16, according to the count of the ushers, 608 people assembled at St. Mary's Original Free Will Baptist Church in New Bern, where a very interesting program was rendered. This was the first of three convocations to be held this year in celebration of the Year of Jubilee, the fiftieth year of our State Convention of Original Free Will Baptists of North Carolina. "The Battle Hymn of the Republic," with organ, trumpet, and drum, was sung by the church choir; and the congregation sang "God of Our Fathers." The opening prayer was led by the Rev. Charles Sapp, pastor of Reedy Branch church, Winterville, North Carolina.

Mayor Dail T. Millns welcomed the group to New Bern. In his welcome address he expressed his appreciation and confidence in what the Original Free Will Baptists of North Carolina are doing. He expressed hope that Mount Olive College would come to New Bern.

The Rev. C. L. Patrick, president of the State Convention, responded to the welcome; and the Rev. Earl Glenn, pastor of the host church and chairman of the steering committee for the convocation, led the congregational singing.

The Rev. E. C. Morris of Winterville, pastor of Bethany Free Will Baptist Church, gave the history of the Original Free Will Baptists in North Carolina from the early part of the eighteenth century. Mr. Morris is the author of a recent publication, published by the Free Will Baptist Press, "That You May Know." Everybody should get a copy of this booklet and *know the truth*.

The young people of St. Mary's presented a pageant entitled "The Challenge of the Cross." The presentation of this pageant was really a challenge, which was inspirational and soul lifting to our church. The congregation sang "Onward Christian Soldiers"; and the Rev. Walter Carter of Rockingham, pastor of the First Free Will Baptist Church of that city, gave the benediction.

The Ministers' Conference

Thursday evening, January 17, the Ministers' Conference of North Carolina assembled at the First Free Will Baptist Church in Wilson. At 7 p. m. the Rev. David Charles Hansley, secretary, called the conference into session. The Rev. S. R. Kennedy, pianist, assumed his place and the Rev. J. B. Starnes of Morehead City led the congregation in singing "Faith of Our Fathers." The Rev. C. H. Overman, formerly editor of *The Free Will Baptist*, but now pastor of the First Free Will Baptist Church of Goldsboro, conducted the devotional, which was enjoyed.

Mr. John Wilson, mayor of the city of Wilson, welcomed the congregation to Wilson. The pastor of the host church, the Rev. C. F. Bowen, gave the welcome from the church. The Rev. D. W. Hansley, president, made his address, giving some of the accomplishments that he desired for the conference and the Year of Jubilee. Mr. Hansley appointed the necessary committees for the occasion. At 8:50 p. m. a motion picture, "A Man Called Peter," was shown, which seemingly was greatly enjoyed.

Friday, January 18, devotions were conducted by the Rev. L. B. Manning. His remarks were appropriate and were enthusiastically received. It was a real spiritual, soul stirring message as judged by this writer. At this time a business session was conducted, after which Mrs. Lester Warwick of Johnston Union church, Clayton, rendered a very interesting gospel message in song.

The Rev. Earl H. Glenn conducted devotions after lunch. His message was timely and inspirational. In the afternoon a panel discussion was held on the subject, "The Problems of the Free Will Baptist Minister and How He May Solve Them." The panel members were Moderator David W. Hansley, the Reverends F. B. Cherry, Walter Carter, E. E. Edwards, R. T. Sasser, and Hubert Burress. The closing message was by the Rev. C. F. Bowen of Wilson, after which the hymn "God Be with You" was sung, and the benediction was given by the writer of this column.

This writer helped to organize the Original Free Will Baptist State Convention fifty years ago and served as president for two years in the early forties, and he has never been tired with his brethren of the State Convention.

The Ministers' Conference is a child of the State Convention of the Original Free Will Baptists, which is preaching the same doctrine and conducting its affairs as it did fifty years ago. We have not changed and, under God, I say that we will never change.

The summer session of the Ministers' Conference will convene at Cragmont the week after the third Sunday in June; and according to the seed signs sowed last year and the grace of God, we are expecting a great and glorious fellowship this year—the kind of fellowship that John talked about when he wrote 1 John and recorded thus: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1:3).

Brother Ministers, as your brother and the writer of "Notes and Quotes," we humbly ask in solemn prayer that you plan no revivals for the week of the Ministers' Conference; and to the churches, we humbly request you to insist on your pastor's going and help to pay the expense for getting him to Crag-

(continued on page thirteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Sometime ago we used Sunday school literature that indicated that the best authorities regarded December 25 as being the most likely day on which our Lord Jesus Christ was born but our church has changed literature since. The Christmas lesson in our last quarterly contradicted this view. Which do you think is the more likely day that Jesus was born?—*Luellen Jones, Georgia.*

Answer: Although there is no way that I know by which one could be sure on what day of the year our blessed Lord was born, when all the data that I have considered is reviewed, including the best of traditions, I know of no day that seems as likely to be that on which He was born as December 25.

Ramsay says that Jesus was born about 5 or 6 B. C. and that He was baptized in A. D. 25. Turner Sanday says He was born about 7 or 6 B. C. and that He was baptized in A. D. 26 or 27. There are, however, several other days that some of those who are regarded as authorities on this subject think to be as likely His birthday. This being true, even though as stated above, I favor December 25 as the day. I would not be contentious, however, for at the present time I know of no sufficient evidence to give those with any view a right to be dogmatic or to contend that his opinion is correct and that all others are wrong.

In his book, *Studies in The New Testament*, page 70, A. T. Robertson says, "We know from Josephus that Herod died B. C. 4. Therefore, B. C. 5 seems to be the latest possible year, and on the whole, the most probable year for the birth of Jesus."

S. J. Andrews in his book, *The Life of Our Lord Upon the Earth*, has the following to say on page 35: "The day on which the Lord was crucified was Friday . . . The Sabbath was the regular weekly Sabbath appearing in all the Synoptics. 'In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre' (Matthew 28: 1). 'And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him' (Mark 16:1). 'And that day was the preparation, and the sabbath drew on' (Luke 23:54). 'There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand' (John 19:42). Jesus was crucified on Friday and buried the same day."

On the same page, Andrews points to January 6 as the day on which Jesus was baptized. On page 23 he brings together facts to prove that His baptism occurred when He was about 30 years of age. On page 18 Andrews proves that the Eastern church first regarded January 6 as both our Lord's birthday and that on which His baptism took place. On the same page he shows that the Western church convinced the Eastern church that official records in Rome proved the fact that Jesus' birth occurred on December 25 and that He was baptized on January 6. So from this time on the Eastern church kept both as special days.

The day of the Passover, the time at which it legally came, the time of His baptism, and the date of Herod's death would help in establishing the exact day on which Jesus was born if we knew these for sure. We don't know, however, beyond a question of doubt a single one of these. Some scholars think that they do; but so far as I know, anyone who feels certain that he knows exactly when either of these events took place can find someone else that feels just as certain that the date for the occasion which he holds is correct.

Therefore, I must concede that even though I prefer December 25, 5 B. C. as the most likely date in the light of my present knowledge and research, it is possible that some other day or year could be the time of His birth.

Question: Do we find anything in the Bible about the cities of Petra?—*James D. Watkins, North Carolina.*

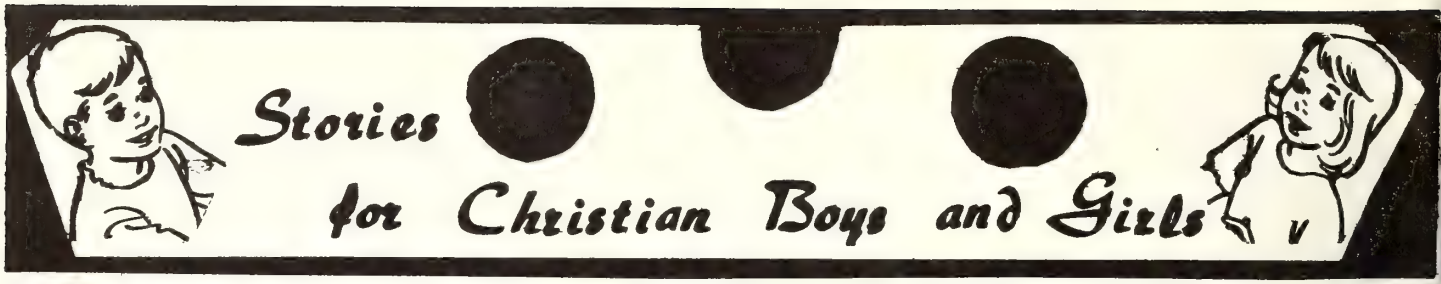
Answer: No! Such cities are not mentioned under this caption, if at all, in the Bible. Scholars differ in their opinions as to whether such cities are in the mind of the Holy Spirit or not, as He gives vivid descriptions to certain cities in the vicinity of those landmarks under an entirely different caption. No direct proof has ever come to me from any source that would assure me that they are mentioned in the Bible. I have read literature of scholars that thought these were to be preserved as the hiding place for the remnant of Israel during the great tribulation. "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon" (Daniel 11:41). Other prominent writers, however, think that this Scripture helps to identify the hiding place of Israel during the days of the antichrist.

Christ, while here on earth, warned His hearers that when the time of those dreadful days shall come, known as "Jacob's trouble," that those who will be living in Judea will have to "flee into the mountains." In the same chapter, He also warns that unless ". . . those days should be shortened, there should no flesh be saved." He adds, however, ". . . those days shall be shortened." This day will, according to the Bible, be one of bloodshed, suffering, persecution, and shame. The persecution to Israel will be so severe that she will need some divinely guarded place of refuge to assure her survival.

There is another verse suggestive of the same kind of trouble. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isaiah 26: 20). It seems that God gives full assurance of protecting His people, Israel, in such a day. The woman of Revelation 12 is thought by some noted scholars to be symbolic of Israel under such protection.

When all the Scriptural teachings, both what is directly disclosed and that presented in symbolic form, is given due consideration, it seems that such a place as is described might be that used to protect and preserve Israel. Since Moab is to escape the hands of the antichrist, it could be that that is the land which is to be used as a harbor against the anti-

(continued on page fifteen)



DEAR DIARY

PATSY COLLINS had a sad feeling when she opened her diary. The feeling had been there many times in the past few months. The only really glad entry had been two months before. Patsy thumbed back through the pages until she found it.

Patsy smiled as she again read the words which she had written: "I went to church so I could see Aunt Helen. I saw her, but for the first time I met Someone much more wonderful. I let the Lord Jesus have my heart tonight. He made me so very happy."

It had been wonderful to serve Jesus. She had been much happier since she had taken Jesus to be her Saviour. Since then, her little brother, Jimmy who was eight had been saved. Now if only her daddy and sister Elsie, 15, would find Jesus, things would be better.

Patsy returned to the beginning of her diary entries for the year and read the first one: "It is so lonesome with Mother gone. Sis tries hard, but it's just not the same. Since Aunt Helen left, nothing goes right."

Patsy sat and thought about everything. Mother hadn't been sick very long—only three weeks and she was gone. Then Aunt Helen, Mother's sister, had come for two weeks. Aunt Helen was sweet. Patsy had always loved her. Aunt Helen gave up her vacation to stay with them. She helped Elsie organize the housework so they could manage for themselves.

After Aunt Helen left it wasn't easy. Elsie was often short-tempered because she didn't know how to cook and care for the house well. Daddy usually was grumpy or silent when he got home from his job as a city bus driver.

Patsy had started going to church because Aunt Helen went and she wanted to be near her. When she sat close to Aunt Helen, she knew by the way Aunt Helen patted her shoulder that her aunt knew about the heavy knot inside her. It helped to have her aunt understand.

But the more Patsy went to church, the more miserable she felt. She felt the sin in her heart. Then one night she asked Jesus to forgive her sins. Ever since then she had been praying for Elsie and her daddy to be saved.

For the last two weeks there had been a revival at church. Patsy had been trying to get her daddy to go with her, but he always said he was too tired. Now there was only one night left. Surely he would go tonight.

"I'll pray, then I'll ask him. I know he will go then," she decided.

Patsy knelt beside her bed and buried her head in the pink chenille bedspread. "Please, dear Lord, make Daddy want to go to church tonight."

Soon after she prayed, Patsy heard him come in from work. She ran to meet him and took him by the hand.

"Daddy, you'll go to church with me tonight, won't you? It's the very last night of the revival."

Mr. Collins looked a little bit annoyed. "Honey, I've sat on that bus seat all day, and I don't think a church seat would sit any better. Nope, that's not for me. What's more, you've gone out enough this week. It's time you stayed home with your old dad tonight."

Patsy's heart felt heavy. "Daddy, please . . . it's the last night."

"No, that's final. You've had enough religion for one week."

Hot tears of disappointment were just behind Patsy's eyelids. She ran to her room and cried. "I can't understand it. They said you could answer prayer, Lord. Don't you want Daddy to be saved?"

When Patsy quit crying, she washed her face and called Aunt Helen to tell her she wouldn't be at church.

"If the Lord answers prayer, why didn't He answer mine?" she asked.

"He does answer prayer, Honey." Aunt Helen said. "He loves you and He wants your daddy to be saved more than we do. Maybe He has a better time or way of doing it, though. He doesn't have to answer our prayers in just the way we think He should. He says in His Word, 'My thoughts are not your thoughts neither are your ways my ways.' The important thing for you to do is to keep sweet and to let them see Jesus in your life. Will you do that?"

"I'll try, Aunt Helen," Patsy said.

"Maybe you'd like to come over tomorrow evening for supper and we'll talk things over then."

"Oh, I'd love to," Patsy said. It was always a treat to be with Aunt Helen in her cozy little apartment. Once Patsy had asked her aunt why she had never married, and Aunt Helen had replied, "I was engaged once, but then I became a Christian. The boy wasn't saved, so I either had to give him up or give up the Lord. I couldn't give up the Lord, so here I am."

That evening Patsy sat at home with Mr. Collins, but he didn't have much to say. Patsy read a library book while he read the sports magazine. But that night Patsy's prayer was a little different, "Dear Lord, save Elsie and Daddy in Your own way."

The next afternoon the phone rang for Elsie. Patsy heard her say, "I'd love to, Clair, but I'll have to check with Dad. You know I'm the cook around this place. Yes, call me in an hour."

Elsie turned from the phone, excited. "It was Clair Thompson. He wants to take me to dinner this evening. You'll fix supper for Daddy and Jimmy, won't you, Patsy? You can have hamburgers."

Patsy began to frown, "But Aunt Helen invited me over."

"Be a dear. You can go to Aunt Helen's any time."

Mr. Collins stepped into the doorway. The girls hadn't heard him come home. Elsie quickly told him of her invitation.

He scratched his head, looking at Patsy. "Your invitation came first, Pat, but Elsie doesn't get to go out very much. I'll leave it up to you."

Elsie looked pleadingly at Patsy. Patsy felt the need of that talk with Aunt Helen, but then she remembered that Aunt Helen said it was important to keep sweet and let them see Jesus in her life. Suddenly she smiled at Elsie, "Go on and have fun. I'll go to Aunt Helen's some other time."

"You're a dear," Elsie said as she hugged Patsy before she flew to her room to clean up.

That evening Patsy sat with her daddy after Jimmy had gone to bed. A church

rogram came on the television. Patsy aid, "Let's watch this."

Usually Mr. Collins changed the chanel or left the room, but this time he vatched it with Patsy. The message of alvation was woven into the story. Near he end Patsy saw two big tears glisten n her father's cheeks.

"Jesus will make you feel happier, if ou will let Him, Daddy," Patsy said oftly.

He didn't answer. Patsy bowed her ead and silently prayed. Suddenly her ather dropped to his knees. Some time ater when he stood to his feet, his eyes ere shining.

It wasn't long before Elsie came home. Eagerly he told her, "Honey, Jesus has aved me. It's wonderful. I don't know hy I didn't let Him do it years ago. Vhy don't you join us?"

Elsie didn't need much persuasion. I've been thinking about it. Patsy has een so sweet and good since she has een saved. I probably haven't acted ke it, but I've been impressed."

Mr. Collins and Patsy prayed with Elsie then and she was saved.

That night Patsy had wonderful news o tell her diary. The Lord had answerd prayer in an even better way than he had hoped.

A few months later she made another appy entry in her diary, "Dear Diary: The most exciting thing has happened. Daddy and Aunt Helen are engaged. Daddy was the man Aunt Helen was ngaged to before he and Mother were ver married. Now we all love the Lord, nd life is beautiful."—*Junior Trails.*

NOTES and QUOTES

(continued from page ten)

ront for the Ministers' Conference in une. It will make him a better preacher. t did that for me. My Brother Minister, let us make this the greatest session ver.

THE MAIL BOX

NOTE OF THANKS

"I should like to take this opportunity o thank the different auxiliaries who ere so thoughtful in remembering me n my birthday and during the holidays. cannot write to each personally, but nay this serve to express the gratitude I ave for all."—*Romie Mitchell, Route 2, ikeville, North Carolina.*

HOW LONG WILL YOU LIVE?

Rayena Mack

In 1958 I saw a picture of the man who was then probably the oldest person alive. He lived in the little village of Keluseh, in Iran, a village that is practically cut off from the rest of the world. His name is Sayed Ali and he was 189 years old. He looked like the typical elderly man with his snow-white beard, stooped shoulders, dark robes down to his ankles and leaning on a cane. He had documents to prove his age and when his picture was taken he was in good health.

Some years ago, Ali buried his 120-year-old son and recently he left his home after a quarrel with his junior son, a mere 103 years old.

Just what is Ali's secret to such an age? Is it daily exercise or hard work? Is it knowing how to live a relaxed life or eating a balanced diet?

Many doctors and philosophers would like to know the answer. Some of these men are spending much time and money in studying ways and means of prolonging life. People in all walks of life and in all countries are hoping that, soon, someone will come up with the answer. In the meantime we are all slowly growing older, a day at a time. Just today I removed another sheet from the calendar. This morning thousands of people wound up their clocks and watches again.

Time must speed on its way for eternity is well on its heels. Time and life are sweet because we have so little of them. A lumberman once told me that he was afraid to die. He said that long after the other men were asleep in their bunks he would be worrying about death, and often cried himself to sleep. In the daytime, while working with the other men, he would try to act cheerful and carefree, but whenever he had time to think, he thought about dying. He wanted to live—not die.

Most people, if they wanted to, could tell of similar experiences that they have had. A lot of people try to keep busy, whether it be in work or play. Many others turn their radios on the first thing in the morning and the last thing they do at night is to turn it off. They cannot bear to be quiet, for quietness gives them the chance to think about life and death and they do not want that. A couple that I know will not even go to church. They said they do not want to be reminded of what lies ahead of them.

When I was a small child, I, too, wanted to live a long, long time. I loved life. I found it such a precious gem that I did not want to part with it. I had tasted the sweet morsel and it was good. I knew the wonder of living.

In contrast, death was an unknown experience. I had not tasted of it and had no desire to do so. My desire was to live, not die. I wanted to live.

Can you imagine my great joy the day that I found out that I need not die? That I could live forever? Oh, great mystery of life! Jesus said, "Whosoever liveth and believeth in me shall never die" (John 11:26). Those words seemed almost too good to be true, but I believed them. That was my ticket to eternal life and I accepted it, there and then. The greatest question of living forever, was settled, for me.

I do not expect to live on this earth even as long as Sayed Ali, but I expect to live in heaven all the countless ages of eternity. Now I know why we are placed on this earth even for a few years. Not simply to enjoy this life, but to prepare for the next. Not merely to land on the moon, but to by-pass it. Not just to gaze at the stars, but to live forever, beyond them.

Every actor has his dressing room; his room of preparation. This world is our preparation room for eternity. Let us use it. Fear or worry over anything will make us unhappy and unhealthy. When we are sure of our everlasting life, only then can we begin to really enjoy our life here, whether it be for a very few years or, as in Sayed Ali's case, 189 years!

"Whosoever liveth and believeth in me shall never die. Believest thou this?" —*Gospel Herald.*

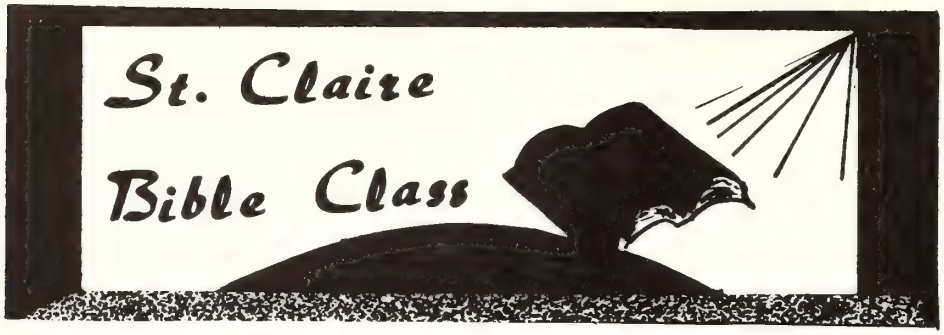
HAVE YOU LOST THE WONDER?

(continued from page seven)

He would manifest Himself to us. A man in close fellowship with Jesus will never lose the wonder!

When Peter wrote his epistles, he had been battered a lot in the service of the King. Life had been anything but a bed of roses. But of Jesus he wrote, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." And Paul before Agrippa wished that all his listeners could be Christians like himself though he stood a prisoner in chains.

They did not lose the wonder!—*Christian Victory.*



Christ Needs Workers

(Lesson for February 10)

Lesson: Mark 6:7-13, 34-42

Golden Text: John 14:12

I. INTRODUCTION

The first part of the lesson today concerns itself with the first mission of the twelve as they were sent forth by the Lord Jesus.

For about a year now the disciples had been with Jesus for a period of training. They had been selected for this training period in order that they might ultimately be sent forth to preach and to cast out demons. All the while they had been observing the Lord at His work and had been listening to His teaching. They had seen His power manifested in every department of human life. They had observed His mighty works.

Now the time had come when they would be sent out as His representatives to carry on His work. They were to say and do the same things that they had witnessed from Him.

The other part of the lesson deals with the feeding of the five thousand. The disciples wanted Jesus to send away the multitude in order that they could go and purchase something to eat, but He told them to feed the multitude. As usual, however, they were startled and wanted to know if they should go and buy two hundred pennyworth of bread. At that point Jesus asked them what they had; and when He was told that they had two small fishes and five barley loaves, He took it and fed the multitude. Of course, His blessing multiplied it many times.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

In preparing this lesson, the teacher should study the background Scripture.

1. Jesus rejected at Nazareth (Mark 6:1-6).

2. The twelve sent forth (Mark 6:7-13).

3. The death of John the Baptist (Mark 6:14-29).

4. The feeding of the multitude (Mark 6:3-44).

5. Christ walking on the water (Mark 6:45-56).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits" (v. 7).

In the tenth chapter of Matthew we have a more elaborate presentation of this passage, and the student is advised to read this chapter also.

We notice from this verse the ones who were commissioned of the Lord for this service. These were the twelve apostles whom the Lord had associated with His ministry from its very beginning. He commanded them to go in companies of twos, that in the mouth of two or more witnesses every word might be established. We notice also that He gave them power over unclean spirits; that is, He endowed them with the power of the Spirit to accomplish the mission which He had assigned them.

"And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse" (v. 8).

Disciples and workers for the Lord must learn the valuable lesson of depending upon Him. For this reason, Jesus commanded these twelve to take nothing along with them. He wanted to impress upon their minds from the very beginning of their ministry the fact that His grace was sufficient for their every need.

"But be shod with sandals; and not put on two coats" (v. 9).

As the Jews were to partake of the Passover with their shoes on their feet, so were these disciples to be prepared to move on to other fields of labor. They were not to be encumbered with anything that might slow down their progress.

"And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place" (v. 10).

This advice was given that the apostles might not be moving about from place to place within the city, thus making it too difficult to be found by those who might be seeking their service. The servant of God should always be available to those who need his services.

"And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city" (v. 11).

The apostles at this time were only sent to the cities of Israel. The gospel must first of all be presented unto them. No time could be wasted, however, with those who refused to receive the testimony, as there are many others who are anxious to receive it. When one rejects the gospel of Jesus, the burden and the penalty of that rejection rests upon his own shoulders. He has been given a better chance for repentance than was ever presented to the cities of the plain; therefore if he rejects the plan of deliverance that is offered him, he must pay a greater penalty for that rejection.

"And they went out, and preached that men should repent" (v. 12).

This was no new doctrine. There existed in the world then, and continues to exist, a need for repentance that was universal in scope. All had sinned and come short of the glory of God; thus it must follow that all stood in need of repentance. We see from this that men are led to repentance through hearing the gospel preached.

"And they cast out many devils, and anointed with oil many that were sick, and healed them" (v. 13).

Jesus had given these disciples power to perform miracles. This power was given them that they through its use might establish the truth of the doctrine which they proclaimed. There was then, even as there is now, many false prophets at work; and it was necessary that these disciples have some divine means of convincing people that their testimony was of God.—*Senior Class Quarterly.*

2. These incidents in the life of Jesus, as recorded by the Gospel writers, give us an insight into the kind of person Christ was on earth. He possesses the same concern and compassion today that He possessed then. Now, however, it must be revealed through His disciples.

Jesus was moved with compassion as He beheld the multitude. To Him the multitude was not just a crowd of people, as men regarded them. They were a multitude of individuals with living souls, and Christ loved them. "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them

nany things" (v. 34). Jesus and the disciples had gone to a desert place to est and be alone. The people, however, ame to Him in great numbers. As they ame, He saw them as sheep without a hepherd; that is, they had no one to ead them.

The disciples thought it wise to send he multitude away. This is often the ttitude of those who do not know the eelings of the master. If Christ had ent them away, the great miracle which ollowed would have never taken place. The disciples thought it best to send hem away because ". . . This is desert lace, and now the time is far passed: . . that they may go into the country ound about, and into the villages, and uy themselves bread: for they have noth- ng to eat" (vv. 35, 36).

Christ commanded the disciples to give hem something to eat. Christ knew that here was not enough food to feed such a umber. He wanted to test the disciples' aith. "He answered and said unto them, Give ye them to eat. And they say un- o him, Shall we go and buy two hundred ennyworth of bread, and give them to at?" (v. 37). It is evident that the isciples thought they might possibly feed he multitude. We are not sure how nuch it would have been because wo do ot know what the value of purchasing as at that time.—*The Bible Student.*

3. At that moment the Lord took over, He saith unto them, How many loaves ave ye? go and see. And when they new, they say, Five, and two fishes. And e commanded them to make all sit down y companies upon the green grass" (vv. 8, 39). The Lord knew all the while hat would happen, but the disciples did ot know; and in preparation for it, He ook the small lunch and asked that the eople sit down upon the grass. The nultitude obeyed by sitting down in roups of fifty and a hundred. They ere orderly so that the provision might nore easily be distributed. "And when e had taken the five loaves and the two shes, he looked up to heaven and bless- d, and brake the loaves, and gave them o his disciples to set before them; and the wo fishes divided he among them all. nd they did all eat and were filled" vv. 41, 42). By virtue of His blessing he bread and fish strangely multiplied so nat the whole multitude had plenty and o spare, and after all had eaten, twelve askets were filled with that which was ft.

"This miracle was significant, and nows that Christ came into the world, o be a great feeder as well as a great heal- r; not only to restore, but to preserve and nourish, spiritual life; and in Him there is enough for all that come to Him, enough to fill the soul, to fill the treasures; none are sent empty away from Christ, but those that come to Him full of themselves."—*Matthew Henry.—Intermediate Class Quarterly.*

History of Original Free Will Baptist in North Carolina

(continued from page three)

win many converts during the period from 1765 to 1790. Opposition from the Calvinistic Baptists, the lack of trained leaders, and the Revolutionary War contributed to this stalemate in the growth of the denomination.

About 1776, however, a thing happened which greatly affected the future of the group. A Calvinistic Baptist church was organized in the valley of Flat Swamp. The Calvinistic Baptist churches in those days were called "New Lights." Elder William Parker, who lived in the area of the Perquimans church, served the Gum Swamp church in Pitt County as pastor. Each month when he made the trip to his church, he had to pass through the Flat Swamp community. Sometimes he would stop over and preach in the home of a friend. Elder Parker was a man of ability and soon began to win converts. This aroused the "New Lights" at Flat Swamp.

The "New Lights" began to find fault with the theology of Parker. The "New Lights" were strongly Calvinistic and, therefore, believed in a limited atonement; that is, that God chose before the creation of the world whom He would save and that the atonement of Christ was limited to this number. Parker and his group believed and taught that "the call of the Gospel is coextensive with the atonement to all men both by the Word and the strivings of the Spirit, so that salvation is rendered equally possible to all men; and if any fail of eternal life, the fault is wholly his own." Because of this doctrine of "free salvation" the "New Lights" called the General Baptists "Free Willers." Given in derision, the denominational name Free Will Baptists thus came in existence. But the name was not officially adopted by the group until 1828.

In 1784, as he was reading his text, Elder Parker was stricken with palsy and fell in the pulpit. Upon falling, he is reported as saying, "Blessed be God, I have fallen in a good cause." Two or three days later he died.

But the death of William Parker did not stop the persecution. The "New Lights" said that the Lord had stricken Parker because of the doctrine he preached and that his death was proof that God was not pleased with the "Free Willers." Others accused them of receiving unconverted members. The fires of persecution burned, but the faithful among the "Free Willers" stood firm.

Because they were almost overcome by their opposition, because of their lack of education, and a failure to recognize the importance of keeping records, the history of the Free Will Baptists does not present a continuous picture. There are gaps that the record does not supply. However, from the records that are available for this period, one may deduce that they were a people of liberality and breadth of view and that they were charitable towards Christians of other views. Their outstanding weakness seems to have been a loose church organization which does not make for a strong denominational spirit. But the faithfulness of a few who stood firm saved the denomination for future generations.

At this point, the student of Free Will Baptist history is frustrated. We have been unable to locate records of the group from about 1776 to about 1820. If anyone has such records and will make them available, he will do a great service to the denomination. Perhaps, the records for this period are scanty or do not exist because of the condition of the group after the organization of the Kehukee Association out of most of their churches, the Revolutionary War, and the lack of education. We can only thank God that there was a faithful remnant who kept the flames of Free Will Baptists burning during this period.

Questions & Answers

(continued from page eleven)

christ's destructive measurement to destroy Israel.

The Lord Himself is to come to the earth to put an end to these destructive tactics which are aimed at the final destruction of His ancient people. Then He shall rule over Israel.

●

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

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OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

MRS. DAISY MURPHY

On December 20, 1962, our heavenly Father, in His divine wisdom, saw fit to call from our midst unto Himself the spirit of our dear sister and friend, Mrs. Daisy Murphy.

We, the members of Marlboro Free Will Baptist Church near Farmville, North Carolina, desire to express our sympathy to those who feel her loss. Left to mourn her loss are 12 children, 35 grandchildren, and 18 great-grandchildren.

A faithful wife and loving mother, she was well known and loved by all who knew her. She was faithful to her church and auxiliary until declining health came to her. We shall miss her, but we feel that her mission here has been courageously fulfilled. We feel that she had finished her course and was ready to receive her crown of glory that will never fade away.

Her funeral was held at Marlboro church by a former pastor, the Rev. L. B. Manning, and the Rev. W. L. Poythress.

May God richly bless her family and friends because

There's an open gate at the end of the way,
That which each must go alone;
And there is a light we cannot see,
Our Father has claimed his own.

Written by a friend
Mrs. Clyde Brooks

MR. ROY CARRAWAY

On May 19, 1962, the spirit of Brother Roy Carraway took its flight back to God, who gave it. He was 59 years old and had spent most of his life in Pitt County.

Left to mourn are his wife, Ethel Mae Carraway; two daughters, Peggy and Donnie of Goldsboro; and a host of friends. He was a good husband and a loving father.

As a member of Marlboro Free Will Baptist Church near Farmville, North Carolina, he was faithful and, at the time of his death, was a deacon of the church. He performed his official duties efficiently.

His funeral was held at the Marlboro church by his pastor, the Rev. Sam Kennedy, and the Rev. L. B. Manning.

Since his passing, there have been vacant places in our homes. His kind words will never die. But we feel that his passing was heaven's gain. A lover of music, he gave "Rock of Ages" as his favorite hymn.

His presence is gone; His memory lingers on; When we meet him, we will know as we are known. What a family reunion it will be in that eternal happy home.

Written by Mrs. Clyde Brooks

●

CANNOT BE NEGLECTED

I am a man of feeling. While accustomed to reason about every doctrine taught, every principle adopted and every method employed, I cannot afford to neglect emotion. Knowing the power of good that feeling exerts upon the people and the benefits following its lawful use, I have ever felt myself all but powerless without its co-operation.

Indeed, my whole religious career has been characterized, and in some measure rendered effective, by this co-operation. The prayers I have offered, the faith I have exercised, the songs I have sung, the addresses I have delivered have, with anything like satisfaction to myself, been saturated with feeling. In fact, their value has often been just in proportion to their ability to arouse feeling in my own heart and in the hearts of those whom I have been trying to benefit.—*William Booth.*

●

It is through our responses to other persons that we become persons. It is others who challenge, enlighten and enrich us. There is no such thing as the isolated individual. All real life is meeting. Ramon Lull, the apostle to Islam, understood this when he said, "He who loves not, lives not." And the Apostle John, when he wrote, "He that loveth not, abideth in death."—*J. H. Oldham.*

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●

TITHING

Earning—maketh an industrious ma

Spending—maketh a well-furnish man.

Saving—maketh a prepared man.

Giving—maketh a blessed man.

When a man gets rich—God gets partner, or the man loses his soul!

The kingdom of God can never established by raising money. But it c never be extended without raising mon

Is the man who robs God any bet than the man who robs a bank?

Is the man who steals from God a better than the man who steals from fellow man?—*C. K. Gentry.* (Reprint from *The Free Methodist.*)

the Free Will Baptist

Ayden, North Carolina, Wednesday, February 6, 1963

FEBRUARY: Education Month

North Carolina State Convention of Original Free Will Baptists



Science Laboratory, Mount Olive College
Mount Olive, North Carolina

"The College's philosophy of education is that an individual who is trained rigorously in science, language, and mathematics, who has a basic understanding of the body of knowledge to which he is heir, and whose Christian faith is a living force will be a free and rational person . . . Basing itself upon that conviction, the College strives to produce graduates who are thinking persons, committed to Jesus Christ, capable of moral choice, and having a knowledge of the fundamental forces which have determined the patterns of our civilization." (Mount Olive College Catalogue)

Editorial

PROMOTION OR DESTRUCTION?

For the past few years, the North Carolina State Convention of Free Will Baptists and its enterprises and institutions have been the victims of vicious attacks from those who have not seen eye-to-eye with the prevailing program or programs. Of course, the criticism has been hurled at the leadership of the institutions and organizations primarily. But why have these relentless attacks been made? Are the enemies of the North Carolina State Convention trying to promote a cause in which they are interested? Is it that they are seeking to destroy everything with which they disagree? Or is it that they think that they would stand a better chance to promote their own endeavors, whatever they might be, if the program of the State Convention were destroyed? This editor believes that the latter is the case.

Several years ago, "The Challenger," an organ of Edgemont Free Will Baptist Church of Durham, North Carolina, came into being. As this writer understands it, the purpose of that publication was to promote the cause of Christ and of Edgemont church. As far as is known, everyone familiar with the church and the paper was in sympathy with the endeavor; and apparently a great deal of good was done for some years. The scene has changed, however, particularly under the present leadership. For some years now, it seems that this publication has been used more as an instrument of destruction than of promotion. This writer is made to believe that its editor has assumed the position of a self-styled, holier-than-thou person, who has the right and the duty to lambast everybody and everything with which he is in disagreement. Is that promotion or destruction? Is it even Christian? Is it in keeping with the teachings of our Lord?

Of more recent origin is the "Free Will Baptist Witness," a voice of the North Carolina Association of Free Will Baptists. The very fact that it is the voice of the newly-formed organization is evidence that its pages are to be used for promotion. But what is being promoted? Of course, its sponsors would say that the North Carolina Association is being promoted by the publication. That may be true. But is that its only purpose?

In the January, 1963, issue of the above-mentioned publication, there appeared an editorial entitled "For Sale or Sold" in which Mount Olive College and its leadership were unreasonably and unjustly criticized. Although the article was published under the guise of an editorial, it is hard for any intelligent person to believe that it is only the product of the editor. Be that as it may, however, the criticisms hurled at Mount Olive College came from a person, or persons, bitter toward the institution. Apparently, the author, or authors, would like to see the college cease to exist. Everything in the article seems to have been written with the hope that it would help to destroy the institution.

Among the harsh criticisms was one hurled at the college for offering educational opportunities to thc who are not training for the ministry and to those w are of other denominations. A trained ministry is hig ly important, and everyone familiar with this edit knows that he stands unwaveringly for an educat ministry; but what about the multiplied numbers others who are not called to the ministry? Should th be denied an education? Oh, the stupidity of such thought!

To close the doors of Mount Olive College to tho of other denominations would be equally as wrong denying educational opportunities to Free Will Baptis who are not in some phase of the ministry. Suppo Baptists, Methodists, and Presbyterians had clos their doors to Free Will Baptists. This editor wou have no education, for there was no Free Will Bapti institution to which he could go for training when came along. But these denominations offered him ed cational opportunities on the same basis that they offe ed them to their own students; and as a result of the unselfish generosity, he has been able to earn thr degrees.

A similar story can be told of many other Free W Baptists, including some of the staunch critics of Mou Olive College. What are we going to do then? Sh we be guilty of such gross selfishness and base i gratitude that we close the doors of Mount Olive Colle to everybody except Free Will Baptists? Any Fr Will Baptist with any degree of intelligence would a swer in the negative a thousand times over.

This editor has a son and a daughter, both of who he expects to send to college to train for whatever voc

(Continued on page fifteen)

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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DANIEL

TOUCHED BY GOD

by Dr. Walter L. Wilson, Kansas City

ANIEL is referred to by Ezekiel as one of the three most righteous in history. This message, however, not be occupied so much with his teousness as with his sweet relation- to God. Daniel had a purpose in his Although he was a eunuch and, efore, could not have that sweet ex- ence of rearing a family, still he walk- with God. Daniel was a slave in a ign country surrounded by idolatry by people of a strange language, yet did not complain. In the midst of great adversity and his disappoint- it his heart was right with his Lord he pleased God. God worked for iel because Daniel had a purpose to k with and for God.

Ve note in Daniel 1:8, his purpose, in verse 9 God's action in making iel's master to be his friend. Note v wonderfully God endowed Daniel his fellows with unusual knowledge skill.

One of the marks of Daniel's greatness his fellowship with his three asso- es. In chapter 2:17 he confided in companions the problem with which was faced by the king. He desired ir fellowship in this trying time. Al- ugh in verse 19, God revealed the an- r to Daniel alone, still in verse 23, iel assumed no superiority but red the credit with his three friends. mentions again in verse 36 that we tell the interpretation. Again in se 49 Daniel's great heart of love is ealed in that he did not share the nor alone but desired of the king that three friends be elevated also to ces of authority. So we see at the ginning of Daniel's public life he was an of God, sharing with others the nors that came to him.

With all of this exaltation, Daniel kept himself free from contamination. He was not at the feast of Belshazzar. Men of God keep themselves clear and clean from such revelry and riot. Although Daniel had been prime minister under Nebuchadnezzar, it seems as though the succeeding king had dismissed him and he was no longer in that public life. When Belshazzar wanted to find him, he had to seek for him out in the city. Even the disgrace of being deposed did not dampen the faith of this man of God. Even in private life, he had those beautiful characteristics mentioned by the queen in chapter 5:11, 12. Note particularly the expression "an excellent spirit." This was mentioned by both the king and the queen. He was a man of upstanding Christian character even in the midst of adversity. He was prime minister under four dynasties and the only man in all the world who ever was. This honor, however, did not defile his spirit nor fill him with pride nor keep him from being utterly dependent upon God. He had the root of faith in his soul and no exaltation could alter it. He was the first person to receive the title D. D. for we find in verse 12 that he could dissolve doubts. This was repeated in verse 16. That is a "D.D." worth having. He was promised the place of third in the kingdom of Belshazzar but God had something better and made him first in the kingdom, Daniel 6:2.

Daniel was fearless in his faith. He cared nothing for lions. He knew the God who made lions. He cared not for the king's word for he believed the word of the King of kings. His example has encouraged the faith of many in the centuries past. He believed in angels. He believed in answer to prayer. He believed God. It is to those who manifest such faith that God reveals His mighty arm in miracle-working power.

Let us consider the close association that existed between Daniel and his God. In Chapter 8:17, 18, Daniel is found lying upon his face. He had heard the voice of a strange and divine person at Ulai and he had heard the voice of Gabriel bringing a message from heaven. He took the place of humility, fell upon the ground, and then received that magic touch which set him upon his feet.

(1) This was the first recorded touch and we may call it the touch of knowledge. Gabriel had said, "I will make thee to know." We, too, need the touch of God in order to know His Word and His will. The man of the earth cannot know the things of God. Only the divine touch from heaven can reveal to him what is in the mind of the eternal Lord. Let us crave the touch that will enable us to know God's plan and purpose in our lives.

(2) The second touch is found in chapter 9:21, 22. This touch came while Daniel was praying and confessing. Again he heard the voice of Gabriel who came flying swiftly with the touch of skill and ability. God is always in a hurry to bring blessing to His people. The father wild. The seraphim flew to touch the lips of God's servant Isaiah. Now ran to greet his son returning from the Gabriel flew swiftly to enable Daniel to handle God's matter skillfully. This touch enabled him to use the knowledge gained by the first touch.

(3) The third touch is found in chapter 10:9, 10. Again Daniel was upon his face in deep humility. The hand that touched him is not described but we do know it was the touch of devotion. This touch is necessary to make us a praying and devout people. The knowledge gained by the first touch may puff us up. The skill given by the second touch may fill us with pride. We, therefore, need this third touch in order to keep humble and to feel our deep dependence upon our wonderful Lord.

(4) The fourth touch is found in chapter 10:15, 16. Again Daniel is bowed in deep humility and has become silent. A wonderful person came from heaven to touch his lips. This was the touch of utterance. Because of this

(continued on page fifteen)

Christian Education

Items from Colleges Sunday Schools Vacation Bible Schools

What Is Mount Olive College Worth?

W. Burkette Raper, President

February has been designated for educational emphasis by the Original Free Will Baptists of North Carolina, and we hope that friends in other states will also join in this observance. When we speak



of Christian higher education in North Carolina, we are referring to Mount Olive College. This college is a symbol of the faith Original Free Will Baptists have in their church and in their children.

What is Mount Olive College worth to our church? Its physical property and endowment funds are listed by the auditor at approximately a quarter of a million dollars. Since the college was chartered in 1951, Free Will Baptists have invested $425,000 in it. But are these figures the true value of the college?

The Real Value

The value of Mount Olive College is not to be measured in terms of buildings or money. We must search for the real value of this college in terms of human lives and the Christian faith.

How much does it mean to parents to know that Free Will Baptists have a fully accredited college to which they can send their sons and daughters?

How much does it mean for our church to say to graduates of the Free Will Baptist Children's Home, "we have a college where you can further prepare yourself for the future?"

How much does it mean for parents who are financially poor to know that their church has a college that will provide adequate student aid for their children?

How much does it mean to our churches to know that they have a college to which they can turn for pastors who appreciate the "faith of our fathers" and who will seek to serve rather than control them?

How much does it mean for Original Free Will Baptists to have a college that is known and respected for quality education by leading educators and statesmen throughout the state and nation?

These are the kind of questions which reveal the true value of Mount Olive College. It is the kind of college that Free Will Baptists have always wanted but never before had. It is the only college whose primary concern is to provide Christian education for *all* Free Will Baptist young people.

Greater Support, Greater Service

The growth and success of Mount Olive College has been an inspiring experience for Original Free Will Baptists. The college has convinced us that we are capable of doing great things. It has demonstrated that we can be first-class citizens in the family of Christian churches. It has given us stability in times of crisis and confidence toward the future.

During February we have the opportunity to contribute toward the building of a greater college for greater service. This month is the time for each church to take a giant step forward in meeting its college quota for 1962-63.

Our enrollment this year is the highest in the history of the college, and it is most important that each church reach its quota. Our sons and daughters deserve the best college our church is capable of maintaining. Unless our churches fulfill their quotas, the quality of our educational program may suffer. This we cannot afford.

Will you not put forth a special effort to see that your church does its part? Many churches have found the appointment of a college committee to canvass the membership one of the best methods of raising their quotas. Christian higher education is worth whatever it costs.

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SINCERITY NOT ENOUGH!

Recently in a New York hospital carbon dioxide instead of oxygen was administered to a patient. The tragedy occurred while the patient was being prepared for a minor operation. A trained anaesthetist was administering a controlled mixture of oxygen and gas. When one tank was exhausted he switched to another labeled "Oxygen," and death followed immediately.

Hospital officials suspected some kind of accident and called the coroner. Autopsy revealed carbon dioxide poisoning. The tank labeled "Oxygen" had been mislabeled. The manufacturer was sincere, the hospital authorities were sincere, the anaesthetist was sincere, the surgeon was sincere, and certainly the patient was sincere. But the patient died just the same.

In another New York hospital recently, salt instead of sugar was mixed in the prepared formula for the babies in the nursery. The tragic result was that seven of the babies died. Who can question the sincerity of the hospital nurse who said that she was sure that the container was filled with sugar—but it was not.

Too many people are sincerely mistaken in regard to what true religion and salvation really is. They say: "As long as I am sincere in what I believe, I'll be all right in the end." Not so! Regardless of doctines and creeds, any profession of religion that does not bring a transformation of life and victory over sin is not salvation. The proof of being a "born again" Christian is not perfunctory and formal obedience to outward rites and rituals, but is evidenced by a life of love and devotion to God, of friendly fellowship with other Christians and a concern for the lost. Are you saved or merely sincerely mistaken?—from the *English Pilgrim.*

The Conquest of Canaan

L. E. Ballard

"By faith Abraham, when he was call- to go out into a place which he should er receive for an inheritance, obeyed; ." (Hebrews 11:8).

Abraham reached the promised land d sojourned therein for a season, set- g up tabernacles for himself and his llowers. But in time his family was d into Egypt, and for about three hun- ed years the wells which Abraham had gged and the land he had dwelt in came the possession of others. Then d called Moses and Joshua to lead his ople back into the promised land. arching by faith into Canaan, the ildren of Israel possessed once again e promised land, place by place, until ey got back to where Abraham had so- rned and redug his wells.

By faith Paul Palmer, Joseph and Wil- m Parker, and others entered the land orth of the Tar" in North Carolina on after the beginning of the Free Will ptist movement in 1727, and opened a number of "preaching points." out the year 1730, the Parkers or- nized Meherrin church near Murfrees- ro; and with this church as a center, her groups were formed in Hertford, orthhampton, Halifax and Warren unties.

But the sojourn of Free Will Baptists "Parkerland" was not a long one. the year 1773, Joseph Parker moved outh of the Tar River," where he ened up new "preaching points," some which became churches now existing Original Free Will Baptist churches Pitt, Lenoir, and Greene Counties. illiam Parker seems to have continued serve Meherrin church until his death out 1793. A short time after his death, e church was swallowed up by the Cal- nists; and other groups in the area ere either possessed by other denomina- ons or died out.

In the year 1925, the reconquest of e promised land of the Parkers began, when some brave spirits of the Central Conference began work between Enfield and Scotland Neck in Halifax County, which resulted in the organization of Dawson's Grove church. This brave little church has withstood all opposition and endured hardships to be the most northern outpost of Free Will Baptists in North Carolina for over twenty-five years.

In the year 1961, the writer, who was at that time pastor of Dawson's Grove church, assisted by members of that church, took a step further into the original Free Will Baptist promised land. We invaded Weldon, found there one lone Free Will Baptist family who opened their home for prayer meetings. Services were held in this home for several weeks; a number of people became interested, and then the work was placed in the hands of the Mission Board of the Central Conference. They secured a small hall in the center of the town and began a mission, with regular Sunday afternoon services. The North Carolina Free Will Baptist Sunday School Convention sponsored the organization of a Sunday school. After a few months the mission was moved to a building in a residential section where it operated for a short time. The building now being used was then secured and remodeled; and the group was organized into a church, whereupon the mission board gave them "congregational freedom" in keeping with the policies of the Central Conference.

The year 1962 was a trying one for the struggling little congregation. Once it seemed lost to the Central Conference and the true Original Free Will Baptists. But "prayer was made unto God" by many people; the Central Conference Mission Board came to the rescue; a young man who seems to be dedicated and to have vision was ordained by the conference and accepted as pastor by the church. During the final months of 1962, most of the losses experienced during the early months were regained. At this time the congregation is in process of closing a deal for a very desirable lot in a good section, and the Central Conference Mission Board is cooperating with them in securing a metal building for use until a regular church can be erected.

With the anchor at Weldon seemingly secure, the Central Conference Mission Board decided it was time to advance further into Parkerland. The writer was asked to cooperate with the newly chosen home missionary of the board, the Rev. Noah Brown, to survey possible fields for another venture in church extension. We surveyed a number of places, including the city of Murfreesboro and the city of Roanoke Rapids. In keeping with our report, the board chose Roanoke Rapids as our next point of attack. Several days were spent in surveying the city and making contacts. We advanced praying and backed up with prayer.

On one of the coldest days of the new year (January 24, 1963), acting as agents for the Central Conference Mission Board, we closed a deal for a fine corner lot in a promising residential section of the city, on which there is a house suitable for a temporary place of worship, a large garage and a storage building, and plenty of land upon which to erect any size church found possible. Taking the keys with hearts strangely warmed with thanksgiving and hope, but bodies chilled by the near zero weather, we entered the building and lighted a fire in the fireplace in what will be the main part of the new sanctuary, which we hope will be symbolic of the fire of gospel truth to be preached in Roanoke Rapids from now until Jesus comes. For the time being, the Reverend Noah Brown, Central Conference home missionary, will be in charge of the mission with the writer assisting him. A schedule of regular services will be established just as soon as some remodeling can be done on the building and equipment secured. Pray for us.

And so another marker has been placed on the way back into the ancient promised land of Free Will Baptists. By the grace of God we will go on and on; and one day, we believe the standard of Original Free Will Baptists will be set up somewhere near the banks of Meherrin River—and perhaps the angels will tell the Parkers that the Original Free Will Baptists have regained their lost Canaan.

news & notes of Denominational Interest

Dickersons Honored with Golden Wedding Reception



Pictured above are Mr. and Mrs. T. E. Dickerson of Route 2, Greenville, North Carolina, who were honored by their children with a Golden Wedding Reception on January 6 from 2:00 to 5:00 o'clock in the afternoon at the Piney Grove educational building. Over one hundred friends and relatives attended the fiftieth wedding anniversary celebration to extend best wishes to the couple.

Weldon Church Needs Place to Worship

The Weldon Community Free Will Baptist Church is in dire need of a new place to worship. They are presently meeting in an old store building, and the building is a serious handicap to the growth of the church.

The North Carolina Mission Board has made plans to loan them a metal building for use when the church owns the land to place it on. The church has been struggling to raise the $3,000 needed to pay for the desired lot, but has had serious difficulty in doing so. In November it paid $300 down on an option for the land in hopes that they could have raised the full amount ($3,000) by February 10, when the option closes.

By January 24 they had only about $700, including the down payment of $300 that was paid last November. This is an urgent matter, and the church urges that you pray with them that God will provide the money so that they might serve Him better. If your church, or any individual or organization, feels led to make any contribution toward this needy cause, please send the money to the pastor of the Community church, the Rev. Vance Link, Route 1, Box 120, Enfield, North Carolina.

Your gifts will be greatly appreciated, and God will bless you, as well as your gifts.

Union Chapel Services

Worship services for Union Chapel Original Free Will Baptist Church are held every second and fourth Sundays at 11 a. m. and 7 p. m. in the Chocowinity community building. Sunday school is taught each Sunday at 10 a. m. The Rev. Andrew Hill of New Bern is acting as supply pastor. The Rev. Mr. Hill and the church extend a cordial invitation to those who wish to worship with us.

White River Quarterly Conference Meets

The White River Quarterly Conference of Free Will Baptists met in session with the Island church of Route 4, Newport, Arkansas, January 11, 12. Although the roads were iced over in places and the weather was very cold, a delegation of 40 attended. There are 17 churches, with a total membership of 1555, in the four counties that belong to the conference.

During the session the conference passed a motion which opposed legalized gambling, a question to be voted on in Arkansas in the near future. Your prayers are requested for the matter.

Superannuation Report For January

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation for the North Carolina State Convention of Free Will Baptists for January, 1963:

Receipts

Balance on Hand January 1, 1963	$5,461.
Regular Receipts for January	434.
Earmarked for Adopted Ministers and Widows	3.
Earmarked for Ministerial Retirement System	254.
Earmarked for Life and Hospital Insurance	289.
Interest from Ministerial Retirement System Fund	30.
Interest from Reserve Fund	313.
Interest from George P. Best Fund	258.
Total to Account for	$7,046.

Disbursements

Ministers' Monthly Checks	$ 161.00	
Operating Expenses	100.35	
Life and Hospital Insurance	405.12	
Transferred to Ministerial Retirement System Fund	284.53	
Transferred to Reserve Fund	572.52	
Total Disbursements		$1,523.
Balance on Hand February 1, 1963		$5,523.

Receipts by Conferences

Albemarle	$ 66.
Cape Fear	122.
Central	388.
Eastern	185.
Piedmont	51.
Western	167.

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ON GROWING COLD

He was one whom you call an absente member. Whatever the cause, he did n attend church.

The pastor sat in his livingroom b fore an open wood fire. They chatte Then there was a long pause.

Finally the pastor reached over to th hearth corner and took the tongs. A re hot coal was lifted out of its bed of flam and placed a few inches out on th hearth. First it was flameless, then re then dull, finally it turned black an cracked.

The two men sat for what seemed long time. The member spoke: "Pasto I see what you mean. I will be back t church next Sunday."—*R. Lofton Hud son.* (Reprinted from *The Biblical Re corder.*)



Uganda's Anthem Revised

Hong Kong (EP)—Uganda has chang- its national anthem to include the ne of God.

The first line of the anthem now reads: Uganda, may God uphold thee." It laces: "O Uganda, thy people praise e."

Uganda, a British protectorate since 94, became independent last October. e nation's population of 6,500,000 in- des Catholics, 30 percent; Protestants, percent; and Moslems, 5 percent.

Collection for Graham Crusade

Berlin (EP)—Collections taken in rmany during the Universal Week of yer sponsored by the World's Evan- ical Alliance, traditionally held dur- the first week in January, were ear- rked to finance the crusade U. S. angelist Billy Graham is scheduled to nduct in German cities next summer.

He plans to preach six days in Nurem- g, six in Stattgart, and two in West rlin.

A central committee for the metropoli- n campaigns has been set up by the liance. Serving as general secretary he Rev. Peter Schneider of Berlin, who ed as interpreter for Dr. Graham when conducted rallies at Essen, Hamburg, d Berlin in 1960. Mr. Schneider is cretary of the German YMCA.

Plans call for using a tent with a seat- g capacity of 20,000 for the Nuremberg d Stuttgart rallies. The Berlin meet- g will be held in the Deutschlandhalle, hich can accommodate 13,000.

hurch Attendance Low in Finland

Helsinki (EP)—There are 2.7 million utherans in Finland, making up 92.4 rcent of the country's population, but t more than three percent attend ser- es on an average Sunday, according to tistics released here.

The remainder of Finland's population cludes Orthodox, 1.5 percent; Protes- nts, Catholics, Jews, Muslims and those other religious groups, nearly 1 percent; d 5.4 percent who are not identified with any religion or are affiliated with the Pentecostal movement.

Orthodox number about 72,500 people. Other religious bodies with more than 2,000 members are Catholic, Free Church, Jehovah's Witnesses, Seventh-day Adventist, Methodist, and Baptist.

Attendance in the State Lutheran Church in some congregations averages as high as 15 percent, but is less than 1 percent in urban and industrial areas.

Japan's Amplified New Testament

Tokyo (EP)—The Amplified New Testament in the Japanese language has received gratifying acceptance. The first edition of 5,000 copies published in December, 1962, by TEAM's Word of Life Press was sold out in less than three weeks. Preparations for the printing of a second edition are under way.

Japanese pastors and other Christian leaders have voiced their gratitude for the volume. Said the Rev. K. Yamada of Japan Christian College: "One of the important ways to learn the Bible is to compare and study it with as many translations of the Bible as we can. For this reason the Amplified Bible will be most helpful to us. It will open up an excellent new way to study the Bible for those who do not understand Greek."

Brief Defends Bible Reading

Harrisburg, Pa. (EP)—A brief filed by the State and the Abington Township School District maintains that a U. S. Supreme Court decision banning Bible reading in Pennsylvania public schools would also banish many traditions having religious origins.

Asking that Bible reading in public schools be upheld, the brief stressed that:

Neutrality to religion as demanded by the U. S. Constitution means that the government cannot be forced by a court to abolish a traditional and voluntary Bible-reading practice because it may have certain religious connotations;

Bible reading as practiced in Pennsylvania schools does not interfere with freedom of religion;

This practice is not an establishment of religion within the meaning of the First Amendment to the U. S. Constitution;

If Bible reading as practiced in Pennsylvania public schools is outlawed by the U. S. Supreme Court, the result would "open a Pandora's box of litigation which could serve to remove from American public life every vestige of our religious heritage";

Such officially-recognized expressions as "God save this Honorable Court," "So Help Me God," and "In God We Trust," would be abolished; and

"The chaplains of our legislative bodies and our military forces could not be allowed to conduct, at the non-religious taxpayers' expense, their religious functions" and "tax exemptions for church property would also fall."

The brief also maintained that use of "B. C." and "A. D." would have to be dropped and the names of many holidays would have to be changed because of their religious origin. It declared that statutory military draft exemptions for members of religious sects on the ground of religious objection to war also would be nullified, and that school holidays, such as Christmas and Easter might have to be cancelled.

It also charged that an adverse decision could affect the traditional "day of rest." Rather than falling on the Christian Sunday or the Jewish Sabbath, that day might have to be established on a non-religious Wednesday or Thursday.

The brief said "the neutrality to religion required by the First Amendment means that the government cannot be forced by the religious or by the non-religious to add to or subtract from the traditional and voluntary religious leaven that has always existed in our public life."

It asked the following questions:

"Is it neutral for the government to aid the nonreligious in their attempt to establish nonreligion as the ruling concept?

"Does not the religious neutrality required by the First Amendment mean that neither the religious nor the non-religious may use the government to improve their respective positions?"

"The only alternative to such neutrality," the brief continued, "would be a policy that required the government to remove from public life all of the admittedly existing religious leaven and in its place establish an absolute non-religious state. Such a policy could not be considered by reasonable men to be anything other than one of hostility toward religion as a matter of law."

Woman's Auxiliary

Auxiliary Celebrates 40th Anniversary

At its regular monthly meeting in January, the Moseley's Creek Woman's Auxiliary celebrated its fortieth anniversary at the home of Mrs. Bett Ormond, near Dover, North Carolina. Mrs. Viola White served as co-hostess.

The meeting was called to order by the president, Mrs. Grace White, and all sang "If Jesus Goes with Me." The business was transacted and reports were given. There were 21 members present and 13 visitors. An offering of $29.76 was received, and $131.65 was turned in for the building fund.

After an introduction to the new program book and a devotional, a trio sang "Take Up Thy Cross." Mrs. Mattie Ritz presented the program, using a flannel graph depicting two roads: one, the Christ way, and the other, the sinful way. The theme of the program was "Walking the Christ Way."

A special program was arranged for the anniversary observance. The honored



members (pictured above) were seated around a table on which a cake decorated with lavender and white and bearing the numerals 40 was placed. Surrounding the cake were five large candles, four lavender and one white one.

Mrs. Viola White welcomed the visitors and gave the honored ones a special welcome. One of them was in a wheel chair. She then gave a short history of the auxiliary in which she stated that the auxiliary was organized by Mrs. Lucy Daugherty in 1923.

All members older than 65 were given a certificate of service. Special recognition was given to the four original members now living. Mrs. Bett Ormond pinned a corsage on each of these expressing appreciation for years of devoted service. As each received her corsage, a candle was lighted. A special trio was sung for them.

Not forgetting those of their number who had passed away, Mrs. Ormond lit a white candle in their memory, followed by a moment of silent prayer. She also expressed appreciation for the faithfulness of the present members. A prayer of rededication was led by Iris Richardson.

During the fellowship hour pictures were made and refreshments were served.

Saratoga, N. C.—The Woman's Auxiliary of Saratoga Free Will Baptist Church held its January meeting Tuesday night, January 22, in the home of Mrs. Jean Beaman with 17 members present.

Mrs. Jessie Lou White presented the program, "Beginning the Christ Way."

During the business session there were reports from the various chairmen, and the auxiliary passed a motion to adopt a child at the Children's Home for its 1963 project.

The group enjoyed a fellowship hour in which the hostess served refreshments.

Mrs. Pattie White prayed the closing prayer, and the meeting was adjourned to meet with Mrs. Blanch Beaman in February.

Durham, N. C.—The Woman's Auxiliary of Edgemont Original Free Will Baptist Church held its regular monthly meeting with Mrs. Grace Jones at the parsonage. Mrs. Charlotte Griffin opened the meeting by giving the devotional. Scripture was taken from Isaiah 30:18-37. She read a portion of the hymn, "His Way with Thee." Mrs. Doris McGhee led in prayer.

The president, Mrs. Thelma Peele, presided over the business session. The roll was called and the minutes approv After the treasurer gave her report, ea 1962 officer gave a report. All memb were urged to buy program books, wh can be purchased at the Free Will Bapt Press.

The following officers were elected 1963: president, Mrs. Macie Teasl vice-president, Mrs. Grace Jones; you chairman, Mrs. Doris McGhee; stu course chairman, Mrs. Thelma Pee program chairman, Mrs. Charlotte G fin; Children's Home chairman, M Juanita Rhodes and Mrs. Mable Gib benevolence committee, Mrs. Franc Carrigan, Mrs. Sara Paschall, and M Virginia Jefferson; secretary, Mrs. Ru Yeatts; and treasurer, Mrs. Dora Joyn The meeting was then dismissed by M Vivian Stewart, and the hostess serv refreshments.

Middlesex, N. C.—The Woman's Au iliary of Friendship Free Will Bapt Church met Friday night, January 4, the home of Mrs. Ione Wilder. T meeting was called to order by the pre dent, Mrs. Thyra Glover. After t group sang a song, Isaiah 30:18-27 w read and prayer offered.

The program, "Beginning the Chr Way," with Mrs. Sarah Glover as p gram chairman, was presented.

Mrs. Betty Jean Allen, secretary, re the minutes and called the roll. Ea member responded to the roll call saying a Bible verse. The treasurer, M Sarah Glover, gave her report. The bir day box was opened and the proce were counted and sent to the Childre Home at Middlesex to be put in t Jesse Woodard Fund.

The meeting closed with a spec prayer for those in the community w were sick.

The hostess served ice cream, pie, a coffee.

Kenly, N. C.—The auxiliaries of Pin Grove Free Will Baptist Church he their regular monthly meetings in Jar ary. The YFA met first in the home Mrs. Glenn Parnell, youth chairman, wi Mrs. Frank Waddell as her assista There were ten members and one visi present.

Mrs. Parnell gave the program, "W Walked with Christ," an article writt by a Mount Olive College student, Ru Cotton Clark.

Officers for 1963 were elected as f lows: president, Donnie Faucette; vi president, Jackie Pope; secretary, G Bass; treasurer, Bonnie Hales; correspon ing secretary, Shelia Millard; song leade

teve Bass and Brenda Davis; program hairman, Linda Pope.

On January 15 the woman's auxiliary et with Mrs. Claude Bass. There were wenty present, including two new mem- ers.

The meeting was called to order by the resident, Mrs. Roy Stanford. Mrs. Lucy nes gave the devotional. Mrs. Calvin Iedlin read "Calling Thee," after which trio composed of Mrs. Roy Stanford, Irs. Cedric Pierce, Jr., and Mrs. Frank Vaddell sang "Take Up Thy Cross." The program, "Beginning the Christ Way," was presented by Mrs. Wilbert ass, program chairman.

During the business session the mem- ers adopted the project of furnishing nd redecorating a room in the church o be used for the pastor's study. Mrs. ierce prayed the closing prayer.

On January 17, the AFCs met at the ome of Harold Medlin. Twenty-five iembers were present.

After the group repeated the AFC atchword and motto in unison, the pas- or, the Rev. Cedric D. Pierce, Jr., led n prayer. The program, "Youth in the ible," was then presented.

Mrs. Glenn Parnell is representative or the group, and Mrs. Edith Sasser is heir adviser and Mrs. Lee Hooks, her ssistant.

Officers for 1963 were elected as fol- ows: president, Stanley Stanford; vice- resident, Joey Jackson; secretary, Rose Hill; assistant secretary, Debra Renfrow; reasurer, Kenneth Vick; assistant treas- rer, Junior Hill; ushers, Harold Medlin nd Steve Jackson; program chairman, David Barnes; song leader, Judith Gayle Ferrell; game committee, Donna Jackson. The meeting was adjourned with sentence rayers.

Ayden, N. C.—The Celia Hart Garris Auxiliary of the Ayden Free Will Baptist Church met at the home of Mrs. Thad Hart, Jr., with Mrs. Duane Hart as co- ostess, on Monday night, January 21. Twenty members and one visitor were resent.

Mrs. Ralph Lightsey, president, called he meeting to order and then led the pening prayer.

During the business session the auxi- iary voted to send $50 to Mount Olive College for the piano fund. Recently the uxiliary sent $100 to be paid on the ounge furnishings for the college.

The program for the month, "Be- inning the Christ Way," was presented y the program chairman, Mrs. Nannie Lee Cox.

The meeting was adjourned with pray- er by Mrs. Margaret Mosley, after which the hostesses served refreshments.

Deep Run, N. C.—Auxiliaries of Gray Branch Free Will Baptist Church have held their January meetings. The woman's auxiliary met at the church with 16 members and 1 visitor present. Mrs. Nora Smith, president, presided over the meeting. After the group sang "His Way with Thee," Mrs. Laura Boyette led the prayer.

Program Chairman Mildred Cauley read Scripture and introduced the program from the new auxiliary books. Hilda Tyndall, Mrs. Joshua Futrelle, Lala Deaver, and Ada Hines participated.

During the business session reports from various officers were given. The group voted to pay for a pew for the church and also to sponsor the Lenoir County Fellowship Supper to be held in June.

The meeting was adjourned with prayer by Clarissa Merritt. Mrs. Mary Lee Boyette served refreshments.

The AFCs met recently with Mrs. Pearl Smith and Mrs. Mildred Cauley, sponsors. The group seemed very enthusiastic about their new work and anxious to get the new year underway.

Business was discussed, and the group voted to give $10 to help buy a pew. They also planned a Valentine banquet.

The AFCs offer a very cordial invitation to any children of the community who want to join them in their work and play this year. The meetings are held twice a month at the church.

Kinston, N. C.—The AFC of the First Free Will Baptist Church met January 22 in the educational building of the church. The meeting, under the direction of Mrs. Adaline Gray and Mrs. Eunice Taylor, was opened by the president, Cindy Everett. The devotion was given by Dianne Potter, who read 2 Kings 22:10. Mrs. Gray led the prayer.

Special attention was given to the new books and the changes made. Then the president led in singing "Stand Up, Stand Up for Jesus."

The secretary, Sharon Owens, called the roll; 13 members and 5 visitors were present.

Youth Week was discussed. AFC members participating in Youth Week were acknowledged.

Officers for 1963 were elected as follows: president, Dianne Potter; vice-president, Reb Lancaster; recording secretary, Jo Ann Bryan; corresponding secretary, Cindy Everett; treasurer, Peggy Bryan; program chairman, Jackie Hill; mission chairman, Gary Taylor; social committee, Eddie Gray and Jerry Seymour; personal service committee, Debbie Potter, Sharon Owens, and Karen Register.

An interesting program was given by the members, after which "If You Know the Lord" was sung and refreshments were served.

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GRATITUDE

by Harrison Ray Anderson

If gluttony is as a pig and lust a goat and pride a peacock, then ingratitude is a fat toad and is, in my book, the ugliest of sins.

A man comes home from his work, gulps down his fine dinner, lights his pipe and reaches for the paper. He is strangely disturbed by his wife's voice saying, "John, was there something the matter with the dinner?" and he gives his ungrateful self away by quickly responding, "No, if there had been I would have told you."

It is Sunday in this fair land. His is the inheritance of Christian forbears. Around him are evidences of culture and success and beyond this the symbols of the measured goodness of God. Yet the sanctuary where men lift up their hearts and give thanks to the Lord finds him absent. "We speak of hardship, but the true hardship is to be a dull fool and permitted to mismanage life in a dull and foolish manner." This from Robert Louis Stevenson and it was this grateful, cheerful man, R.L.S., struggling for his breath and often spitting red, who added, "Keep your eyes open to your mercies. That part of piety is eternal, and the man who forgets to be grateful has fallen asleep in life." Hear him pray:

"We thank thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle—give us courage and gaiety and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving one to another."—*The Presbyterian Outlook.*

NOTES AND QUOTES



By J. C. Griffin

REFERENCES TO NOTES AND QUOTES OF JANUARY 20, 1962

In the January 20th issue of 1932 I wrote on the subject of religion. Today I am giving to our readers some of those thoughts.

Quote: "Everybody has religion. Some people have Christ. Cain had more religion than Abel. Cain's was a religion of hatred and malice . . . Paul the apostle had as much religion before he was converted as he had after his conversion. Before his conversion, he gave consent and bossed the job of stoning Stephen. Saul, as he was then called, had as much religion as did Stephen. Saul would kill over his religion. Stephen would die for his. Stephen had Christ's religion; Saul had the Devil's religion."

Our comment today is that the same thing is prevalent today. The history of the past and present day conditions tell us that the nature of man has not changed. We read of people's being killed in several nations because of their faith in Christ; this has occurred in Latin America in many instances for the past few years; also, in Spain. These deaths occurred because Protestants refused to bow to Rome. But many people have the Cain religion. If actual murders are not committed, there is a heart fixed with a murderous spirit. Let us see what is written: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

We have referred to note 1 of the issue of January 20, 1932, and we find that the conditions that caused us to write then are about the same today. We now take you to note 2 of that issue.

"The Devil's Religion"

Quote: "The Devil's religion is a lying religion. He claims to deliver the goods —the real, the genuine; but it is counterfeit. His religion will make a man 'believe a lie and be damned.' His religion never brings accord, but discord. Never creates love, but hatred. Never seeks to edify the church, but seeks to edify self. For church edification see Romans 14:19; Ephesians 4:29; 1 Corinthians 14:12. For self-edification see 2 Peter 2:1-18 and Jude 8 through 16; also, 1 John 4:1 and verses 5, 6.

"Yes, everybody has religion. Some the right. Some the wrong. The right is the Christ's. The wrong is the Devil's religion. The thing that hurts so badly is to see folks claiming the Christ's religion and acting the Devil's religion."

I have quoted the full second note of January 20, 1932. Now we take you to note three.

Which Way Are You Going?

Quote: "Some men sing with their faces toward the Cross on Sunday and with their feet toward hell on Monday. They speak kindly to the pastor and the ladies of the choir and all the church officials and to everybody in general, unless it is some fellow who knows him too well; then he blows out his wife for burning the bread and curses the hired man for some failure in meeting the demands of the 'boss' and raises 'Cain' by demonstrating the Cain religion, by kicking the dog because he is mad with his wife. And he makes things hard for everybody with whom he deals on Monday."

This reminds us of the negro preacher who said, "If a locomotive with a string of cars coupled to it is going North while the cars attached to it can go South, then some of you folks are going to heaven. The thing is, you is coupled to de devil and he is carrying you to hell, and you needs not sing 'When you gits to heaven'; for you is not going dar." This story of the preacher may be true, or it may be just a fake story; but if we serve the devil for six days to the week, we will have a hard time uncoupling for Sunday in order to do real service for the Lord. Listen to the wise man: "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Proverbs 28:9). "No man can serve two masters: . . ." (Matthew 6:24). Our comment is that the words of Jesus as spoken by Him on earth and quoted by me January, 1932, will never lose their power. There is no such thing as Jesus Christ's controlling our lives if Satan has a corner to abide. It is either Jesus Christ or Satan—one, not both. Jesus said, "He that is not with us is against us."

Inconsistency

We now take up our fourth paragraph or note of 1932: "Some parents who claim to be Christians will instruct their children as to how to make money and save, but never give a lesson as how to be saved. They will spend all that they can get to give their boy an education (which is right), but will not give a cent to the support of the man of God, who is trying to save their boy from endless woe. They claim to be Christian, but have never bowed beside their boy and offered a prayer unto God for the salvation of the one whom they love. But they have worked beside the boy and pulled hard to pay for houses and lands to make a home for this earthly life. They declare that they cannot get up in time to take the boy to Sunday school on Sunday, but can get up in time to get their boy to public school on Monday morning at nine o'clock (or earlier) ten miles away; however, the church is less than a mile from home, and the hour ten o'clock. They cannot get ready on time. They cannot go to church if it is a little cold, but they can get to work on Monday when everything is hard frozen."

The above were observations in 1932. As I observe things today, I do not see much improvement on general conditions, both religiously and otherwise. We are very inconsistent in our religious and public life. Excuses for not obeying the command of our Lord and Saviour are always at hand so that we can try to excuse ourselves for our miserable failure to do the right things. I could write a great deal about our inconsistencies, but we know what is right, and we cannot excuse ourselves. We can sometimes give a reason that will justify, but an excuse never justifies. Sam Jones said one time, according to report, that an "excuse is just a dressed up lie." Sam could have been mistaken in part, but largely an excuse *is* just an excuse. However, we observe some reasons for not performing our duties sometimes.

I have been thinking for years that I would compile a book from writings of "Notes and Quotes," but there are several reasons why I have not gotten to the work. It costs a lot of money to print books. This is not an excuse; it is a reason.

Postscript

I enjoyed the message, "National Association's Long Arm," by the Rev. C. H. Overman last week (January 30); also the historical message by the Rev. Floyd B. Cherry on Original Free Will Baptists in North Carolina. May God bless these messages from the loyal God-loving Original Free Will Baptists.

In fact I am a lover of *The Free Will*

(continued on page fifteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "He said un- them, Have ye received the Holy host since ye believed? And they said nto him, We have not so much as heard hether there be any Holy Ghost" (Acts 9:2). If all believers receive the Holy host when they are saved, why was it at Paul asked some disciples at Ephe- s, "Have ye received the Holy Ghost nce ye believed?'—*A. J. Peters, Ill.*

Answer: The Bible makes the fact clear at all believers are indwelt by the Holy pirit from the time they experience the w birth throughout their Christian es. "And because ye are sons, God th sent forth the Spirit of his Son into ur hearts, crying, Abba, Father" (Gala- ns 4:6). At the instant a person be- ves and thereby receives saving faith, e Holy Spirit takes His permanent ode in that one's life and there abides. e is then regarded no longer as a sinner d stranger to God, but becomes an ir. All sinners that are saved by grace e heirs of God. (See Galatians 4:6 ove.) Believing on the Lord Jesus hrist then places one in the family of od. "But as many as received him, them gave he power to become the ns of God, even to them that believe his name" (John 1:12).

In Acts 19:2 Paul inquired of a special oup whether or not they had received e Holy Ghost. But they had only been ade disciples of John and been baptized him, and in a sense a new era had en ushered in since that had taken ace. "He said unto them, Have ye re- ived the Holy Ghost since ye believed? nd they said unto him, We have not so uch as heard whether there by any Holy host. And he said unto them, Unto hat then were ye baptized? And they id, unto John's baptism" (Acts 19:2,).

If you will pay strict attention to their nswer to Paul's question you may note at they were still appearing on Old estament grounds. This fact Paul in- cates in "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:4-6). When Paul had explained to them that their belief must be in Christ whom John the Baptist had preached, then they were baptized in His name at which time the Holy Ghost came on them as seen in Acts 19:5, 6 above. Before this, they were not believers in the New Testament sense. They had sought and looked forward to this work of grace from God which they expected Him to bestow upon them, and all the time they were unaware that God had finished this work on Calvary. They readily admitted their ignorance as to what had already taken place at Calvary and at Pentecost until Paul explained this to them.

It is equally as necessary for you and me to have a similar experience to the one these men had as it is that we have the experience of the twelve apostles who accepted Christ's claims while He was here on earth and who later received the Holy Ghost at Pentecost. All of these were classed alike. They lived both before Calvary and after Pentecost. We have lived after Pentecost, but not before Calvary; therefore, we who believe receive the Holy Ghost; or better yet, we become indwelt by Him at the instant we believe, for He has remained here since Pentecost. Some object to this view, offering the Samaritans as a reason for the objection, and then ask, "Do all on this side of Pentecost receive the spirit when they believe?" The correct answer is always "yes." The Samaritans were a Gentile group; and because of this fact, God so maneuvered the thinking and experience of the apostles that these Jewish Christians from Jerusalem might come and that the apostles might administer to them and see them receive the Holy Ghost in His visible and audible manifestation so as to convince the apostles that the Gentiles might be admitted to their fellowship. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17).

Heretofore, the Jews had "no dealings with the Samaritans" (John 4:9). This schism between the Jews and the Samaritans dated back to Old Testament times, when Jeroboam became king of the ten tribes and the capital was finally set up at Samaria. Samaria from then on until the above took place was to the Jews the symbol of idolatry and rebellion against Judah and against God. This change affected only the church and not the unsaved Jews. With this, traditional attitude made a condition so that if the Holy Spirit had come upon the Samaritans before the old grudge was settled, such a schism would have moved into the church.

Therefore, Christ withheld the Spirit until these Jewish Christians went down from Jerusalem and had fellowship with them. Jerusalem had to descend to Samaria, and Samaria had to receive Jerusalem. This became the healing balm, and the old schism was erased once for all. From that time on, all that have believed have then and there been recipients of the Holy Spirit. There is no waiting time before He comes into the heart. He, instead, waits to come in. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

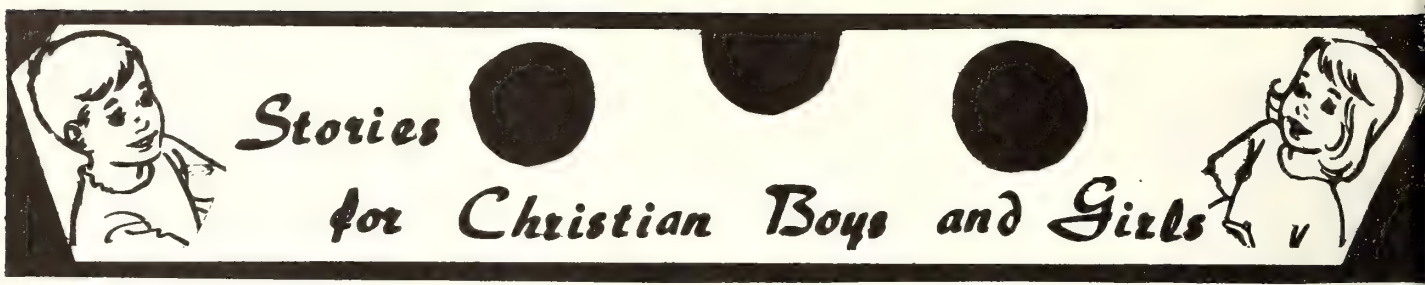
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Millions on earth are being marshalled to Communism, but if there were no Communism, they would be marshalled to something else—not because it were true or offered any real hope, but because out of desperation they must grasp for some straw in order even to stay alive. —*Bob Pierce.*

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MISSPENT YOUTH

"The greatest part of mankind," said Bruyere, "employ their first years to make their last miserable."



FOR BINKY

Eileen M. Hase

"HI YA, RUSTY," Binky burst into the room he shared with his big brother. His eyes showed spark and his short hair bristled with excitement. "I nearly popped my buttons today. Honestly, Rusty, the boys are so proud of you. Of course, they are proud of me, too, because I have you for a brother." Binky strutted. It was quite the thing being Rusty's brother.

Binky looked down at his smaller brother, Chuck, and wondered if he could ever be so happy because he had a brother called Binky.

"Hey, what's this anyway?" Rusty bellowed.

"When I told them that you would be serving on the entertainment committee for our big and little brothers' banquet they just—"

"Serve on the committee for—say, short stuff, I didn't figure on taking that job."

"But you said—," Binky's head dropped. Chuck, his little brother, ran from the room and Salty, his pup, put his tail between his legs and crawled under the lower bunk.

"I said I had been asked to serve on the committee. Did I say I accepted?" Rusty snorted.

"Well, no. But you—" Binky's lower lip stuck out.

"I usually take such jobs? Sure! But not this time."

"Why not, Rusty? Why not? The junior boys like you, Rusty. They'll do anything you say. You'll see. Come on. They love you." Binky sat on his haunches and coaxed Salty out from beneath the bed.

"There's the school newspaper, hobby workshop and I simply have to get myself down to the *Times* office every night after school." Rusty gave the globe on the desk they shared a wicked spin. "Look, Binky, you do want me to be a good reporter, when I get really big, don't you?"

"Well, yes." Binky toed the pattern on the worn cowboy and Indian linoleum on the floor.

"Well, then, there simply isn't time for me to go gallavanting around scaring up games and amusement for a bunch of boys in the church basement."

Binky blinked. He choked back a lump. "It's all right, Rusty."

"I'd do anything for you, Binky," Rusty put a hand on Binky's left shoulder. "You're more grown up than lots of junior boys. You understand."

"Some of the other fellows don't have bigger brothers, just sisters. That's why they don't act bigger." Then Binky tried once more. "Won't you please, Rusty? Please serve on that committee."

"No, Binky. How many times? No. No. No!" Rusty slammed out of the room.

Binky stood for a moment with Salty. Then he followed Salty out of the room and outside.

It wasn't until later that week that Rusty came checking up on Binky, like big brothers do. "Know your Bible lesson?" Rusty asked.

"Nope."

Rusty exploded. "Hey, fellow," he blew. "All week to study and still no Bible lesson! All the time in the world."

"That's what you think, Rusty," Binky fumbled his newest pin. It was a flashy one advertising Pansy Pal bread from Mr. Gross' grocery. "Last night was correction night, for the arithmetic I mean. You know, correcting all the problems you got wrong during the last week. Well, there's band practice and science club and surely you want me to be a good ball player, don't you?" Binky didn't lok up. "A fellow doesn't really have time for Sunday school. I'm dropping out."

Rusty ran his fingers through his hair to get that stand-up effect. "Did you ask Mom?"

"I told her." Binky remembered the lines in Mom's face. It seemed to him they grew deeper everyday. "She was grumpy. Everybody is grumpy," Binky whirled angry and grabbed his skates.

"But, say, you have to find time for school so you boys will—."

"Yeah? The church has the big and little brothers' banquet, too."

Mom's words rang in Binky's ear. They were the words she said when he had told her that he wanted to drop out of Sunday school. "The church activities are there. It is right to take part in them. If they are not supported you know what will happen," she had said. "There'll be no more church functions." Binky wished those words wouldn't keep coming back to him. He didn't tell Rusty what Mom had said.

Binky brushed the words aside. "There are too many things to do." He flung his skates over his shoulder and made for the pond.

When Binky returned from skating he heard Rusty's voice in the hall. Rusty was using the telephone.

"Yes. Yes," Rusty's voice rang. "Sure, Sunday school. The church has Sunday, Bill. I'll do it. I'll help." When Rusty hung the telephone up he turned to Binky, "Well, I'll do it. I'll serve on that entertainment committee for the big and little brother banquet."

Mom was standing near Salty. She smiled down on the dog. "Isn't that nice of Rusty to do that for Binky?" she asked just as if she would get an answer from Salty.

Salty wagged and shuffled about. That was answer enough.

Binky studied the toe of his ragged moccasin. "About Sunday school—I was fooling, Rusty. I'll go. I'll find time."

Rusty quickly reversed his thoughts to Mom's remark about doing it for Binky. "For Binky you say? You see, Mom, it's for Binky and the other boys, but it's for me, too."

Binky looked up and he saw that the wrinkles on Mom's forehead made happy lines, now. Salty was wagging happily and the grin on Rusty's face made him feel good all over. Binky knew by that grin that Rusty wasn't really grumpy when he said, "It isn't enough to be a big brother; a fellow has to be an example too." Rusty's wink showed he really meant it when he said, "I'll do it. I'll serve on that committee for Binky but for my own benefit, too."

(continued on page fifteen)

"For Sale or Sold"

L. E. Ballard

A rather vicious attack is made against lount Olive College in an article en-tled "For Sale or Sold" in the latest mber of a paper being put out under e name "The Free Will Baptist Wit-ss."

Much ado is made over the present rvey being made to see what support ll be available for the college should see fit to move from Mount Olive to ew Bern. It is quite clear, however, at the writer of the article has no con-rn for the college, and in fact would be eased if the college ceased to be located ywhere on earth. In fact this writer ils to find any purpose in the article her than an attempt to increase the dis-rd among Free Will Baptists.

Let us face up to this simple truth: he people of the New Bern section are eking the college primarily because of e educational advantages it might ring to that locality. Is there, then, any ason why Mount Olive College should ot seek to know what advantages it ould have in the carrying out of its rpose, which is to render the greatest ssible service to Original Free Will aptists, if it moved to New Bern? The ne spirit and continuous cooperation the people of the Mount Olive area has en a big factor in achieving this pur-se up to now. Unless the college can assured that people in another area ve the will and the ability to give greater degree of aid to the college, it ould be foolish to move. All who know ything about the operation of a college ow that the atmosphere about the in-itution and the support of the people the area in which the college is located important to the success of the institu-on. All colleges of all kinds consider is matter. In almost all cases, their otives are the same: to get into the best sition and condition to render the ser-ce to which they are dedicated. The ticle in question, not only distorts the cts, but attributes to the leaders of our llege motives which they have never r one minute entertained. Mount live College is not seeking a million llars—it is seeking for the greatest pos-ble opportunity to offer quality, Christ-onoring education to the most people the glory of God and the advancement the cause of the Original Free Will aptists.

Having attacked the college on the asis of its consideration of moving, the riter of the article in question proceeds to condemn Mount Olive College for accepting non-Free Will Baptist students. My! where are we going? How many church-related colleges of other denominations refuse to accept students because they are Free Will Baptists? How many leaders among Free Will Baptists over the United States obtained the degrees they have in colleges teaching doctrines and interpretations of the Bible contrary to our Free Will Baptist faith? We might also observe that there are several among those who are recognized as leaders in the National Association who were accepted as students or faculty members by the Free Will Baptist Bible College *while they were still members of other denominations.* Some influence upon their lives from the Bible College caused them to "change over."

Now this leads us to our final observation. Just who is *taking the risk* when a person of another faith is accepted by Mount Olive College? A person of another denomination who enrolls in our college knowingly places himself subject to Free Will Baptist influence, teachings about the Free Will Baptist Church, and the Free Will Baptist interpretation of the Scriptures. We are quite sure that the teaching principles of Mount Olive College as prescribed by the North Carolina State Convention, owners and operators of the college, have *not* been compromised or changed to suit non-Free Will Baptists who choose to attend the college. The college has nothing to lose by taking these students. We are certainly not advocating proselyting efforts when we observe that we may have as much hope for gain as had the Bible College in former years.

In summing up our appraisal of the article referred to, we will not make use of the famous Sherlock Holmes phrase, "Elementary, my dear Watson." Instead, we consider it rather childish and juvenile. Elementary reasoning would be several grades higher!

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The heart of man is as a furnace continually burning. If it is nourished with meditations of the love of God, there will appear the bright flame of love to God and man; but if it is nourished with thoughts of self-love, then it will be full of vile smoke, and stench, and no flame of warmth and love.—*Christian Victory.*

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Suffer for something; don't die for nothing.—*Bob Pierce.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist.*

RESOLUTIONS OF RESPECT IN MEMORY OF THE REVEREND T. B. MELLETTE

On Wednesday evening, October 31, 1962, our heavenly Father, in His love and wisdom, called one from our midst whom we dearly loved: the Reverend T. B. Mellette. Having labored among us for many years as an humble servant of God and as a worthy leader of men, his going left the entire Midway Association shrouded in grief. God had graciously transplanted him from other fields to serve here with us; nevertheless, the impact of his sacrificial life is felt far and wide. It was through his leadership and effort that this association made much of her progress in the fields of Christian education, missions, etc.; therefore, be it resolved:

1. That we stand in a moment of silent prayer for his family, and for ourselves, that we might labor untiringly for the advancement of the kingdom of God, in which labor his earthly life was spent;

2. That we ever keep in mind his sacrificial service and look to our Saviour and Comforter in thanksgiving for permitting us to be blessed with his fellowship and to reap the benefits of his labors;

3. That we continue to trust God for wisdom and grace to follow the straight course he, under divine leadership, has charted for us:

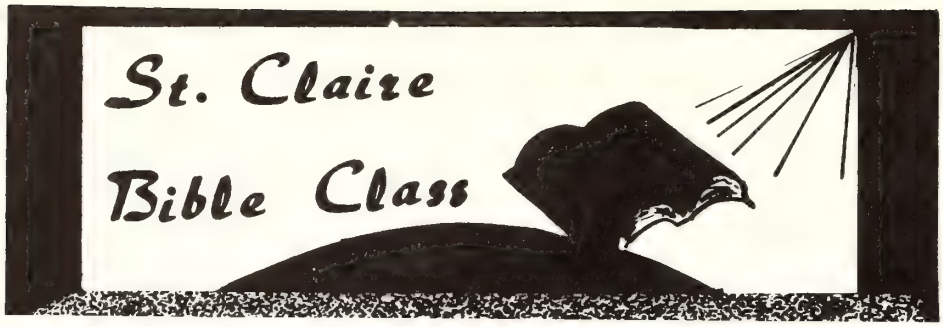
4. That a copy of these resolutions be kept with the minutes of the Midway Association, a copy be sent to his family, and that copies be sent to *The Free Will Baptist, Contact,* and the Promotional Bulletin of the State Association of Georgia for publication.

Prepared and presented by J. B. Lovering and W. F. McDuffie, and adopted by the Midway Association of Georgia while in quarterly session January 25, 1963.

HENRY LEWIS

On October 19, 1962, God in His infinite wisdom and mercy saw fit to call home a beloved husband and father, Mr. Henry Lewis. Mr. Lewis was born April 13, 1884, making his stay on earth 78

(continued on page sixteen)



Is Your Religion Real?

(Lesson for February 17)

Lesson: Mark 7:1-13

Golden Text: Mark 7:6, 7

I. INTRODUCTION

There was one thing that angered Christ during His earthly ministry more than anything else: namely, the hypocrisy of many of the religious leaders. These hypocrites, as Christ often called them, were simply claiming to be pure and upright when in reality they were living a lie. In other words, they were claiming to be that which they were not. Jesus rebuked them very sternly in the twenty-third chapter of Matthew, as He did in the printed text for this lesson. He did not hesitate to show them wherein they were wrong. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel" (Matthew 23:23, 24). He also spoke to them about trying to get a mote (a tiny particle) out of a brother's eye, when they had a beam in their own eye.

Let it be understood that Christ still hates hypocrisy. Yet, there are many who lose the real meaning of Christian worship and service by keeping certain rituals and ceremonies that mean nothing to the soul. The main purpose of this lesson is to show that true religion does not come from man's self-conceived ideas, but from a willingness to listen to and accept Christ.—*The Bible Student.*

II. HINTS THAT HELP

The background Scripture for the lesson should be studied.

1. Jesus rebukes the Pharisees (Mark 7:1-23).

2. The Syro-phoenician woman (Mark 7:24-30).

3. The healing of the deaf and dumb man (Mark 7:31-37).

4. The feeding of the four thousand (Mark 8:1-9).

5. The warning against leaven (Mark 8:11-21).

6. The blind man of Bethsaida healed (Mark 8:21-26).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem" (v. 1). The place in Galilee where Jesus was at this time was nearly a hundred miles from Jerusalem, a long distance to travel in that day when people walked or rode animals. Those scribes and Pharisees came all that distance to pick a quarrel with the Lord Jesus, in the very place where they supposed Him to have the greatest interest and reputation. Had they come such a great way to be taught by Him, their zeal would have been commendable; but to come so far to oppose Him, to check the progress of the gospel, was great wickedness. From their actions it appears that the scribes and Pharisees at Jerusalem pretended not only to a preeminence above, but to an authority over, the country clergy. They, therefore, kept up their visitations and sent inquisitors among them, as they did to John when he appeared.

"And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and the tables" (vv. 2-4). These verses show the tradition of the elders: frequent washing of the hands before eating. Nothing is wrong with washing one's hands before eating, but to overdo it is to show too much concern for the body which is of the earth. Had people been allowed to wash their hands before eating, or not wash them, as they saw fit, there would have been no controversy; but religion was brought into the matter and the people were given no choice. The scribes and Pharisees interposed their authority and commanded everybody to fall into the practice of th tradition of frequently washing th hands for fear of excommunication.

"Then the Pharisees and scribes aske him, Why walk not thy disciples accor ing to the tradition of the elders, but ea bread with unwashen hands?" (v. 5) Here the controversy between the depu tation from Jerusalem and Jesus begar These men found fault with what th disciples did; and they brought a con plaint against them to their Master, ap parently expecting Him to check ther and order them to conform to the trad tions. Actually, it is hard to tell if the really thought Jesus would reprove th disciples; for they had come to oppos Him. They, perhaps, simply appeare to think that He would bring them i line. After all, it was no real concern t them if the disciples ate without washin their hands; they were there to quarre with Christ.

Jesus knew what was in their hearts and "He answered and said unto them Well hath Esaias prophesied of you hypo crites, as it is written, This people hon oureth me with their lips, but their hear is far from me" (v. 6). Here the Lor reproved the scribes and Pharisees fo their hypocrisy in pretending to hono God when really they had no such desig in their religious observances. They pre tended it was for the glory of God tha they imposed the traditions of the elder upon the people to distinguish the Jew from the heathen; but actually their hear was far from God, and they were govern ed by nothing more than ambition and covetousness. They would appear on th surface as a holy people unto the Lor God, but they were far from being such Jesus knew that, and He rebuked then sharply for their hypocrisy.

Generally speaking, we get a great satis faction from the way our Lord handle this situation. The whole idea of th scribes and Pharisees seems futile to us and we are glad that He rebuked them so sharply. But in that very feeling o satisfaction there is peril. We pass of this rebuke as having no meaning for us But are we guiltless?—*Intermediate Clas Quarterly.*

2. "Howbeit in vain do they worshi me, teaching for doctrines the command ments of men" (v. 7).

Herein lies the danger that is associate with all forms of ritualism—the dange of substituting these things, many time unconsciously, but substituting then nevertheless, for the Word of God. Suc worship, according to the testimony o the Lord Jesus, is vain. We canno

DITORIAL . . .

—Continued from Page Two

on the Lord calls them. It has been his hope through e years that they could go to a Free Will Baptist llege for all their training, no matter what their cation; but it appears now that that dream will never come a reality. Except for those who propose to ain specifically for some phase of the ministry, Free ill Baptists own and operate only a junior college; d its enemies would destroy it if they could.

Let Free Will Baptists everywhere who are interested in education and progress take courage. It is a long lane that never turns. Alexander the Great, when he had conquered all the known world, sat down and cried because there was nothing else to overrun; but in a moment of less seriousness, he drank too much liquor and died drunk. Napoleon met his Waterloo; Jesse James was killed by one of his own gang; John Dillinger was shot by the side of the woman who betrayed him; and justice was meted out to Adolf Eichman for his part in the killing of six million Jews. God always vindicates His cause.

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rship God in spirit and in truth mere- by following the customs of any man. "For laying aside the commandment of d, ye hold the tradition of men, as e washing of pots and cups: and many ner things ye do" (v. 8).

This verse explains the great mistake it had been made by these people. ney had laid aside the commandments God, and substituted in its place the ditions and the customs of the elders. "And he said unto them, Full well ye ect the commandment of God, that ye y keep your own tradition. For ses said, Honour thy father and thy ther; and, Whoso curseth father or ther, let him die the death" (vv. 9,). The commandment had laid down e obligation to honor one's parents. olved in that was the duty of supting them, if need be, else the *honor* uld be mockery. Some of the rabbis d "Yes, but—." "True, but if a n dedicates his property to the tem-, he is absolved from supporting his ents," they continue. Jesus made it ar that the spiritual commandments God mattered most. Compared to it, nothing else matters at all.

"But ye say, If a man shall say to his her or mother. It is Corban, that is say, a gift, by whatsoever thou might- be profited by me; he shall be free. d ye suffer him no more to do ought his father or mother" (vv. 11, 12). e best thing we can do here is offer translation somewhat easier to read. e New English Bible says, "But you ld that if a man says to his father or ther anything of mine which might ve been used for your benefit is Corban eaning, set apart for God), he is no nger permitted to do anything for father or mother." The word *Corn* is peculiar to Mark in the New Testant. It occurs frequently, however, Leviticus and Numbers and is transed generally by *offering*. It had come be applied specifically to the sacred asure of the temple.

"Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" (v. 13). Goodspeed's translation of these words is very suggestive and embarrassing: "You nullify what God has said by what you have handed down. It raises the question, What is your private nullification act? What part of the Word of God do you rub out and make of no effect for you? Can any of us honestly say we have never done that? Some of us nullify Jesus' words 'forgive seventy times seven.' There the Galilean is too great for our small hearts." Unrelenting and vindicative, we find those words disconcerting—voided. Jesus said, ". . . take up his cross, and follow me" (Mark 8:34). But it is far too much trouble to take up a cross. That spoils our eager, unhampered stride through life.

What do you nullify?—*The Advanced Quarterly.*

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DIVERS DISEASES

The old preacher stood up to preach. He read his text: "They brought to Jesus all sick people that were taken with divers diseases."

The preacher said: "Now the doctor can scrutinize you, analyze you, and sometimes cure your ills, but when you have divers diseases then only the Lord can cure. And, Brethren, there is a regular epidemic of divers diseases among us.

"Some dive for the door after church and Bible school is over. Some dive for the television set during the evening service. Some dive into a bog of excuses about work that needs to be done for Jesus. Others dive for the car and take a trip over the week end, forsaking their assembling and teaching. Then some dive into a furry of fault-finding every time the church takes on a new work program. Yes, Brethren, it takes the Lord and love of the church to cure divers diseases. When you have divers diseases, you is in a bad way, Brethren."—*The Herald.*

Daniel Touched by God

(continued from page three)

touch, he would know how to speak wisely and reveal the knowledge gained by the first touch and to put into operation the skill gained by the second touch.

(5) The fifth touch is found in verse 18. Again this heavenly messenger touched Daniel and this was the touch for strength. Daniel must keep going until he was gone. He must continue to manifest the graces of heaven and the faith of God even while prime minister of the kingdom. He needed the strength from heaven for this trying ordeal.—*Christian Victory.*

Boys' and Girls' Stories

(continued from page twelve)

Then an odd thing struck Binky. It was little Charles. They called him Chuck and he was always hurrying about. Binky had never thought of it before, but suddenly he knew he was Rusty's little brother but he was Chuck's big brother. Everything that Rusty said about being an example—every bit of it would work for Binky, too. He would go to Sunday school for his own benefit, to learn of Jesus and for Chuck, too.—*Junior Challenge.*

NOTES and QUOTES

(continued from page ten)

Baptist, printed at Ayden, because I love truth. The purpose of the paper is to spread truth, not to destroy those who may differ with us. We are standing for the original doctrinal truth under which the first issue was published. This being true, I waste no time, nor pay no price for many publications. I am just what I am—an Original Free Will Baptist, preaching the doctrines as preached by our forefathers in the ministry and as set forth in the Bible.

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COM

OBITUARIES

(continued from page thirteen)

years. He had been in declining health for a number of years, but he never complained, and his thoughts were always of others.

His early church life was spent at May's Chapel Free Will Baptist Church. Later he moved his membership to Black Jack Grove, as it was nearer his home and more convenient. He was soon ordained a deacon of the church; this office he filled faithfully until the end.

We feel that our life has been enriched by knowing Mr. Lewis. He was not afraid of the storms of life because he trusted the One who said, "My grace is sufficient."

His funeral was conducted at Black Jack Grove by his pastor, the Rev. Luby Tyner, assisted by the Rev. R. L. Moore. He was laid to rest beneath a mound of beautiful flowers in the May's Chapel cemetery near Dudley, North Carolina.

He leaves a wife, one daughter, two grandchildren, six great-grandchildren and a host of relatives and friends. We grieve not as those who have no hope; because in his living, we believe he pleased the Master.

Written by a friend,
Mrs. T. C. Hines

●

Electrifying Sermon Illustration

Holly Springs, Miss. (EP)—The Rev. Earl Kelly was preaching on the second coming of Christ at First Baptist Church here.

He had just quoted Matthew 24:27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Without warning, a large light bulb fell from its socket in the ceiling 25 feet above. It shattered on the floor in front of the pulpit.

The worshipers were startled, but Pastor Kelly was equal to the occasion. "His coming will be just as sudden," he declared, "and unexpected, and devastating to the dreams that are not Christ-centered."



Scout Week Celebrates 53rd Anniversary

Physical fitness, one of the principal aims of the Boy Scouts of America for 53 years, is receiving special emphasis during Scout Week in February by the organization's 5,210,000 members. The theme, "Strengthen America—Be Prepared—Be Fit", as shown on the new 1963 Scout Week poster, will be dramatized during special meetings of nearly 135,000 Cub Scout packs, Boy Scout troops, and Explorer units.

the Free Will Baptist

yden, North Carolina, Wednesday, February 13, 1963

Photo by Lambert



Editorial

SOME REVEALING FACTS

It is said that when the Sunday school board of the National Association of Free Will Baptists made its report at the 1962 session of the association in Nashville, Tennessee, that a person from the floor stated that that report was the first Free Will Baptist literature report ever made. (See "NOTES on the Recent Session of the National Association" in the August 15, 1962, issue of this publication.)

At the Georgia State Association, the writer, while presenting the literature program of the Free Will Baptist Press, pointed out that the more than forty writers and employees of the press are producing for Free Will Baptists the very best literature of which they are capable. Everyone of these individuals is a full-fledged Free Will Baptist, who is working sacrificially to preserve and promote the faith and practices for which the denomination has stood for more than two centuries. These men and women have only one aim: to bring honor and glory to Christ as they write, edit, and publish literature for Free Will Baptists everywhere.

Immediately following the statements in that report, the editor of the literature of the Sunday School Department of the National Association, as he began his report, said that he was glad that the statement was made that the literature of the Free Will Baptist Press is the best its personnel are capable of producing. He further stated that the Sunday School Department of the National Association had the best literature available to Free Will Baptists.

The statements above are quite interesting in the face of what is actually taking place. If the reader will turn to page 13 of this issue, he will see photographs of the title page of two workbooks. He will note that one of these workbooks is published by Lambert Huffman, Publishers, Winona Lake, Indiana. The other is published by the Sunday School Department of the National Association of Free Will Baptists, Nashville, Tennessee. He will note further that everything is exactly the same in both books, except the publishers. The same is true throughout both these books.

What does this mean? It simply means that the Sunday School Department of the National Association is publishing as its own product books which are written, edited, and published by those who are not Free Will Baptists. It takes the product of an independent publisher, places its own name on it, and sells it as its own product. It does that for at least three of its publications—Beginner, Primary, and Junior workbooks.

Is that some of the "best" Free Will Baptist literature mentioned above? No, it is not Free Will Baptist literature in any shape, form, or fashion. It just has the name of the Sunday School Department of the National Association printed on it.

When the Free Will Baptist Press places its name on a publication, it means that that publication is a product which is written, edited, and published by Free Will Baptists. The press is honest and above board with Free Will Baptists and all others concerned. Wh it offers the product of another publisher for sale, gardless of what it may be, in every case it offers it that company's product and not as its own. The pr stands on its own and does not resort to any unfair, c honest, or undercover means or practices to promote cause. Its product is exactly what it poses to be.

It is also quite interesting to compare the pri of the various publications of the Free Will Bapt Press and the Sunday School Department of the N tional Association. Of course, space will not perm an examination of all the quarterlies; but let us co pare two of them. The Advanced Quarterly, publish by the press, has 64 pages; and it sells for 17 cents more than 3¾ pages for 1 cent. The correspondi quarterly of the Sunday School Department is t Adult Free Will Baptist Student, which has 48 pag for 20 cents—2½ pages for 1 cent. That means th page for page the Sunday School Department publi tion is a little more than 50 percent higher than t one from the press. The Intermediate Quarterly fr the press sells for 15 cents, and the High Teen (Int mediate of the Sunday School Department) sells f 20 cents. Both are 48-page booklets, which means th the High Teen is more than 33 percent higher than t Intermediate.

Although comparisons are made in only two qua terlies, the Sunday School Department publicatio range from about 20 to more than 50 percent high than corresponding publications from the Free W Baptist Press. Add to this the savings on postage orders from the press. The Sunday School Departme pays the postage on cash orders only which amount $10 or more. The press pays the postage on all orde cash or charge.

Considering quality, price, savings, service, ho esty, and fairness to all, the Free Will Baptist Pre is the place from which to order all your literature a church supplies.

Volume 78 Number

February 13, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

N. BRUCE BARROW ..... Manag
RALPH LIGHTSEY ..... Editor of Literatu
LEON DUNN ..... Treasur

Youth AND Communism

Dave Breese

AST AUGUST I stood on a street corner in Helsinki, Finland, and 15,000 teen-agers march by. They e singing of their commitment to mmunism. They were soon to return 142 countries of earth to translate r fierce dedication into revolutionary vity in their own cities and towns. ng people around the world are on march today. Tragically, however, e are parading for Communism than marching in the cause of Jesus Christ. Why? There are two reasons. First, ng people have insufficient motiva- in the cause of Christ; and, second, have not been presented with a r program that answers the ques-, "What can I do?"

f yours is a young heart that is truly cerned to take the one life you will live in this world and do something ut the spiritual struggle of our age, n I would like the privilege of passing some suggestions to you. Be sure, rever, that you are truly serious about ng used as a soldier of the cross, for is no longer a "gentlemen's war." e moment of prayer or one hour of vity is no longer the answer. The se of faith and of freedom will de- nd from you protracted effort. It s for persistent, divinely inspired ac- ty for all of the years of this lifetime. edication means less than this to you, v is the time to quit . . . to fall back he rear and the enslaved.

f you are still aboard, let us take some e to answer the question, "What can o?"

BEGIN A STUDY PROGRAM. The real ggle for our world is a battle for the ds of men, not one of bombs and guns and bullets. First of all, therefore, you must work to develop your mind. Make yourself an authority on the Word of God, and build it into the very fiber of your heart and life. The Word of God is able to make you wise unto salvation. A mind well prepared in the Word will not go far wrong. Take one hour a day for the most intense Bible study you have ever known.

Become a reader of good books that face the problem. There is abundant material available today for your study.* The United States Government as well as private publishers have produced dozens of volumes that should soon find their place on your book shelf.

MAKE YOURSELF AWARE OF WORLD PROBLEMS. It is no longer possible for you to be just an innocent citizen of your little city, because your town is part of the world. What happens in the Congo or Formosa or West Berlin can well affect you within minutes. News magazines are published every week bringing to your doorstep the current issues of our world today. Think of yourself as being a citizen of the world, individually responsible to be aware of its problems. Your decisions can be no better than the facts available to you. Get the facts, then you can make the decisions.

BECOME A CHRISTIAN "AGITATOR." The only thing any one of us can do about the problems of our world is to begin where we are and use the means at our disposal. The circle of friends that you have—this is "your world." Keep the conversations of that group from sinking to talk of clothes and cars and fads rather than vital issues. You can become the most stimulating person in that group by constantly pressing the conversation into the realm of the spiritual, applying it to the problem that your country faces. Refuse to join the ranks of Christian "neutralists"; rather stand tall, throw your shoulders back and start being an influence for Christ.

GET YOUR PEN OUT. As never before local newspapers and national magazines are carrying "Letters to the Editor" and they would be ever so happy to hear from you. A letter to your Congressman can be of great significance. Most people are so lazy that they never write anyone. Knowing this, those who control masses of people know that one letter represents the opinion of literally hundreds of people. You can be of wide influence even now by adding your voice to the cause of Christ and the cause of freedom.

SET A NEW STANDARD OF PERSONAL MORALITY. The face of America will chiefly depend on its moral fiber. The honesty, truthfulness, and consistent high moral character that you hope will be true about your government must inevitably begin with you. You, as a young person, can stand for truth and honor no matter what the crowd does or says. It *is* important that you allow your life, even while you are young, to be a moral influence in your world.

It is my conviction that the power of Communism in our world today is inferior to the potential capability of the Church of Jesus Christ working in our age. Communism is a lie; and, therefore, very difficult to permanently sell. We Christians have what I call "the advantage of truth" which is a tremendous advantage indeed. The Communist leaders are terror-stricken at the prospect of anything but the official voice of Communism being heard by the millions that they have enslaved. The Communists have not won their share of the world by winning arguments, rather they have won by studying more, working harder, sleeping less, and giving themselves with greater abandon than anyone else to Communist conquest. If Christianity loses it will not be by defeat, but by default.

The most important area of your life is your mind. Give your mind to a program of study and discipline, and then "Present your body a living sacrifice, holy, acceptable unto God, which is

(continued on page fifteen)

A "FIXED" HEART AND MIND

A. L. Halteman

"A double minded man is unstable in all his ways" *(James 1:8)*.

There is some analogy in double-mindedness with double-visioned eyes. Both states are a menace in many instances. Neither is altogether dependable. Either one keeps those guessing who contact them as to what course is taken or what viewpoint is guiding their interest. The psalmist David said, "My heart is fixed, O God, my heart is fixed: I will sing and give praise" *(Psalm 57:7)*. Verse 1 reads, "*They* have prepared a net for my steps . . . ; *they* have digged a pit before me, into the midst whereof they are fallen themselves." *They* say and do a great variety of things which, however, do not disturb *us*, if we have *fixed* hearts and God-controlled purposes. It is then we observe *the Lord's doing* in all that has a bearing upon our lives.

The Bible record of David's life proves that the circumstances surrounding him were often distressing and vexing and at times provoked discouragement; but his earnestness and determination to acknowledge God in *all* his ways brought him great occasion for rejoicing.

Our kind heavenly Father has begotten us unto a living hope by the resurrection of Jesus Christ from the dead *(1 Peter 1:3)*. He is worthy of our highest honor and praise. That hope is anchored to the eternal Rock. God the Father is not an indulgent parent who indulges His children with pleasures and comforts that pass away with the using thereof. Consequently, at times, He withholds the attractive but fading pleasures that He may bestow the substantial, imperishable, enduring pleasures: "At thy right hand there are pleasures for evermore" *(Psalm 16:11)*. Faith in God's Word is exercised through hardships and reverses. The psalmist declared, "Before I was afflicted I went astray . . . . It is good for me that I have been afflicted; that I might learn thy statutes" *(Psalm 119:67, 71)*,

Acting upon the Word at face value —*as it is written*—is to experience the joy of realization of honored faith. Such are happy in their venture and learn to trust the Lord more and more. Quite naturally, it is impossible to understand the verifications of faith, if we are false

(continued on page sixteen)

LEAGUE Valentine Portraits



The first among our valentines
Is that monotonous bore
Who always reads his part as though
He'd never seen it before.



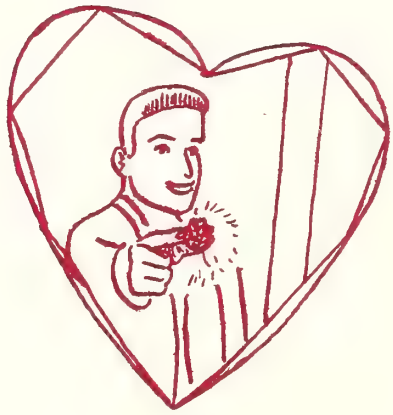
The second orchid goes to one
Who always comes in late—
He thinks he's such an important guy
That all for him should wait.



Another goes to the perky miss
Who doesn't seem to care
Whether she drops her book of songs
When we're engaged in prayer.



Then there's the leaguer who never fails
To be a perfect square—
When we present a new idea,
It's too much to prepare.



Now lest you think we're critical,
We'll send our final gem
To all you faithful guys and gals
Who now support your league.

—Adapted

Christian Education



Items from Colleges
Sunday Schools
Vacation Bible Schools



New Bern Ready to Meet Mount Olive College Requirements

The college steering committee of New Bern has informed the Mount Olive College board of directors that the New Bern area is prepared to meet the requirements of the college study committee for the relocation of Mount Olive College.

The Mount Olive College study committee, headed by the Reverend C. L. Patrick, president of the Free Will Baptist State Convention, last November outlined the following considerations for which it would be willing to recommend that the college be relocated in the New Bern area.

FINANCIAL REQUIREMENTS

"1. A college foundation should be established in New Bern with the provision that its trustees be the recognized agency for consultation and negotiation with the board of directors of Mount Olive College.

"2. A campus site of approximately one hundred acres suitable to both the trustees of the New Bern foundation and the directors of Mount Olive College should be provided.

"3. For the building program of the new campus, the New Bern foundation should raise $750,000 during the five-year period in addition to the land for the campus site.

"4. The foundation should provide annually $100 per full-time (equivalent) student for the general operation expenses of the college, or $35,000, whichever shall be higher. Commitment of funds for general support would become effective at the time both parties confirmed terms of relocations.

"5. If temporary quarters are provided, the New Bern foundation would bear the expenses of renovation and the college would bear the expenses of moving.

"6. Contributions from Free Will Baptist churches in the New Bern area to Mount Olive College would not apply on the New Bern quota, but gifts from individual Free Will Baptists to the foundation would.

"7. At the end of five years, new goals satisfactory to the college and trustees of the New Bern foundation would be determined for the continued growth and service of the college."

These are the considerations which Mayor Dale T. Millns, co-chairman of the New Bern steering committee, has declared that his committee is prepared to meet.

REPORT FROM MOUNT OLIVE

Following the report of the college study committee, the Mount Olive community petitioned the board of directors in December to defer any decision on relocation of the college until potential support in the Mount Olive area could be determined. The Mount Olive steering committee is currently conducting a comprehensive survey and will report to a called meeting of the board set for March 4.

The board will study, analyze, and evaluate the reports from both the New Bern and Mount Olive communities before a decision on location is made. If the board concludes that the best interest of the college would be served by relocation in New Bern, it will recommend such a move to the North Carolina State Convention.

REQUEST FROM PRESIDENT RAPER

President Raper has called upon Free Will Baptists not to form a premature conclusion about the future location of the college. "Let us wait until enough facts are available before we make a decision that will seriously affect Mount Olive College and the Free Will Baptist Church for generations yet to come," he declared.

"What we want is the best college possible for our sons and daughters. Our primary concern must not be location but the quality of educational service the college renders our Church and Nation."

Mount Olive College Progress Report, 1962

W. Burkette Raper, President

The year 1962 saw Mount Olive College forge ahead both educationally and financially. For the first time enrollment passed the 200 mark as students from the Southeast, but principally, North Carolina, filled the college to overflowing. All facilities were filled for women and housing contracts were made with thirteen Mount Olive residents for the accommodation of men students.

As seating space in the library, laboratory, and cafeteria ran short, the college pushed its drive for capital funds. Gifts and pledges to the building fund climbed to $110,000. The largest gift in the history of the college came in April when Dr. C. C. Henderson, Mount Olive physician, presented the college with a gift of $35,000 to the new campus fund.

Two members of the college faculty were given leaves during the spring and summer for graduate studies. The writer earned a master's degree in higher education at Florida State University and Mrs. Mildred S. Councill, librarian, completed her master's degree in library science at Appalachian State Teachers College.

The writer was appointed to two educational posts during the year: vice-president of the North Carolina Council of Church-related Colleges and membership on the Commission on Legislation of the American Association of Junior College.

New appointments to the college this year included Douglas Allen Barnett, head of the department of Music; Miss Jane Gayle Melton, English instructor; and Edward W. Miles, superintendent of grounds and buildings.

Dr. Roy C. O'Donnell, head of the department of English, became dean of the college in September. He is currently completing a research project in the teaching of English under a grant from the United States Office of Education.

During the spring Mr. Michael J. Perret, head of the modern language department, was honored by the School Board of Deland, Florida, where he served for thirty-four years prior to coming to Mount Olive. The auditorium of the city's new $1,500,000 high school was named "The Michael J. Perrett Auditorium" as a tribute for his years of outstanding educational service.

In December, Miss Bertie Ann Hill of Snow Hill, a graduate of Mount Olive

(Continued on page fifteen)

news & notes of Denominational Interest

N. C. Children's Home Report for January, 1963

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for January, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the Home for inspection or checking for any particular receipt.

General Fund	
Albemarle Conference	$ 524.93
Blue Ridge Association	5.00
Cape Fear Conference	342.45
Central Conference	740.70
Eastern Conference	1,021.36
French Broad Association	13.83
Pee Dee Association	30.79
Piedmont Conference	40.00
Rock Fish Conference	6.50
Western Conference	502.88
Miscellaneous	6,925.37
Central Conference Building Fund	
Central Conference	477.03
Woodard Memorial Student Loan Fund	
Western Conference	15.00
Total	$10,645.84

Endorses Palmer Institute

The executive committee and board of trustees of the Central Conference of Free Will Baptists of North Carolina, while in joint session, voted to endorse and recommend the Palmer Institute of Mount Olive College which is being sponsored by the ordaining council of the Central Conference at Reedy Branch church beginning February 19.

College Day Program

The First Free Will Baptist Church of Rocky Mount will observe Sunday, February 17, as "Mount Olive College Day." The Reverend Michael R. Pelt will preach at the morning worship service. The Reverend Fred S. Powers is pastor.

Coming Events

February 19—Paul Palmer Institute begins at Reedy Branch church, Winterville, North Carolina, Tuesday night at 7:30.

March 27—Central Woman's Auxiliary Convention

April 6—Second Union League Convention at Hull Road church, Snow Hill, North Carolina, at 7:30 p. m.

April 14—Easter Sunday

April 27—Daily Vacation Bible School Workshop at Mount Olive College

"Christ's blood should be the theme of every message!"—Prince Blackson, Ghana, Africa.

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).

The Lighted Pathway



Rev. Willet L. Moretz
Swannanoa, N. C.

AN EXPLANATION

"The LORD is good to all: and his tender mercies are over all his works" (Psalm 145:9).

For the past several weeks you have not been reading "The Lighted Pathway." The reason is that I have been sick. I hope you have missed reading it as much as I have missed preparing it. It is my hope and expectation that I will be able to keep it coming to you each week now. I was taken ill on New Year's Day and am just now beginning to feel up to work again. A good portion o the time I have had to ask for help i my church duties and the work at home

I have greatly appreciated the in quiries from a number of you, includin the editor; and I have every reason t believe that many of you were prayin for me, for which I am most grateful I need and desire continued interest i the prayers of all.

While I have not felt up to writing, have continued to read what others hav written. It seems to me that your article have been extra good during the week of this year. Those who want to know the truth can certainly get it from th editorials and special articles appearin in recent issues, which I trust will con tinue to come to us.

I notice, too, to my sorrow, that th heralds of destruction are still busy stir ring up strife and disunity. But if every true Free Will Baptist will hold on t God's unchanging hand, He will brin this situation to an ending that will brin Him glory; and that will be a blessing t the true denomination of real Free Wil Baptists. So hold on and pray as neve before.

I am asked very often by Free Wil Baptists in this part of the state wh have not been deceived (and there ar many hereabouts who are still loyal to ou Children's Home, the Press, the college Cragmont, and the denomination i general, as they knew it before all thi ungodly mess was pushed in on us), th questions, What is to become of us? an Are our various institutions suffering be cause of the tear up? And I may assur all who are interested that people are be ginning to get their eyes open to what is going on, and by whom, and for what purpose. It is heartening when so many people ask about the loyalty of leaders in the denomination; and it does my heart good when I can say, "Yes, that brother is as sound as a dollar." It does them good, too, to be assured that their friends have not "gone with the wind."

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:14-16).



The Church Worldwide



Wrong Address—Or Was It?

Atlanta (EP)—Miss Shelba Macon of Pooler, Ga., was a legal secretary in Savannah, Ga. For three weeks a wrongly-addressed copy of the *Christian Index*, Georgia Baptist newspaper, came to her office.

The first two copies she did not read; the third one she did. One of the first articles to catch her eye told of the need for tentmakers, Baptist lay people who hold secular jobs while voluntarily doing mission work in pioneer Baptist areas.

For a time before reading the paper Miss Macon had felt a tug toward Christian service of some type. Now, as she read of this need, she decided to contact the Southern Baptist Home Mission Board for details.

Today she is office secretary in Portland of the Oregon-Washington Baptist Woman's Missionary Union and student department. She works in a small Baptist church in Portland.

P. S. Editor John J. Hurt of the *Christian Index* here has corrected the mistake.

Or was it?

NSSA Launches 3-Year Drive

Miami, Fla. (EP)—A three-year program to enroll at least five million people in the nation's Sunday schools was launched by the National Sunday School Association at its midwinter convention here.

Dr. Harold H. Etling of Winona Lake, Ind., the Association's president and Sunday school secretary for the National Fellowship of Brethren Churches, said the program will be called "Citizens for Sunday School."

He said Gov. Mark Hatfield of Oregon will head a committee to spearhead the project. It will seek to enlist 20 key persons in each of the 50 states who will pledge to attend Sunday school regularly, testify in writing why they believe in the Sunday school and give at least $100 toward the program by October.

Each "Citizen for Sunday school" is expected to get three other persons to attend Sunday school in 1963, four more in 1964 and five more in 1965, for total of 12 in three years. In turn these new "citizens" are expected to enroll others in a "chain-letter" fashion.

Dr. Clate A. Risley, executive director of the conservative interdenominational Association, cited five ways to make the Sunday school stronger in the community. These were better understanding of the Sunday school worker's role; greater clergy interest in the schools; better programs of religious education; an enlarged visitation program; and increased investment in facilities and materials.

Fails to Approve Merger

New York (EP)—The Christian and Missionary Alliance has received official notice from the Missionary Church Association that it has failed to obtain a necessary two-thirds majority vote which would have effected a merger of the two groups, to be known as The Missionary Alliance.

The polling of the Missionary Church Association membership on the local church level was required by their General Conference. The Christian and Missionary Alliance delegates in their 1962 General Council approved the merger documents by a majority of 82 percent of the votes cast, subject to ratification at the next General Council to be held in May of this year.

Rev. Tillman Habegger, president of the Missionary Church Association which has its headquarters at Fort Wayne, Ind., indicated in his report to Dr. Nathan Bailey, president of The Christian and Missionary Alliance, that the membership referendum on the merger proposal was lost by less than one percent of the votes cast.

Mr. Habegger said that although the union was rejected, the MCA will continue to work jointly with the Alliance in mission fields abroad and maintain friendly relations.

Both missionary bodies were started about 75 years ago and are similar in theology, principles, and practices. Larger of the two is the Alliance with some 680 missionaries and 70,000 members in 1,200 congregations in this country.

The Association has about 70 missionaries and 8,000 members in its 120 churches.

Radio Station Loses License

Washington, D. C. (EP)—The Federal Communications Commission has unanimously revoked the license of Radio Station WDKD, Kingstree, S. C., for permitting a disc jockey to broadcast material it described as "coarse, vulgar, suggestive, and of indecent double meaning."

In its drastic action, the first revocation of a license on such grounds in the history of the Commission, the FCC said that it believed station owner E. G. Robinson, Jr., "knew the true character of the broadcasts and that his denials thereof were purposeful misrepresentations and false statements."

It added that Mr. Robinson did not exercise "the appropriate degree of control and supervision of programming expected of a licensee and commensurate with his responsibility as a licensee." It held that renewal of WDKD's license "would not serve the public interest."

The station owner was told WDKD could remain on the air until Feb. 8 to "wind up its affairs." At that time, unless the FCC action is stayed by an appeal to the federal courts, the station will go off the air.

Protests by members of the clergy in the Kingstree area touched off the year-long investigation of the station's programming policies which led to revocation of its license.

Would Abolish Capital Punishment

Helena, Mont. (EP)—The Montana Council of Churches has announced support of a Senate bill to abolish capital punishment in this state.

Present state law provides for the death penalty for any one convicted of first degree murder, only capital offense in Montana. Under the Senate bill, life imprisonment would become the maximum penalty.

Among reasons cited by the interdenominational council for ending the death penalty were that it does not deter further crime and delays convictions, that executions are demoralizing to public officials who must conduct them, that most of those executed are the poor, the ignorant, and the less fortunate, and that a life imprisonment sentence could amply protect the public.

Other measures in the state legislature

(continued on page sixteen)

Woman's Auxiliary

Attention Western Auxiliaries

In the First Western Woman's Auxiliary Convention that was held in October, 1961, a resolution was passed and adopted for the conference to join the $1,000 Club and to help with the building fund at Mount Olive College. This amount was to be paid within a period of five years or less. Some of our auxiliaries have not responded to the call. Perhaps it has been forgotten; so please send as much as you can for this worthy project by April 3, when the spring convention will meet at Stoney Creek church. Mail all money to Mrs. B. L. Godwin, Box 113, Pine Level, North Carolina.

Mrs. R. H. Weaver
District Youth Chairman

District Auxiliary Convention Organized In Georgia

On Saturday night, February 2, 1963, a dream came true for the women of the Union Free Will Baptist Association in Georgia when a district woman's auxiliary convention was organized. Mrs. Mance Cason of Moultrie, president of the Georgia State Woman's Auxiliary Convention, was in charge.

The Rev. L. E. Sheffield, pastor of Midway church, gave the devotional, using Acts 16:12. Mrs. J. B. Rice gave a talk on the importance of having a district woman's auxiliary.

Officers were elected as follows: president, Mrs. J. B. Rice; vice-president, Mrs. Billy Hatcher; recording secretary, Mrs. Abram Harrell; assistant recording secretary, Mrs. Dally King; corresponding secretary, Mrs. Pearl Watson; treasurer, Mrs. W. C. Weeks; field secretary, Mrs. Helen Lewis; youth chairman, Mrs. L. E. Sheffield; study course chairman, Mrs. A. C. Truluck; stewardship-prayer chairman, Mrs. Bennie Watson; and personal service chairman, Mrs. Christine Hathcock.

Saratoga, N. C. — Miss Ellen Faye Welton and Mrs. Bobby Bazen were hostesses on Thursday night when the Youth Fellowship Auxiliary met at the parsonage. Presiding over the meeting was Miss Brenda Baker. Program chairman, Miss Nancy Amerson, presented an inspiring program entitled "A New Beginning." Assisting her were Miss Bert Proctor, Miss Ellen Welton, and Miss Bettye Mae Webb.

The group welcomed Jerry Webb as a new member. During the business session the members voted to give $5 to the church carpet fund. Plans were made for the YFA Sweetheart vote on February 3. The Sweetheart will be crowned during the Valentine party on February 9 to be held in the Saratoga community building. Miss Bert Proctor invited everyone to meet at her home in February.

During the social hour the hostesses served chocolate cake, fudge, potato chips, candies, cookies, and soft drinks to the seven members present.

On Sunday night during the worship service, officers for the YFA were installed. Each officer was charged by the sponsor, Mrs. Bobby Bazen. The girls being installed lighted white candles from a tall red one placed on the communion table. Each stated her name and the office she held. The new officers are Miss Brenda Baker, president; Miss Terry Walston, vice-president; Miss Ellen Welton, secretary-treasurer; Miss Bettye Mae Webb, personal service chairman, missions chairman, and reporter; and Miss Nancy Amerson, program chairman.

Smithfield, N. C.—The First Free Will Baptist Church climaxed the observance of National Youth Week with a special youth program during the morning worship hour on February 3.

Participating in this service were Darius Ross, who led the responsive reading; Ray Hinnant, who read the Old Testament Scripture; and Alfred Moore, who read the second Scripture. Miss Jean Lee was accompanist for the service.

All the young people of the church sat together in a body. Pastor J. Garland Teasley preached on the subject "Four Commandments for Today's Youth." At the conclusion of the service the pastor led the congregation in installing the officers for the newly organized AFC and YFA groups. There are more than forty members of these organizations. Sponsors are Mrs. Garland Hinnant, Mrs. Willie Martin, Mrs. Jesse Overman, and Mrs. Teasley.

On Thursday of Youth Week the youth of the church met together in the educational building of the church for an evening social hour. The program included a feature-length sound motion picture, "Teen-Age Loyalty," and a panel discussion. The panel members were Ray Hinnant, Jeannie Creech, Jean Lee, and Darius Rose. They answered questions posed by the moderator and others present. Questions included What should the church do for its young people? How can the church improve its service to the youth? Is Christianity for older people only? Should teen-agers go steady?

Plans were discussed for future meetings and the securing of some recreational facilities for use by the church and other youth of the city. Visitors were present from Selma, Pine Level and Smithfield.

Belhaven, N. C. — The Woman's Auxiliary of Sidney Free Will Baptist Church had its January meeting on Tuesday night at the church.

The meeting was called to order by the vice-president, Mrs. Dallas Paul. "His Way with Thee" was then sung. Mrs. Frank Daw led the prayer.

During the business session the following new officers were elected to serve this year: Mrs. Dallas Paul, president, and Mrs. Frank Daw, vice-president. Contributions were made to the piano fund at Mount Olive College, the aluminum building fund for missions and the book fund for Mount Olive College Library.

After the business period the program chairman, Mrs. O. E. Burbage, Jr., introduced the program entitled "Beginning the Christ Way." Those taking part on the program were Mrs. Daw, Mrs. Edwin Roper, Mrs. Jordan Clayton, and Mrs. Edward Lee Clayton.

After singing "Take Up Thy Cross," the group prayed the Mizpah benediction.

Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church met at the home of Mrs. Ruby Johnson on Tuesday night, January 29. Margie Pittman read the Scripture, and Mrs. Josephine Johnson led in prayer.

The interest of each member was held by the program and the theme for the year, "Walking the Christ Way."

Sixteen members were present at the meeting. Mrs. Eloise Sutton was a new member who joined the group.

During the business meeting the members drew names of secret pals. The names will be kept secret until next Christmas.

Refreshments were served by the hostess.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Original Free Will Baptist Church met at the home of Mrs. Maude Jackson, Tuesday night, January 22. In the absence of the president, the first vice-chairman, Mrs. Betty Spell, presided at the meeting.

After the roll call and the reading of the minutes, an offering was taken and the treasurer's report given. The group voted to take advantage of every opportunity that they have this year to build a better and larger auxiliary, spiritually and financially. Special prayer was requested for the sick.

The program chairman, Mrs. Eunice Honeycutt, gave a very interesting talk on the topic "Beginning the Christ Way." Mrs. Sudie Tew prayed the benediction.

The hostess served open faced sandwiches, cookies, nuts, and punch to the eleven members present.

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home church met at the home of Mrs. Billy Smith on Friday night, January 25. The meeting was opened by the singing of "His Way with Thee." Scripture, taken from Isaiah 30:18-27, was read by the president, Mrs. Annie Ruth Parrish, followed with prayer.

Minutes of the last meeting were read, and the roll was called. Eleven members were present; three new members joined, and three visitors were present.

The auxiliary voted to receive a free-will offering, rather than to pay dues. Mrs. Easter Smith was elected enlistment chairman.

Mrs. Hazel Smith presented the program "Beginning the Christ Way," after which the meeting was adjourned with the singing of "Walking with Jesus."

The auxiliary will meet with Mrs. Bessie Howard in February.

Albany, Ga.—The executive committee of the Georgia State Woman's Auxiliary Convention met at the First Free Will Baptist Church, January 5, 1963. The devotion was given by Mrs. Mance Cason, who read from Acts 16:14, 15. Mrs. G. C. Lee led the prayer.

The following items were discussed: (1) A letter from the Rev. Reford Wilson concerning the "Wheels for Wilkinsons Project" was read; it stated that they did not owe a balance. (2) Each of their newly adopted projects was discussed and urged to be finished as early as possible. (3) Each state officer was urged to continue writing letters, at least quarterly, to her respective district officers. (4) It was moved and carried that the youth auxiliaries have as their project the helping of boys and girls graduating from school from the Children's Home in Eldridge, Alabama; also anyone who is going to junior college. It was learned that one or two boy's going to junior college now were probably in need of financial help. (5) June 28, 1963, was the date set for the State Youth Fellowship Day. It was decided to have the next executive meeting immediately following the State Youth Fellowship program to discuss plans for the state program. It was suggested that Mrs. K. V. Shutes be secured as the speaker for that day. (7) Each state officer was encouraged to attend at least one workshop in each district this ensuing year. (8) That the state convention secure and pay the salary for a teacher for the second session of youth camp in August was discussed. The teacher would help in the junior department.

The following is a list of items needed at the camp: paint, $100; stoves, $100; four fans, $300; and one large sink, $50. The fans will be placed in the boys' dormitory, the girls' dormitory, and the auditorium.

Wilson, N. C.—Mrs. Ruby Carroll was hostess to the Woman's Auxiliary of Calvary Free Will Baptist Church for the January meeting. Mrs. Allan Bartlett, vice-president, presided in the absence of the president, Mrs. Harvey Pittman.

Mrs. Etta Harrell led a prayer. Reports were given by Mrs. Paul White, secretary; Mrs. Lillie Thomas, treasurer; and the committee chairmen.

Mrs. Florence Taylor, program chairman, led the program. She was assisted by Mrs. C. R. Etheridge, who spoke on "The Way of Waiting"; Mrs. Willie Sawrey, "The Way of Prayer"; Mrs. Alvin Murray, "The Way of Godly Living"; and Mrs. Thomas, "The Way of Service."

Refreshments were served after the meeting.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting Tuesday, February 5, in the home of Mrs. Nina Lee Kelly.

The meeting was called to order by the president, who then turned the program over to the program chairman, Pat Gurganus. The group sang "Footsteps of Jesus." Scripture was taken from 1 John 1:3-7, and Mrs. Dorla Hill led in prayer.

Mrs. Floraine Slaughter presented the program, using as her theme, "Walking Together with Jesus."

The minutes of the last meeting were read and approved. There were 13 members, one visitor and two new members present. After the business discussion, the group joined hands and prayed together the Lord's Prayer.

Refreshments were then served and enjoyed by all.

Vanceboro, N. C.—The Woman's Auxiliary of the Original Free Will Baptist Church met on January 1 for their regular meeting. The meeting was opened by singing "Stepping in the Light." The president, Mrs. Sallie Oliver, read Scripture from 1 John 1:3-7, followed with sentence prayers by the group.

Mrs. Lila Cleve, program chairman, introduced the program, with the following taking part: Elaine Cleve, Emily Cleve, Sandra Kite, and Mrs. Oliver Gattin.

Ten members responded to the roll call, after which the group had a short business discussion.

Mrs. Julia Fillingame offered the closing prayer, after which delicious refreshments were served.

Micro, N. C.—The Woman's Auxiliary of Micro Free Will Baptist Church met January 29 in the home of Mrs. Hazel Edgerton, who presided over the meeting. Mrs. Edgerton read the Scripture; and after a song by the members, Mrs. L. M. Ausley led the prayer.

The program, "Beginning the Christ

(continued on page fifteen)

NOTES AND QUOTES



By J. C. Griffin

Some Questions That Must Be Answered

In our daily living we have to decide on issues or answer questions as to certain matters. It is with "No" or "Yes"; there is no middle ground. We are either for, or we are against, a thing. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30). Again He said, "No man can serve two masters: . . ." (Matthew 6:24). It just does not work. We are on one side or the other. It is either Christ, or it is Satan. There is no middle ground.

After We Have Been Saved

After we become children of God, there are decisions as to what we will do in deciding matters that are vital to our best interest and to the best interest of all concerned.

"Which Side Are You On, Preacher?"

A good friend of mine said right after the rift that occurred in July, 1961, in the city of Norfolk, Virginia: "Which side are you on, preacher?" My answer was, "I'm on the Lord's side so far as I know." Here is why I know. Jesus gave us a final commandment which says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another' (John 13:34, 35). So to believe that Jesus Christ is my Saviour and Lord, I must obey His commandments. To confess to love Him and refuse to keep His commandments would make me a hypocrite.

What Must I Do As God's Child?

We have a very small girl in our church; she is a sweet little thing. She loves the Lord and is a believer in Christ and in His teachings. This little girl prays for others. One evening not long ago right after the league had its benediction, this precious little girl came to me and said, "Mr. Griffin, must I pray for Khrushchev?" Quickly, I said, "Yes, Honey. But pray that in some way the truth of God shall convince Khrushchev that he is a sinner and needs Jesus Christ. Never pray for him to have the desire of his wicked soul in conquering the whole world." It may be a little hard to get our hearts in line with God and be able to say truthfully with Jesus, "Pray for your enemies."

May we listen to Jesus: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:43, 44). Can we obey Jesus in His commandment? I know that Jesus would not tell us to do the impossible, but it is not an easy task. In our own strength we cannot do it; but may we say with Paul, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

God Hates Sin, but Loves Sinners

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Jesus said to His enemies while He was breathing out His last, ". . . Father, forgive them; for they know not what they do . . ." (Luke 23:34).

Do We Pray the Prayer That Jesus Taught?

May we notice what Jesus said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors" (Matthew 6:9-12). May we go further in the law of forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14, 15).

Must We Seek to Forgive?

The Bible says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). God is under no obligation to forgive us our sins until we have confessed all sins unto Him, and then only as we forgive all of those who have sinned against us. Everything must be laid on the altar in our confession.

A man and I fell out over fifty cents in a settlement. He claimed that I owed him fifty cents more than I owed according to my figures. So we split a difference. He said, "I will not settle for less"; and I said, "You will not get more." So there we were; but after a few years, the fifty cents began to worry me. I would get down to pray, and that fifty cents would get in my way. I knew that I did not owe that man a penny, but he thought that I did. So I sent the man a check covering the debt, which he thought, I am sure, was right. I received a nice letter from the gentleman, with an invitation to visit in his home. I accepted the invitation by letter; and sometime afterward, I had business in the immediate locality of the man's home. I dropped in to see him, and what a reception! I have never forgotten that fine hospitality. God really blessed my soul.

Again let us listen to Jesus and let Him open the floodgates of heaven and turn loose a shower that will spread joy in our hearts that will show on our faces. "Do good for evil." The old man of sin is against this method, but it is God's way, and His grace is sufficient. We are not to run a fellow down and ask him to let us forgive him for what he has said and done against us, but we must carry in our hearts daily the spirit of forgiveness and be ready to forgive the worst of enemies whenever they come asking for forgiveness. *Except we forgive, we cannot be forgiven.*

Jesus Says, "Yes"

As I have already stated by quoting God's Word, there is no way for us to reach God's forgiveness until we forgive our enemies. David said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

You may say, "Preacher, must I pray for and forgive the man who slanders my name by falsehoods?" It is not my word, but it is the Lord Jesus who speaks: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matthew 5:44). Little men cannot do this; but as was said before, we can do all things through Christ, who strengthenens us (Philippians 4:13). God does not ask us to love sin that our enemies commit

(continued on page fifteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will the Old Testament saints be a part of the church in heaven or will they be regarded as being different from the church and therefore another group?—*E. A. P.*

Answer: The Jews are referred to as being Jews throughout the Bible, the church as the church, and the world as the world. So far as I know, this distinction continues. The world, in the sense that it is a group who give over to carnal-mindedness, will spend eternity in the lake of fire. The Jews and other Old Testament saints, I think, will be in a different group from that of the church, known also to us as the bride of Christ and the body of Christ. I don't know all the distinctions to be found between the Old Testament saints and the church in the Bible, but here are a few.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Corinthians 10:32). In this verse, the church members at Corinth are exhorted to behave correctly before, or in the presence of, three separate classes of people that are in their midst. The church consists of the saved individuals from both Jews and Gentiles. The Jews are God's ancient people, who, because they rejected Him, have been rejected and scattered all over the world. Many Hebrews, as they were known in Abraham's day and down to and including Esau and his descendants, are now found among the Gentiles. So now in the church age, all except Jacob's descendants are Gentiles.

The church, of course, is composed of part Jews and part Gentiles. The Hebrew element that is not Jewish is Gentile, even though some of that element might be just as definitely descendants of Abraham as any Jew is, for he is not an heir. The heirs of Abraham were all descendants of Isaac, and the heirs of Isaac were only the descendants of Jacob. This was by special design in God's gracious choice or predestination, and predestination means only that God prearranged that the thing would be as it came out.

Jews will always be Jews from a racial point of view; but from a religious point of view, it is indeed wrong that a Christian who descended from Israel go back to Jewish practices when he has once been saved. It would be wrong for him to refuse to eat meat with Gentile Christians or to observe the seventh rather than the first day of the week as the day for rest and worship.

After the church was begun, the Spirit directed certain men to the Jews and certain others to the Gentiles, in order to make disciples or church members; for then a disciple was a follower of Christ and so was a real church member. I say real, for there were phonies then as now. "(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision" (Galatians 2:8-9).

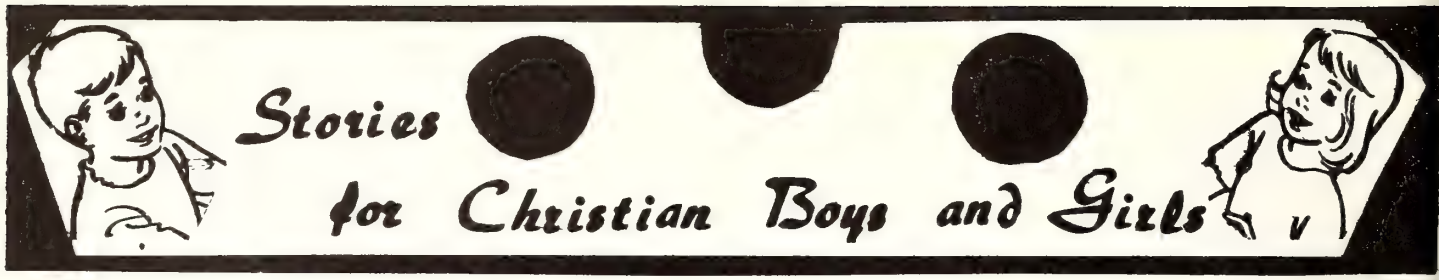
Dr. P. B. Fitzwater has an interesting chapter on "The Nature of the Church," pages 476-482, in his book, *Christian Theology*. The following are some statements from this book. "The church is not the Kingdom of heaven but has a certain relation to it . . . as the queen is the wife of the King, so is the church the bride of Christ; will be related to His Kingdom. . . . The church is not composed of the Old Testament saints but is vitally related to them. The church is related to the Old Testament saints as a bride is related to the friends of the bridegroom. 'He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled' (John 3:29)."

The friend of the Bridegroom filled an important place at the marriage, including the marriage supper, and rejoiced with His bride in the honors and well being of the Bridegroom. In the coming kingdom of Christ, Abraham, Isaac, and Jacob will sit with Christ and His bride, the Church, in the kingdom, and will enjoy it with them.

There is another symbol other than the bride and Bridegroom in which the Bible illustrates the close relation of Christ to His Church, the head and the members of the human body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Corinthians 12:12-14).

The Church, now while its members are in fleshly bodies, is espoused or engaged to Christ. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Corinthians 11:2). "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Ephesians 5:29-32). "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Revelation 19:6-9). If you pay strict attention, you will see that Paul is concerned that the betrothed or engaged bride in the first of these passages remember the terms of her covenant with Christ, her Bridegroom, and not abuse

(continued on page fifteen)



MRS. BENTON'S VALENTINE

Rosalie W. Doss

"STOP swinging on my gate!" Ann jumped. It was Mrs. Benton speaking. "I wasn't swinging on her old gate," thought Ann. All she had done was put her books on top of the gate while she stopped to tie her shoelaces. Somehow the gate had accidentally swung open and when Mrs. Benton had heard her gate creaking, she had decided that Ann was swinging on it.

Ann felt sure it was no use trying to explain to Mrs. Benton that she had not been swinging on the gate. Once when Ann had stopped to smell some roses climbing over Mrs. Benton's fence, she had accused her of trying to pick the roses. "She is just a mean, hateful, old woman."

At home Ann soon forgot about Mrs. Benton. Tomorrow was Valentine's Day, and she had a very special valentine to shop for. The valentines for her friends had been bought and addressed days ago. The special valentine was for her teacher.

At White's Stationery Shop it was difficult for Ann to make up her mind. But finally she found what she thought was the most beautiful valentine in the shop. As Ann was going to the cashier to pay for the valentine, she passed a counter piled high with comic valentines. She stopped to look at them. Some of them weren't very funny. They were cruel.

"I would never send anyone one of these," thought Ann. But the thought didn't last long, for Ann spied a valentine that read, "To an Old Meanie." On the valentine was the picture of an ugly, old woman shouting at some boys and girls who were running from her.

"Mrs. Benton!" flashed through Ann's mind. "That fits her exactly!"

The next morning as Ann walked to school she didn't feel as happy as she thought she would on Valentine's Day. There was something she had to do on her way to school that she didn't feel very good about. She had to slip the mean, comic valentine into Mrs. Benton's mailbox. Ann began to wonder if Mrs. Benton really deserved such a cruel valentine? Some of the boys and girls did swing on Mrs. Benton's gate, and Ann had seen some boys click sticks along Mrs. Benton's pretty white picket fence and scrape on the paint.

Now Ann was right in front of Mrs. Benton's gate. This was the time to slip the valentine into the mailbox on the gatepost and run. Ann looked at the two valentines in her hand. The small one was for Mrs. Benton. The large envelope, which Ann had not yet addressed, was for her teacher. Then, almost before she knew what was happening, Ann slipped the big, lovely valentine into Mrs. Benton's mailbox.

Ann walked rapidly away. As she walked she tore the comic valentine into tiny shreds. With each shred she felt better. She was happy again. Of course, she didn't have a valentine for Mrs. Simpson, but she would make one for her as soon as she got to school.

All that day Ann felt happy. After school as Ann and Betty walked home together laughing and comparing valentines they had gotten. Ann heard a voice call to her. She looked around. They were right in front of Mrs. Benton's house, and there was Mrs. Benton beckoning to her.

"Oh, dear!" thought Ann. "I hope she isn't going to get after me about something."

But there was a smile on Mrs. Benton's face, and in her hands she carried a big plate of gaily decorated valentine cookies. "These are for you," said Mrs. Benton.

"For me!" cried Ann in surprise.

"Yes," said Mrs. Benton. "These are for a little girl who remembered a grouchy, old woman with a beautiful valentine. It was the first valentine I've received in years. It made me very happy. I have lived alone so long, I almost forgot how kind young people can be. I hope you and your friend will come to see me sometime."

"Thank you for the cookies, Mrs. Benton," said Ann. "And we would love to come to see you." Ann hesitated, but she couldn't help asking, "How did you know the valentine was from me, Mrs. Benton? I didn't sign it."

"I just happened to look out of my window this morning when you dropped it into my mailbox," smiled Mrs. Benton.

As Ann looked at Mrs. Benton she saw that Mrs. Benton didn't really look mean or unkind. Mrs. Benton just looked sort of lonely.

Deep down in her heart Ann said a little prayer of thanksgiving. "Thank you, God, for helping me do the right thing this morning. I am so glad I gave Mrs. Benton my special valentine."—*The Children's Friend.*

•

A PROMISE KEPT

"I cannot go with you, Rob," said Edwin. "I promised Mother that I would come home as soon as school was out."

"Oh!" exclaimed Rob. "We would be gone only a very little while, and your mother would not miss you in that time."

Although Rob continued to urge Edwin to join his crowd of friends for a short while, Edwin returned home to his mother.

"I am glad you are on time," she said when he arrived. "Your Uncle Hal is here with his car, and will take us to the woods for a little outing. I have everything ready, and Uncle Hal is waiting for you at the back gate."—*Selected.*

•

And the people with one accord gave heed unto those things which Philip spake, . . .—Acts 8:6.

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.—Acts 8:35.

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:—Acts 8:15.

FLANNEL ART

JUNIOR WORKBOOK

For explanation see EDITORIAL.

Mark — Gospel of Action

6LH3 No. 1

Peggy Higley Bonecutter
Lesson Writer
Elmira W. Freeman
Artist

S. L. Huffman, *Publisher*
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FLANNEL ART

JUNIOR WORKBOOK

Mark — Gospel of Action

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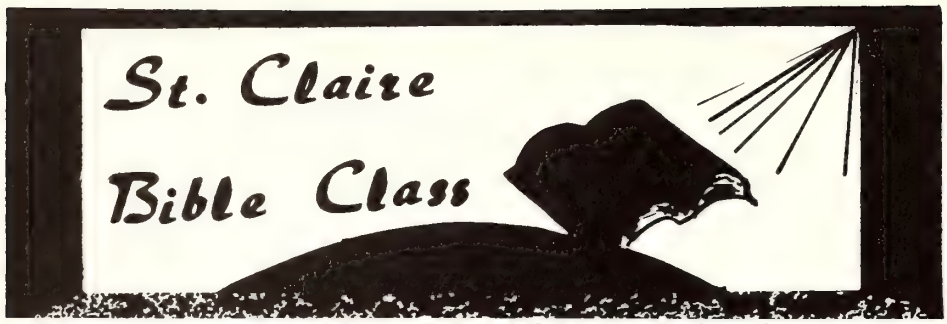
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The Christian's Confession

(Lesson for February 24)

LESSON: Mark 8:27-38

GOLDEN TEXT: Mark 8:34

I. INTRODUCTION

The Lord Jesus was approaching the end of His mission on earth, and He gathered around Him His disciples. He questioned them relative to the opinions men had of Him. After they had answered His question, He asked them what they thought of Him. It was to this question that Peter replied, "Thou art the Christ." He is superior to all the rest, the one to whom all others were but forerunners. He is the Messiah, the Saviour of men.

As the conversation continued, the Lord revealed the fact that He must suffer many things before the end. He also spoke of His death and resurrection. These things the disciples could not understand, and Simon Peter began to rebuke Him. But the Lord returned the rebuke and told him he did not understand the things of God.

The final verses of the lesson show that one gains through loss. By denying himself and putting Christ first he will always come out victoriously; but if he puts self first and seeks to satisfy himself, he may even lose his own soul. Following Christ means a full and complete surrender to Him and His will.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

1. Study the Synoptic accounts of today's lesson in Matthew 16, Luke 9, and Mark 8 and 9; also note carefully the exposition of the lesson.

2. Illustrate self-denial from the lives of famous Christians.

3. Show how self-denial must be a part of our lives by placing before your pupils the great challenge before our church.—*The Bible Teacher.*

III. ADDITIONAL TRUTHS

As Jesus and His disciples went into the towns of Caesarea Philippi, He asked them, "*. . . Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, One of the prophets*" (vv. 27, 28). Although Jesus inquired of them what others thought about Him, it is hardly conceivable that He asked to be informed, but that the disciples might observe it themselves and inform one another. Of course, the opinions of men were of the highest type; but they came short of the full truth. The people in general were convinced that He was an extraordinary person, sent from the invisible world with a divine commission. They might have even acknowledged Him as the Messiah if they had not expected the Messiah to be a temporal prince.

After hearing the opinions of others concerning Himself, Jesus asked the disciples, "*. . . But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him*" (vv. 29, 30). The question was specific, and the answer was definite. No greater confession could be made than this one. Simon Peter might not have understood all that was involved in this confession; but he was sure that Jesus was the Messiah, not a forerunner nor a mere prophet.

It matters not so much what others say about Jesus; the important thing is what He means to us. That Jesus is the divine Messiah, the eternal Son of God, the Saviour of the world, is the first principle of the Christian religion. Without this fact there would be no Christianity.

To be a Christian is to believe sincerely that Jesus is the Christ and to act accordingly; there is no beating around the bush or dodging the issue. One must accept Christ as Saviour and Lord, or he cannot claim the provisions of salvation.

Immediately following the great confession of Simon Peter, a new note in the teaching of the Lord sounded. He began to show His disciples "*. . . that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again*" (v. 31). Never before had He spoken of His sufferings or death. Never before had He made any reference to rising from the dead. Neither had He referred to the second advent. All this teaching began at that time, and the supreme note of the teaching was that of the Cross.

This teaching was a little more than Simon Peter could take. It gave rise to the fear, born of love, in his heart that made him say, ". . . Be it far from thee, Lord: this shall not be unto thee" (Matthew 16:22). This rebuke from Peter called forth the sudden, startling, stern answer of the Lord to the man He had just commended for his confession. As He turned and looked at His disciples, He said to Peter, "*. . . Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men*" (v. 33).

Peter's position here was not an altered one. How could the Messiah who was to restore the kingdom do so if the elders of the people rejected and killed Him? The new thinking introduced here for the first time was full of surprise. It is worthy of note, however, that all this mistake on Peter's part arose from a partial understanding of the Master's words. Had he realized that He also said that after three days He would arise from the dead, the whole story would have been different. But such is usually the case. Failure to understand is the cause of much of the trouble in life.

The title of this section may seem strange, but it is true, nevertheless. Eternal things are often gained through the loss of temporal things.

Turning from dealing with the disciples privately, the Lord, addressing the multitudes, laid down the stern, inexorable law of the kingdom: "*. . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it*" (vv. 34, 35). The person who would follow the Lord must not pretend to be able to do for himself all that needs to be done. He must renounce all confidence in himself and his own righteousness and strength. He must deny himself and take up his cross, conforming himself to the pattern of the crucified Jesus; that is, he must surrender himself to the will of God in all afflictions and labors. Furthermore, he must continue to follow the Lord Jesus.

At this point, Matthew Henry comments as follows:

"Whosoever will save his life, by declining Christ, and refusing to come to him, or by disowning and denying him after he has in profession come to Christ, he shall lose it, shall lose the comfort of his natural life, the rest and fountain of his spiritual life, and all hopes of eternal life; such a bad bargain will he make for himself. But whosoever shall lose his life, shall be truly willing to lose it, shall venture it, shall lay it down when he cannot keep it without denying Christ, he shall save it, he shall be an unspeakable gainer; for the loss of his life shall be made up to him in a better life. It is looked upon to be some kind of recompence to those who lose their lives in the service of their prince and country, to have their memories honoured and their families provided for; but what is that to the recompence which Christ makes in eternal life to all that die for him?"

To further drive home the point, the Lord asked two more questions: *"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"* (vv. 36, 37). If one should gain all the wealth, honor, and pleasure of the world by denying Christ and eternal life, what would it profit him? This world is but the dressing room for eternity. It is the place of preparation for the world beyond death. And each of us is making full preparation for eternity—heaven or hell.

To meet the requirement for eternal life, one must accept and follow Christ before men; for *"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels"* (v. 38). Those that are ashamed of Christ in this world where He is despised, He will be ashamed of in that world where He is eternally adored. Those who are not willing to share with Him in His disgrace now will not share with Him in His glory then.—*The Advanced Quarterly.*

NOTES and QUOTES

(continued from page ten)

against us. God hates lying, adultery, and all kinds of sin. No, we are not asked to love lying. God hates a lying tongue (Proverbs 6:17). God wants His children to be truthful.

Mount Olive College Progress Report, 1962

(continued from page five)

and East Carolina Colleges, returned to the campus to become secretary to the president of the college.

LIBRARY

The closing days of 1962 witnessed the beginning of a five-year program to increase the number of books in the college library from 8,500 to 20,000. Estimated cost of the additional 11,500 volumes is $60,000, plus the professional services of an assistant librarian to catalogue the new additions.

MUSIC DEPARTMENT

Under the leadership of Mr. Barnett, the music department took on new vigor and scope. Projects were begun toward securing a new Steinway concert grand piano and vestments for the thirty-five voice college chorus. New hymnbooks were bought for the chapel assembly.

"Church Music" and "Class Piano" were added to the curriculum.

OLIVE LEAVES

Under the sponsorship of Mrs. Lorelle F. Martin, head of the department of science, the Mount Olive College yearbook, OLIVE LEAVES, won first place recognition by the Columbia Scholastic Press of New York for the fourth consecutive year.

BUDGET

The 1962-63 fiscal year budget climbed to an all-time high of $232,000. Support from the Free Will Baptist Church continued to increase to record levels as the college improved and broadened its educational service to the church, community, and nation.

Questions & Answers

(continued from page eleven)

or violate the terms of their wonderful covenant. She is not hoping for an earthly place of abode in which to live with her Groom, but a heavenly one as seen in John 14:1-4. In the second of these passages we see Christ in His entirely different attitude to the betrothed contract. In the third passage, we note rejoicing because the chaste betrothed bride of Christ made it. At this last scene, the Groom's friends rejoice because He has a spotless wife who made or kept herself pure.

Youth and Communism

(continued from page three)

your reasonable service." (Romans 12: 1) God is not looking for "dedicated dishrags," but rather dynamic young hearts that He can use to influence their generation with the story of the Gospel. —*NSSA Link.*

Woman's Auxiliary

(continued from page nine)

Way," was presented by four members: Mrs. Harvey Jones, Mrs. Alice Holloman, Mrs. Grace Parnell, and Mrs. H. J. Corbett.

Following the program, the installation of the 1963 officers was conducted by Mrs. Effie Davis. The following officers were installed: president, Mrs. Hazel Edgerton; vice-president, Mrs. Leta Gold Bagley; secretary, Mrs. Flora M. Fitzgerald; treasurer, Mrs. Harvey Jones; program chairman, Mrs. H. J. Corbett; social service chairman, Mrs. J. E. Creech; mission chairman, Mrs. Lillie Batten; study course chairman, Mrs. C. B. Hinnant; youth chairmen, Mrs. Norma Smith and Mrs. Hazel Surles; and children's home chairman, Mrs. Eva Hinnant. Mrs. Norma Smith closed the service with prayer for each officer and the auxiliary.

After a short business session and roll call, which showed 13 members present, the hostess served refreshments.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met January 21 with Mrs. Betty Wade. The meeting was called to order by the president, Mrs. Eva Worthington. After the group sang "His Way with Thee," Isaiah 30:18-27 was read. Mrs. Evelyn Parrisher led the prayer

Mrs. Worthington and Mrs. Elma Beddard sang a duet. The program, "Beginning the Christ Way," was presented by Mrs. Elizabeth Ball.

Twelve members responded to the roll call. Then the minutes were read and approved and the treasurer's report given. It was reported that the auxiliary had raised $50 to be paid on the carpet for the church. A motion was made and carried to give a book to Mount Olive College library in honor of Mrs. Queenie Reaves.

The meeting was adjourned with prayer by Mrs. Velma McLawhorn, after which refreshments were served.

LIBRARY
DUKE UNIVERSITY
DURHAM, N. C.

COM

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

MRS. SUSAN BONE BARNES

This is in memory of our dear Christian friend, whom the Lord called home on January 27, 1963.

Our heavenly Father saw fit one day,
To call one so dear to our hearts away,
One that her family and friends did love,
To live with Jesus, in that home up above.

We will all miss that dear smiling face,
For there is no one that could take her place;
In her home, and in her church too,
For there she was always so very true.

But we all hope to meet her again some day,
In that home up there,
So far away.

Mrs. Maggie Joyner
Rocky Mount, North Carolina

THE CHURCH WORLD WIDE

(continued from page seven)

which the church council supported included bills to restrict Sunday sales, stiffen penalties for juvenile drivers possessing liquor, and make driver's license application implied consent to a blood test when the motorist's sobriety is questioned.

Upholds Birth Control Convictions

Middletown, Conn. (EP)—The Appellate Division of Connecticut's Circuit Court has upheld the conviction of two officials of a Planned Parenthood Center charged with violating the state's anti-birth control law.

Next step in the case will be an appeal to the Connecticut Supreme Court of Errors. There was no indication when the appeal would be heard.

The case involves Dr. Charles Lee Buxton, medical director of the New Haven, Conn., Planned Parenthood Center and chairman of the obstetrics and gynecology department of Yale University, and Mrs. Estelle Griswold, executive director of the clinic.

They were convicted by the Circuit Court of violating the state's 84-year-old law banning distribution of birth control information or devices and fined $100 each.

The appeal of their conviction was the latest step in a test case initiated by the Planned Parenthood League in an attempt to get the U. S. Supreme Court to rule on the Connecticut law.

In 1961, the high court refused to give a decision on the constitutionality of the law on the grounds that they were not really enforced and were, in effect, "mere dead words." It cited no arrests had occurred at that time; consequently there was no "injured party" seeking redress.

Oppose Sunday Liquor Sales

Augusta, Maine (EP) — Protestant clergymen clashed with businessmen at a legislative hearing here when they strongly opposed a bill which would permit the Sunday sale of liquor by the drink in Maine.

The ministers on hand in large numbers to voice their protest against the proposal warned that it would destroy the concept of Sunday as the Lord's Day.

They also charged the measure was merely an opening wedge toward further liberalization of the state's liquor laws.

Rep. Ernest D. Smith of Strong, a Nazarene minister, called arguments for the bill "a beautiful smoke screen that hides the real issue of private profit."

The Rev. Benjamin C. Bubar, Jr., superintendent of the Maine Christian Civic League, challenged the contention that the state would reap financial benefit, declaring "it costs $5 for liquor control and cleanup for every dollar received."

Operators of other tourist establishments, favoring the bill, said Maine faces unfair competition in the recreational industry because of its liquor ban on Sunday.

Maine, they said, is the only New England state which does not permit Sunday liquor sales.

A "FIXED" HEART AND MIND

(continued from page four)

in our living; that is, if we are sailing under false colors.

"Be real thyself in ev'ry part,
Reality will fill thy heart."

A young lady was fretting because, as she said, "It isn't real," referring to her own Christian profession. Her profession was warped by her emotional feelings. One who knew the devil's wiles was standing near by and questioned. "What isn't real? Isn't Christ real?" Thus she was put to shame for undervaluing the worth of Christ's death on the Cross and His triumph over death while she put her feelings in Christ's place in her heart.

The beauty and comfort of the Scriptures lie deep, beneath the rolling waves and threatening billows of circumstances. The psalmist spoke to his own soul in times of perplexity: "Why art thou cast down, O my soul? . . . hope thou in God: for I shall yet praise him . . ." *(Psalm 42:5)*. Someone has left these words for us to ponder: "Hope is like sunshine which leaves its shadow behind us."

Remember the words of Hebrews 12: 2, 3: "Looking unto Jesus the author and finisher of our faith . . . . consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

It is only as we imbibe God's Word that we become stabilized in our thinking. "Let the Word of Christ dwell in you richly in all wisdom . . ." *(Colossians 3:16)*

May the Holy Spirit adjust our spiritual eyes to a central focus and a single-eyed vision; namely, "Christ in you the hope of glory" *(Colossians 1:27)*.

—*Gospel Herald.*

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Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. . .—Acts 8:14.

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, February 20, 1963

LIBRARY



Pictured above are the members of the youth organizations of the First Free Will Baptist Church, Kinston, North Carolina, who served as officers of the church and Sunday school on Sunday, February 3, the closing day of Youth Week. See News and Notes inside for story.

Editorial

THE NEW NATIONAL TREATISE

During the latter part of 1962, the executive committee of the National Association of Free Will Baptists published a revised "Treatise of the Faith and Practice of the Original Free Will Baptists." The publication looks good and is quite interesting. The doctrinal section is exactly the same as it was in the one published in 1958. In fact, everything is about the same, with the exception of the constitution and bylaws.

From the section PROVISION AND CLAIM, the following statement is found: "Nothing in all the foregoing regarding the setting up of the state or district organizations shall be construed or interpreted as authorizing the National Association to interfere with or hinder said organizations in setting up their respective organizations and units in accordance with their established usages and customs."

That statement was placed in the treatise to guarantee that the National Association would not interfere with the states and districts as they set up their respective organizations. In fact, a great many of the state and district organizations were already in existence when the National Association was organized; therefore, the purpose of the statement was to make it clear that the various organizations would be free to continue in accordance with their established customs, practices, procedures, constitutions, and bylaws without interference from the National Association. As far as this writer knows, everybody was in agreement with the spirit and the letter of the statement at the time it was made a part of the national treatise; and as far as can be ascertained at the present time, all reasonable and fair people are still in agreement with it.

As this writer reads the new constitution and bylaws, however, he wonders if the rights and privileges of the various state and district organizations are not violated. Is there not an effort to make the National Association a powerful organization with jurisdiction over the various bodies belonging to it? Several statements seem to clearly indicate these things.

Section 2, page 62, reads: "All organizations affiliated directly with the National Association shall be required to adopt the 'Treatise of the Faith and Practices of Free Will Baptists' as adopted by the National Association, and the application for membership must contain a statement to that effect." To require an organization to adopt the national treatise, or anything else, seems strange indeed. It is contrary to all Baptistic principles, and it appears to be a move toward centralized authority. Furthermore, the adoption of the national treatise would abrogate any state or district treatise that does not conform to it, no matter how precious the latter may be to those who have been governed by it.

Section 28, page 73, reads: "This National Association shall have the right to settle any questions of discipline, doctrine or practice that may properly come before it from any of the bodies composing said organization of the National Association of Free Wil Baptists, or act upon any appeal that may be mad by any body belonging to the National Association. Section 29 of the same page reads: "The decision of th National Association in such matters shall be final . . ." Of course, the statements that follow say that th National Association cannot reverse the action of member body and that all the said association can do i withdraw fellowship from such a body. It is furthe stated that the National Association can deal only witl the highest body in the state. If these statement mean anything, how then do the officials of the Na tional Association justify the National Association' entering a brief in the Edgemont church case now pend ing before the North Carolina Supreme Court? Doe this action conform to the rules laid down in the treat ise, or did the officials overlook and violate the treatis in order to enter the case? It seems to this writer tha the latter is correct. Furthermore, from what source did they get the money to pay the legal fees? Was i money that would have been allocated to missions education, superannuation, or some other worthy caus if they had not used it in a court case?

There is a carry-over from the old treatise that i somewhat strong. Concerning the recall of a deacon' ordination certificate, the following words are found o page 83: "It shall be subject to recall or annulment b the church or association to which the above name belongs, and upon official demand by said church o association, the above named is placed under solem promise to deliver this certificate." Although this is carry-over, for an association or conference to have th right to interfere with the deacons of a local churc would seem strange indeed, particularly in the light o all the emphasis that has been placed on the autonom of the local church in the past two years, were there n apparent move under foot to centralize authority.

To sum up, it just seems that the treatise ha several contradictions that could pose real problem for Free Will Baptists in the days ahead.

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THE FREE WILL BAPTIST
RALPH LIGHTSEY, *Editor*

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History of Original Free Will Baptists in North Carolina

(Written by Floyd B. Cherry, this chapter is the third in a series.)

Chapter III

THE CAMPBELLITE CRISIS

The Revolutionary War with its hardships had made growth for Free Will Baptists in North Carolina impossible. In 1765 when they were almost taken over by the Kehukee Association of Particular Baptists, there were 3 ministers and 6 churches left that remained faithful. Forty-two years later (1812), there were only 3 ministers and 5 churches. However, there is evidence that these churches and ministers remained faithful and carried on the work of the Annual Conference.

At the Annual Conference which met in 1812 at "a meeting house called A Jones' on Little Contentnea, Greene County," a committee was appointed to "examine and reprint the former confession of faith." The conference also decided to pass "a proper Code of Discipline." Elders James Roach and Jesse Heath were appointed as a committee to accomplish this. (For a copy of this discipline see Appendix I)

By 1827 the number of Free Will Baptists in the state had increased to 800 with 19 ministers and "about the same number of churches." *The Morning Star*, a Free Will Baptist magazine published in the North, reported that they had 13 subscriptions in North Carolina. The United States was enjoying an era of prosperity and growth. North Carolina Free Will Baptists were caught up in the spirit of the times and began to show signs of growth that had not been experienced before.

In 1829 the General Conference of the North sent Elder Elias Hutchins to attend the Annual Conference in North Carolina. Elder Hutchins was a man of ability and made many friends. Writing about his visit to North Carolina later, he said that he found 30 churches, 33 ordained ministers and 1,910 members. Thus it may be seen that in two years about 11 churches, 14 ministers, and over 1100 members were added.

Because of the phenomenal growth which the group was experiencing, it decided to divide into two conferences "for convenience" in 1830. Elders H. Smith, J. Heath, J. Alfin, B. Hollace, N. Lockhart, W. Latham and William Isler were appointed as a committee to divide the churches into two conferences.

The committee reported that the Annual Conference would be divided into an eastern and a western division, and that the eastern division which was composed of thirteen churches be called the Shiloh Conference while the remaining churches in the west were to be called the Bethel Free Will Baptist Conference of North Carolina. It appears that the Shiloh Conference soon lost its identity, and the whole area was operated as the Bethel Conference.

The Free Will Baptists continued to grow for several years; however, they were not to be allowed to go long without being molested. A group known at the time as Christian Baptists and later known as Disciples appeared and began to proselyte and make inroads into the group.

In 1809 Thomas Campbell of Brush Run, Pennsylvania, published his declaration and address for all Christians "to strive for brotherly union under the leadership of Christ, and the sheer efficiency of the Scriptures as an adequate guide." This same year his son, Alexander Campbell, arrived from Scotland and became an ardent champion of these beliefs. By 1833 the movement was attracting considerable attention throughout the country. Alexander Campbell started *The Christian Baptist* in 1823, and in 1826 the first item appeared from North Carolina.

As early as 1829 the Christian Baptists sent messengers to meet with the Annual Conference of Free Will Baptists, and the Annual Conference in turn appointed messengers to attend their meetings. This cordial relationship continued for several years until it became obvious that the Christian Baptists under the leadership of the Campbells had the explicit purpose of building their organization at the expense of others.

The Campbells called their efforts the "Reformation Movement." They preached four basic tenets: the union of all Christians, the dropping of all denominational names and using the name Christian only, the necessity of water baptism for salvation, and the use of no formulated church creed. When Thomas Campbell came to Edenton to preach in the Baptist church there, he issued a statement advertising his first Sunday service in which he said, "The object of the proposed address will be to give a clear, precise, and definite statement of the principles, reasons, and object of the proposed Reformation, so that all concerned may determine with certainty whether they ought to embrace or reject." Thus it became clear that his main objective was the winning of other Christians to his cause.

On April 9, 1834, Thomas Campbell came to Pantego where he was entertained in the home of a Free Will Baptist school teacher and minister, Thomas J. Latham. Evidently Campbell had great influence on him, because from that time he was a leader in the movement to unite

(continued on page sixteen)

Christian Education

Items from Colleges Sunday Schools Vacation Bible Schools

A Challenge for Books

A. Graham Lane, Assistant Moderator
North Carolina Eastern Conference

During the last several months I have visited our college at Mount Olive a number of times. I have a feeling of pride, yet an humble feeling, because the Lord has made it possible for us to meet the educational needs of our sons and daughters.

The administration and faculty have provided a scholastic program that is equal to the best. The students who have graduated and the ones enrolled at present have added to the prestige and reputation of the college by their moral and Christian character.



I surveyed the needs of the college and students. It is necessary to continue to offer the best to our students; and in doing so, we should give our best.

Mount Olive College needs 11,500 books to keep up with the higher standards required to offer the best to each student. Every Free Will Baptist has an obligation and a privilege to help meet this need.

I offer to you the challenge to form a Book-a-Month Club in your church:

1. Give a book a month—$5; or
2. Solicit a book a month.

In this manner we can fulfill the great need of the library for more books.

Mount Olive College is dedicated to the task of providing the highest qulatiy of Christian education for our youth. Christians must dedicate themselves to this task of providing the needs of the college in this great ministry.

(Mr. Lane has a daughter, Barbara, who is a student at Mount Olive College.)

No Increase in Tuition

The board of directors has voted to make no increase in tuition, room, board, and general fee at Mount Olive College for next year. An increase from $10 to $20 per semester will be made in the student activity fee, however, in order for the college to provide an enriched program of social, cultural, and recreational activities.

Total expenses for resident students next year will be $925, one of the lowest rates charged by any accredited church-related college in North Carolina.

For students who need financial assistance, the college has a liberal program of scholarships, part-time employment, and loan funds. The college believes that no worthy and capable student should be denied an education for lack of personal financial resources. Interested students are encouraged to contact the college for full information.

College Beneficiary

The Rev. Thomas Bruce Dudley, 1960 graduate of Mount Olive College, has named the college the beneficiary of a $1,000 twenty-year endowment insurance policy. Dudley, a native of Beaufort, is pastor of Calvary Free Will Baptist Church, Wilson. Mrs. Dudley is the former Mary Elizabeth Moore of Smithfield, also a 1960 graduate of Mount Olive College.

In Tar Heel Who's Who

Dr. W. Burkette Raper and Mrs. Mildred S. Councill of Mount Olive College have been included in the newly published *North Carolina Lives, The Tar Heel Who's Who.*

Published by the Historical Record Association under the editorship of William S. Powell, librarian at the University of North Carolina, the book seeks "to present to posterity some account of those useful citizens who have been connected with the events and historical episodes exerting an influence on the life of the people and on the development of the institutions and industries of the State of North Carolina.

•

THE VIRTUES OF CHRIST

An old Methodist phrase was, "On the stretch after God." Oh, that we would extend ourselves more and more to possess and enlarge the virtues of Christ in our lives!

The righteousness of Christ was His response to divine justice. He was subjected to law, and by perfect uprightness He honored its precepts, and bore away its penalty.

Our Lord's fidelity was His response to the divine faithfulness. All His actions were ordered according to covenant engagements with His Father. "I do nothing of myself," He said. "I do always those things which please him."

The purity of Jesus was His response to divine holiness. In days of favor, in days of rejection, in His doing, and in His dying, He embraced with rapture God's sovereign will. It should likewise be our chief joy to obey God.

Christian love has for its first object God, and, for its second, man. Classifying the Christian virtues on this distinction, the essential virtues are, righteousness, truth, and purity. The social virtues are, sympathy, compassion and longsuffering. The essential virtues terminate in God, the social virtues reach out in blessing to men.

Through following Christ may these virtues be ours.—*The Free Methodist.*

•

The world is full of strife and tension. Millions live in slavery and countless other millions are threatened. These are days of revolution and change, but one thing remains—the unending Commission to preach the Gospel of Jesus Christ to every creature. Let us freely, sacrificially, and tirelessly give!—*Bob Pierce.*

Historical Sketch of Bethany Church

Bethany Free Will Baptist Church, oute 1, Winterville, North Carolina, as organized in 1880 with 26 charter embers. Just why the name *Bethany* as chosen is not definitely known, but is thought that it was chosen because ne congregation desired a Biblical name. The first building, constructed of logs nd a dirt floor, was on the opposite side of six when the church was organized, has a long record of teaching in the Sunday school; but now she is confined to her home because of afflictions. Another faithful teacher of many years is Mrs. Lula McLawhorn. There were many other faithful members during the early years of the church who have already **gone on to their reward.**



of the road from the present structure. Although it was crude with crude furniture, people came in great numbers to the services. James Craft was the first pastor, and it is thought that he preached the first sermon to the newly organized group.

David Norris was the first Sunday school superintendent, who, at the time, acted as the caretaker and always kept things in order for the services. Other superintendents in those early years were David Smith, Ben Craft, and E. E. Dail.

Mrs. Annie Brown, who was a little girl

Those upon whose shoulders the burden of the church fell as the older members passed on possessed great faith and determination; and as the years have come and gone, steady progress has been made.

The original log building was soon replaced by a more comfortable frame structure; and in 1920, a move got under way to erect a new brick church. Although the sacrifices were great in order to make it possible, the new place of worship was dedicated in 1925 by the Rev. R. F. Pittman, pastor. A little later, under the ministry of the Rev. J. C. Moye, two classrooms were added: and in 1952, under the leadership of the Rev. J. T. Forrest, an educational building was erected.

The following year, the church moved from quarter to half-time under the leadership of the Rev. N. D. Beaman. Then in 1956 a parsonage was built; and in January of the next year, the pastor, the Rev. Walter Reynolds, and his family moved into the new home. Soon thereafter the church became a full-time pastorate.

In 1960, under the leadership of the Rev. J. Garland Teasley, the church began a renovation program. The exterior was repaired and painted white; and the interior was completely redecorated and furnished with new pews, pulpit and chancel furniture, and wall-to-wall carpeting.

The present pastor, the Rev. E. C. Morris, assumed his duties in December of 1962. Under his leadership, the church has already joined the Family Plan of *The Free Will Baptist* and the $1,000 Club of Mount Olive College.

The spirituality of the church has been good all through the years. The present membership is well over 200, and there have been scores of others who received Christ as their Saviour that later moved into other communities to join churches there. Morning and evening worship each Sunday, a fine Sunday school, mid-week prayer meeting, and an active woman's auxiliary are the regular channels through which service may be rendered.

THE MAIL BOX

NOTE OF THANKS

"The YFA of the Original Core Creek Free Will Baptist Church, Cove City, North Carolina, wishes to thank each one who had a part in compiling the program books for the YFA.

"We think they are the best yet. We are so thankful for the young people of our denomination and what they mean to it.

"Our prayer is that they may keep on in this wonderful work for our Master." —*Mrs. Woodrow McCoy, YFA Chairman of Core Creek Free Will Baptist Church.*

MIMEOGRAPH MACHINE FOR SALE

"The Belhaven Free Will Baptist Church, would like to advertise through *The Free Will Baptist* that it has a mimeograph machine for sale. The machine is in very good working condition."—*Mrs. Douglas Spencer, Belhaven, North Carolina.*

news & notes of Denominational Interest

Free Union Church to Observe "Year of Jubilee"

The North Carolina State Convention of Original Free Will Baptists began its fiftieth year with the convening of the 1962 session last September. This year has been designated as the "Year of Jubilee," after the old Jewish observance which occurred every fiftieth year.

At the last session a resolution was adopted urging that "each local church hold its own special service, in keeping with the observance of the 'Year of Jubilee,' and that each local congregation be encouraged to make an offering of $50 or more as a 'special' anniversary gift to be turned in at the fifty-first annual session of the North Carolina State Convention," which will be held September 11, 12, 1963, in Raleigh.

Free Union Free Will Baptist Church of Walstonburg, North Carolina, will observe the "Year of Jubilee" in special service Sunday morning, February 24. A program of sacred music for this occasion will be provided by the men of the local church. The pastor and the church extend a cordial invitation to the public to attend this observance of fifty years of progress of the North Carolina State Convention of Original Free Will Baptists.

Study Course at Beulaville Church

A study course on stewardship will be presented at the Beulaville Free Will Baptist Church, Beulaville, North Carolina, Wednesday night, February 20, 1963, at 7:00.

The book, "That You May Know," by the Rev. E. C. Morris, will be discussed. Mr. Morris will be the guest speaker.

Wilmington Mission Organized into a Church

On January 24, 1963, the Wilmington, N. C., Mission was organized into a church by the executive committee of the Eastern Conference. Thirty charter members became affiliated with the church, and charter membership is being held open for others to become members. There were approximately 65 people present for the organizational service.

Rev. Ronnie Parker was called as supply pastor to work with the church. The church, located at 2114 Brandon Road, owns a building with seven classrooms and an auditorium which will accommodate 175 people.

Spring Revival to Be Held At Piney Grove Church

The Rev. Cedric D. Pierce, Jr., pastor of Piney Grove Original Free Will Baptist Church, Route 1, Kenly, North Carolina, announces that the spring revival will begin March 4 and continue through March 9. The evangelist for the services which will begin at 7:30 each evening will be the Rev. C. L. Patrick of Walstonburg. Prayer services will precede the services at 7:15 each evening.

The pastor and congregation cordially invite the public to attend all the services and pray for the success of the meetings.

Children's Homes Share In Duke Funds

The Free Will Baptist Children's Home of Middlesex, North Carolina, and the Free Will Baptist Orphanage of Turbeville, South Carolina, recently shared in the appropriations of $1,374,165.33 to assist North Carolina and South Carolina hospitals and child care institutions in charity work by the Duke Endowment.

Allocations to child care institutions were on the basis of approximately [illegible] cents a day for orphan and half orpha[illegible] children. The Children's Home [illegible] Middlesex received $11,736.28 for [illegible] stitutional care for orphans and half o[illegible] phans, and the Orphanage at Turbevil[illegible] received $1,170.49.

A new feature of the Duke Endow[illegible] ment appropriations to child care i[illegible] stitutions is educational aid to enable th[illegible] institutions to assist children in highe[illegible] education. The aid is not limited t[illegible] college higher education; students attend[illegible] ing nursing schools or business schoo[illegible] may also be aided. The Children's Hom[illegible] at Middlesex received $410.16 for edu[illegible] cational aid, making the total allocatio[illegible] from the Duke Endowment $12,146.4[illegible]

Coming Events

March 27—Central Woman's Auxiliary Convention

April 6—Second Union League Convention at Hull Road church, Snow Hill, North Carolina, at 7:30 p. m.

April 14—Easter Sunday

April 27—Daily Vacation Bible School Workshop at Mount Olive College

College Day Program

The Free Will Baptist Church o[illegible] Smithfield will observe Sunday, Februar[illegible] 24, as "Mount Olive College Day," th[illegible] Rev. J. Garland Teasley, pastor, has an[illegible] nounced. The Rev. Burkette Raper wil[illegible] speak at the morning worship service.

Attendance Pins Awarded

The Barnes Hill Free Will Baptis[illegible] Church of Route 3, Nashville, Nortl[illegible] Carolina, recently awarded Sunday schoo[illegible] perfect attendance pins and bars to 3[illegible] members. At the end of the year the[illegible] had 77 students enrolled.

N. C. Missions Report

The following is the report of th[illegible] Rev. A. B. Brayan, secretary-treasurer o[illegible] the Board of Missions of the North Caro[illegible] lina State Convention, for December[illegible] 1962, and January, 1963.

Balance on Hand December 1, 1962		$11,964.3[illegible]
Receipts		
General Missions	$ 753.47	
Foreign Missions	460.43	
North Carolina Missions	452.29	
Conference Exchange	60.00	
Missionaries National Association	59.55	
Total Receipts		$ 1,785.7[illegible]
Total to Account For		13,750.1[illegible]
Disbursements		
North Carolina Missions	$ 371.72	
National Association Missionaries	94.74	
Promotion and Survey Work	263.77	
Board Meetings And Expense	116.80	

(continued on page eleven)



The Church Worldwide



Kennedy at Prayer Breakfast

Washington, D. C. (EP)—Addressing he annual Presidential Prayer Breakfast ponsored by International Christian eadership here on Thursday, February , President Kennedy declared "We can- ot depend solely on our military power, ur economic strength, or our intellectual bilities to see us safely through. We eed faith—the kind of faith that has uided this nation through 175 years."

Attending the breakfast in the May- lower Hotel here were Chief Justice Varren and other members of the Su- reme Court, most of the members of the 'resident's Cabinet, Speaker John F. IcCormack, and some 200 other con- ressmen.

Second Chicago Crusade

Chicago (EP)—Evangelist Billy Gra- am has agreed to hold a second Great- r Chicago Crusade, June 4-13, 1965, vith rallies again in McCormick Place.

The campaign was announced by Her- ert J. Taylor, chairman of the Billy Graham Greater Chicago Crusade Exe- utive Committee, which brought the vangelist here in June, 1962, for a 19- lay mission.

Last year's Graham crusade in Chicago had a total attendance of about 703,000 persons, with more than 17,000 making "decisions for Christ," according to com- mittee figures. The campaign closed June 16 with a huge rally in Soldier Field.

High Catholic Interest

Boston (EP)—More than three times as many Roman Catholic children as all other denominations combined par- ticipate in the released time plan for re- ligion here, according to statistics com- piled by public school officials.

In 1962, they said, 19,588 school chil- dren were enrolled in the program, which gives them time off for religious train- ing. Of this number, 14,889 were Ro- man Catholics.

Other figures on released time partici- pation included: Protestants (all denomi- nations), 4,297; Jewish, 255; Greek Or- thodox, 137; Syrian Orthodox, 10.

According to the report, 29,845 chil- dren were eligible to participate in the program.

Lord's Prayer Aim of Bill

Atlanta, Ga. (EP)—Recitation of the Lord's Prayer at the beginning of each school day would be required in every Georgia public school under a bill of- fered here in the House of Representa- tives.

Rep. Render Hill of Meriwether, au- thor of the bill, acknowledged that he is proposing it in part as a challenge to the U. S. Supreme Court's Regents Prayer decision.

He said that no one appeared to know "exactly what the Court had in mind in the case involving the public schools of New York State."

The Hill Bill would amend a law on public school curriculum to say that "im- mediately upon the beginning of each school day, the first order of business shall be a group recitation of the Lord's Prayer."

Reading of the Bible already is re- quired in Georgia public schools. Pupils may be excused from participating upon written request of parents or guardians.

New Broadcasters' Organization

Washington, D. C. (EP)—Formation of a new organization, International Christian Broadcasters, growing out of a federation of two existing evangelical groups, was announced here following the 20th annual meeting of National Re- ligious Broadcasters.

The organization will be made up of the National Religious Broadcasters, a group predominantly made up of spon- sors of domestic radio programs, and the World Conference on Missionary Com- munications, which includes about 20 groups engaged primarily in broadcasting efforts overseas.

Each group will retain its separate identity, at least for the present, but they will work together on common objectives in the new organization.

Prayer Amendment Asked

Albany, N. Y. (EP)—Bills to make prayers in public schools constitutional both in the state and the nation have been introduced here in the New York State legislature.

Submitted by Assemblyman John King- ston and State Senator Henry Curran, both of Long Island, the "package" of three bills included the following pro- posals:

1. Passage of a joint resolution asking the U. S. Congress to adopt a constitu- tional amendment permitting nonde- nominational prayers in the nation's public schools.

2. Calling a constitutional convention of the states for the purpose of propos- ing such an amendment. (A provision in the U. S. Constitution states that such a convention can be held if two-thirds of the state legislatures call for it. An amendment proposed by such a conven- tion would have to be ratified by three- fourths of the states.)

3. Amending the state constitution to allow prayers in the public schools.

Prayers in the New York schools have been a subject of controversy since the U. S. Supreme Court banned the use of a prayer composed by the State Board of Regents.

Brazil's First Christian Station

Brazil's first Christian radio station, PRA-7, was officially dedicated in an appropriate ceremony at Ribeirao Preto on Sunday, February 3. Dr. B. H. Pear- son, President of World Gospel Crusades, and Dr. Torrey Johnson, of Wheaton, Illinois, were featured speakers.

PRA-7 was licensed in 1952 and re- built in 1957 to be one of Brazil's out- standing stations. On August 1, 1962, it was purchased on contract by World Gospel Crusades of Los Angeles, Cali- fornia at a cost of $113,000.

The physical plant, located in the heart of this city of 160,000 population, consists of a three-story building, a 400- seat auditorium, and a large transmitter area on which are three substantial build- ings.

The station is operated by an inter- denominational board, of which a minor- ity of members are Brazilian. Gerald Swanson of World Gospel Crusades is the executive director.

S. S. Times Names Writer

Philadelphia (EP)—The Rev. Harold W. Fife, pastor of High Park Baptist Church, Toronto, has been appointed main lesson writer for *The Sunday School*

(continued on page ten)

Woman's Auxiliary

(*Editor's Note*: Our pages are becoming filled with news of regular monthly meetings of the auxiliaries. Suppose that every auxiliary that receives this paper were to send in an account of its meeting each month. We would have no room for anything else. Although we would like to print all that are sent in, we are compelled to ask the women to send in news of special interest, and not accounts of their regular monthly meetings.)

Macclesfield, N. C.—The Woman's Auxiliary of Edgewood Free Will Baptist Church met at the home of Mrs. James R. Baker for its February meeting.

The meeting was called to order by the president, Mrs. Raymond Webb. Mrs. Rufus Harrell prayed the opening prayer, after which a duet was rendered by Mrs. Max Gardner and Mrs. Rufus Harrell.

Those taking part on the program were Mrs. James R. Baker, Mrs. Dell Powers, Mrs. Mary Leigh Webb, and Mrs. C. F. Abrams. The Scripture was read by Mrs. Tillman Trevethan.

During the business period reports were given by various chairmen. The group voted to give Mrs. J. C. Bright a gift before she leaves to be with her husband in Germany. It was also decided to purchase a book for the Mount Olive College library in memory of a dear departed sister, Mrs. W. L. Hart.

Mrs. C. F. Abrams dismissed with prayer, after which delicious refreshments were served.

Wilson, N. C.—The Woman's Auxiliary of Milbournie Free Will Baptist Church met Tuesday night, February 5, at the church.

The president, Mrs. Marvin Sullivan, opened the meeting with Scripture reading. Various reports were given, after which the program was turned over to the program committee.

"Walking Together with Him" was presented by the program chairman, Mrs. Melton Lamm, with the following taking part: Mrs. Junior Haynes, Mrs. Jeanette Tedder, and Mrs. Arthur Tomlinson.

After the program discussion, Mrs. Jack Hayes pronounced the benediction.

Refreshments were served by Mrs. Carris Lucas and Mrs. Ollie Williamson to approximately twenty-two members and two visitors.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church met in the fellowship hall of the church on February 6.

Mrs. Sherwood West read the Scripture from John 1:3-7, which was followed with prayer.

Mrs. Emma Rose introduced the program, "Walking Together with Jesus," with the following participating: Mrs. Ruth Daughtry, Mrs. Bernice Godwin, Mrs. Grace Jones, and Mrs. Lollie Holland. Also a very interesting story about the Valentine was presented by Mrs. Annie West.

The meeting was adjourned with the singing of "Footprints of Jesus."

Middlesex, N. C.—The Woman's Auxiliary of the Friendship Free Will Baptist Church met Friday night, February 1, at the home of Mrs. Bessie Congleton.

Mrs. Thyra Glover opened the meeting with prayer. The group sang "Footsteps of Jesus." Scripture, taken from 1 John 1:3-7, was read by the program chairman, Mrs. Maybelle Strickland, which was followed with prayer by Mrs. Mavis Davis.

A very interesting program entitled "Walking Together with Him" was then presented, after which the roll was called and the minutes read. Each member answered the roll call by saying a Bible verse.

During the business discussion the group discussed starting a project of setting out shrubbery on the church ground to help beautify the church.

The benediction was pronounced by the program chairman, after which delicious refreshments were served.

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Free Will Baptise Church held its February meeting Wednesday night at the home of Mrs. Emily Gillikin. The meeting opened with the group singing "Have Thine Own Way Lord." Prayer was offered by Mrs. Mary A. Gillikin.

The program, "Walking Together with Him," was introduced by Mary A. Gillikin. Those participating were Cora Salaer, Dorethia Lawrence, Etta Gillikin and Rosa Lawrence.

The roll was called with thirteen members and three visitors present. There was a short business discussion, after which the meeting was adjourned.

Valentine cookies and cokes were served by the hostess, Mrs. Etta Gillikin.

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its February meeting at the home of Mrs. Ruth Hinton.

The program, "Walking with Him," was presented by Mrs. Nellie Atkinson with Mrs. Colene Holland, Mrs. Lina Parrish, Mrs. Emma Langley, and Mrs. Mavis Phillips taking part.

After singing "Standing on the Promises," Scripture was read from 1 John 1:3-7. Prayer was offered by Mrs. Orabelle Nicklos.

After various reports were given, the pastor, the Rev. W. L. Porthyress, dismissed the group.

The hostess served delicious refreshments to twenty members and two visitors.

Goldsboro, N. C.—The Woman's Auxiliary of Black Jack Grove Free Will Baptist Church met Monday night, February 4, at the home of Mrs. Lillian Barnes.

The meeting was called to order by the president, Mrs. Frances Price. The group sang "What a Friend We Have in Jesus," after which Mrs. Woodard led in prayer.

Mrs. Christopher Hines presented the program with the following taking part: Mary Hartley, Lillian Barnes, Rose Ina McLamb, and Dudie Barnes.

After a short business discussion, the meeting was dismissed.

Delicious refreshments were enjoyed by everyone.

Lucama, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church held its monthly meeting on February 7, with twenty-two members and one visitor present.

The meeting opened with the group singing "Christ for Me." Scripture,

Retired Minister Writes

Rev. B. F. Ringgold

I am happy to say that Brother J. C. Griffin came out to see me before the homecoming at Bridgeton Free Will Baptist Church and invited me to attend the homecoming. After hearing Brother Pelt of Mount Olive Junior College, who brought the message, I felt that I have been one of the least of the Free Will Baptist ministers from a talent standpoint and not having the privilege of a college training. I don't contend that education makes a preacher, but it will help a God-called man who is sincere in the work of the Lord and whose heart burns for lost souls.

I am completely convinced, as I lie upon my bed listening to the gospel messages on the radio and TV and hear those who can explain the gospel so plain, that even a small child can understand the message. I would be mighty happy to see our people wake up and take a stand for higher education, a full-time ministry, and a parsonage for every church.

I would be very happy if I were able to supply scholarship funds for higher education, not only for Mount Olive Junior College, but also for every college regardless of creed or race. I trust that many of the churches, if not all, will see fit to send their pastors to the Ministers' Conference at Cragmont and also to help our girls and boys take part in any training they can obtain at Cragmont.

When I felt the call to the ministry, arrangements were made to attend Eureka College at Ayden. Unfortunately the college burned. Then I planned to attend the Moody Bible Institute, but my wife was taken seriously ill and had three serious operations, from which she has never fully recovered. Our ability has been limited in the work of the church due to my being unable to obtain a higher education. I have been as sincere in my pastoral duties and the welfare of my people as any man, but the people today are demanding a pastor with a greater understanding of the Scriptures. No one could expect our President or our Governor to have a sideline to finance his home. A God-called minister has the highest calling that man can have; yet many of them are forced to do secular work in order to have a livelihood.

People are so confused today because of the unrest in the world. It is really pathetic to observe in our Sunday schools, prayer meetings, woman's auxiliaries, or any business meeting or discussion concerning the church, the inattention of the members. After the benediction has been said, only a few can explain what was said or done. Lots of times, I am sorry to say, we find people who have no regard for prayer or grace at the table or the proper reverence in the house of God.

I do appreciate my many friends who are interested in me and my temporal needs. I request prayer for my wife and myself that God's will may be done. I pray that I may have patience and tolerance the remaining days of my life that I will not have any man's blood upon my hands when I give account of my stewardship of life.

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taken from 1 John 1:3-7, was read by Mrs. Inez Edwards, which was followed with prayer.

"Walking Together with Him" was the theme of the program. Those taking part were Mrs. Dorethea Mumford, Mrs. Vira Taylor, Mrs. Fannie Hayes, and Mrs. Louise Overman.

The meeting was closed with the singing of "Footsteps of Jesus," followed with the benediction by Mrs. Ola Flowers.

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TRANSFORMED BY THE BOOK

A Bible colporteur was held up at the point of a revolver in a Sicilian forest in the dead of night. He was ordered to light a fire and burn his books. Having lit the fire, he asked if he might read a brief extract from each book before surrendering it to the flames. From one he read Psalm 23; from another, the Parable of the Good Samaritan; from another, the Sermon on the Mount; from another, Paul's hymn to love, etc.

After the reading of each extract the brigand exclaimed, "That's a good book! We won't burn that one. Give it to me." In the end not a book was burned. They passed one by one into the brigand's hands, who went off, books and all, into the darkness.

Some years later he turned up again, but this time as an ordained Christian minister. Telling his story to the colporteur, he said, "It was the reading of your books that did it."

The harvest of the Bible is the harvest of changed lives all over the world and a harvest of churches planted by the redemption of whole communities.—*The Reaper.*

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And they were not able to resist the wisdom and the spirit by which he spake (Acts 6:10).

IS YOUR INCOME SMALL?

If we find ourselves taking hard and synical views of others, if we count with grudging eyes the hours devoted to unselfish interests, if there steals into our minds in the day of some great opportunity the feeling that we are offering much to our Lord, then we shall do well to consider, not have we given much, but have we been receiving sufficiently.

Sometimes our outgoings exceed our incomings, not because our expenditure is large, but because our income is so small. Religion appears very costly to an impoverished heart. We readily ask, "What shall we have?" if we are unaware of the great treasures offered to us in our Lord. The least hazard intimidates a feeble faith.

The spirit becomes faint and weary when we do not eat and drink at the King's table. The Christian disciple must prepare himself for the conflict. "And we have known and believed the love that God hath to us; God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect" (1 John 4:16).—*The Free Methodist.*

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And they worshipped him, and returned to eJrusalem with great joy: (Luke 24:53).

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PRAYER

He prayed for strength
that he might achieve;
He was made weak
that he might obey.

He prayed for health
that he might do great things;
He was given infirmity
that he might do better things.

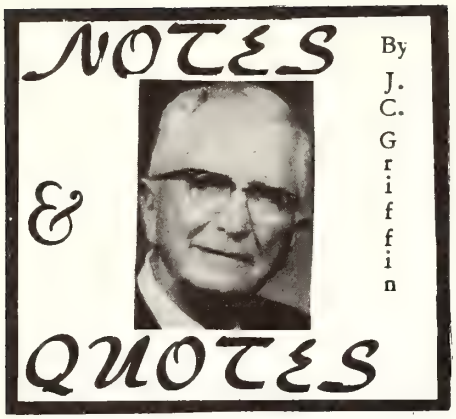
He prayed for riches
that he might be happy;
He was given poverty
that he might be wise.

He prayed for power
that he might have the praise of men;
He was given weakness
that he might feel the need of God.

He prayed for all things
that he might enjoy life;
He was given life
that he might enjoy all things.

He had received nothing he asked for
—All that he hoped for;
His prayer was answered
—He was most blessed.

—*Author Unknown.*



THANKS TO THE EDITOR

We thank God that we have an editor of *The Free Will Baptist* who will not let misleading propaganda go unnoticed. We thank our editor for the wonderful editorial of February 6. I think that he "hit the nail on the head," as the old saying goes, when he said: "Are the enemies of the North Carolina State Convention trying to promote a cause in which they are interested? Is it that they are seeking to destroy everything with which they disagree? Or is it that they stand a better chance to promote their own endeavors, whatever they might be, if the program of the State Convention were destroyed? This editor believes that the latter is the case." This writer agrees with the editor in his statement. I further believe that the time will come when North Carolina Original Free Will Baptists will learn the true purpose as manifested in the 1961 National Association and will seek to promote the truth.

I have seen a few politicians seeking an office who tried to down everyone that had different views from theirs. I have seen preachers who tried to build up their reputation by spreading false propaganda about those whom they did not like; in other words, they tried to build themselves up by pulling others down. That procedure works sometimes for awhile, and then the kickback comes. Yes, Brother Editor, I think you are right in your thinking. A lot of other people are thinking with you.

Thanks to Brother L. E. Ballard

We desire to thank the Rev. L. E. Ballard for his reply to the misleading article that appeared recently in a paper that is called "Witness" which had no good purpose at all. I thank you, Brother Ballard, for the honest dealing with the article and its designer. In fact, we know that the writer of the article, "For Sale or Sold," has always manifested an opposing attitude toward Mount Olive Junior College. I am not the judge; God is the Judge. If he has advocated any support from anyone, in any way, I have not heard of it. I have no knowledge that he ever offered a prayer for the institution or its president. I cannot believe that his writing was due to the fact that he has loved and supported the institution. If I am wrong, I pray God to forgive me. Again, we thank you, Brother Ballard, for a frank, honest reply to the editor of the "Witness."

Getting Better

There are some things that never get better. There are some things that get worse; but when we see a thing getting better, we should be ready to praise the act of its getting better. Just a few days back a good Christian lady and a faithful old-time Original Free Will Baptist said to me, "Brother Griffin, our church paper published at Ayden gets better all the time." Then she began to talk about certain articles that had been published recently. I said, "Yes, it is getting better, for which we are thankful indeed."

Now why is it getting better? The answer is that persecution and false accusations always bring out the best that there is in a man or an institution if they are accepted in the Spirit of the Lord. Jesus said: "Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:11, 12). Personally, I am happy with false criticism passed my way because I should REJOICE. I know that the Word of my Lord will stand.

Yes, I am happy to say that *The Free Will Baptist* is getting better. The physical structure looks better and the contents are better. Praise the Lord who has and is helping us to improve. We never expect to satisfy everybody. Jesus could not do that when He was here on earth. But did you ever notice that His worst enemies were a group of "religious people" that cried, "Away with Him." Among His enemies were such fellows as the Pharisee who said as he prayed in the temple, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11, 12). This Pharisee was of the holier-than-thou class. Yes, it was the religionists who cried, "Away with Him. Let Him be crucified." This kind of religion has never been removed from the earth. As we have said many times, human nature has never changed, nor ever will change. Only the Lord Jesus can change the nature of a man. When Christ comes in and takes complete control, the sinful nature is changed from a sinful state to that of righteousness.

Paul Says

Most people who claim any kind of Christianity rely on what the apostle says: "And you hath he quickened, who were dead in trespasses and sins; Wherein in time ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised up together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:1-8).

My reader, has the nature of hatred, jealousy, and sinful designs been removed and Christ enthroned in your heart? If so, the old man is removed by crucifixion (Galatians 6:14). Do you speak kindly to your enemies? We are advised to heap coals of fire on the head of our enemies by doing good for evil. So let us be kind to those who call us renegades, or "hogs whose heads are in the swill trough," and make other slanderous remarks against us. Let us remember that the Word of God says, as recorded in Hebrews 10:30, 31: "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

THE CHURCH WORLD WIDE

(continued from page seven)

Times, Protestant Sunday school weekly.

Mr. Fife, who came to his present pastorate from Great Britain in July, 1960, will write "The Lesson as a Whole," verse-by-verse commentary on the International Uniform Lesson Series. This lesson feature, which occupies two full pages each week, also includes an outline of the lesson text, topics for development and practical applications.



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: How can a retired minister, who claims to have studied the Bible four decades, say that there has not been enough prophecy fulfilled for Christ's return and that He cannot return for sometime yet to come?—*A. J., Illinois.*

Answer: If this friend of yours has in mind the revelation of Christ to the earth as King, he is quite right in his assertion. If he has in mind the coming in the air and the rapture of the church, I do not at all agree with him; because the Bible, in more than one place, alerts us who belong to the true church to always be ready. It further asserts that no one knows when He is to come except God the Father. "Watch therefore, for ye know neither the day not the hour wherein the Son of man cometh" (Matthew 25:13). "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only . . . . Watch therefore: for ye know not what hour your Lord doth come . . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:36, 42, 44). "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Revelation 3:3). "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thessalonians 5:2). "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3: 10).

There are no prophecies to be fulfilled before Christ returns in the air. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18). This was the event the apostles looked for, and it is that blessed event that each Christian ought to be awaiting with patience and great anticipation.

The signs the Jews are to look for, preceding Christ's coming to relieve them from the great tribulation, do not normally apply to His coming for the church; however, any signs that may be seen before the rapture that are warnings to the Jews, if such shall come before the rapture, might be a warning to the church, since the coming for the church precedes by seven years the coming to relieve the Jewish remnant from the great tribulation. Instead of signs, the church poses and listens for a sound, not an uncertain sound, but one that's sure. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:32). The Lord Himself shall come back to receive His own, and the dead in Christ shall rise first; afterwards, we which are alive shall be caught up to meet Him. This coming of our Lord is always imminent and has been since He went away to prepare a place for us. (See John 14:1-4.) Hence His often-repeated exhortation to be ready for this event, His second coming.

For we cannot but speak the things which we have seen and heard (Acts 4: 20).

NEWS NOTES

(continued from page six)

Secretary-Treasurer's Bond	12.50
Filing Cabinet and Supplies	41.40
Conference Exchange	20.00
Secretary-Treasurer's Salary	120.00
Total Disbursements	$ 1,040.93

Balance in Each Account

General Account	$8,464.76
Foreign Missions	3,048.41
North Carolina Missions	881.46
Metal Church Building	196.69
Conference Exchange	60.00
National Association Missionaries	57.88
Total in Treasury January 31, 1963	$12,709.20

We thank each individual or organization who has made a contribution during the last two months. You will observe that income for the last several months has practically doubled expenditures.

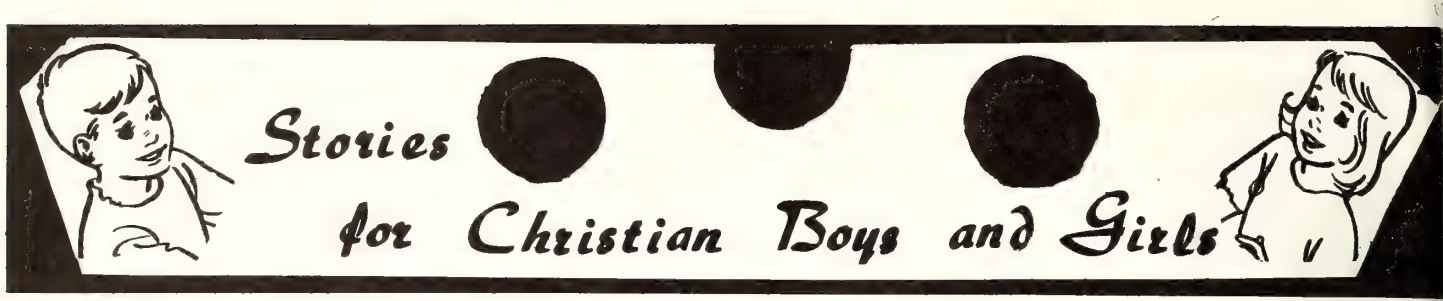
There is no place to let up in mission giving, however. The harvest is great. With the increased responsibility of the mission department of the convention it has been necessary to increase our balance before launching any mission program beyond the convention's boundaries. Now the time is approaching that we must launch out.

We are aware that during the past year we have gone through trying experiences, and some churches and ministers have taken the attitude to wait and see. The road has been rough, but the way has opened as we trusted the Lord. At present we are assured that an enlarged home missions program and an enlarged foreign responsibility will be ours by spring and early summer.

Income during the last twelve months has averaged $1,231.61. If the many churches cooperating and working with the State Convention will take on new mission zeal and increase giving to approximately $3,000 monthly, the mission board will be able to maintain the anticipated mission program for the next twelve months.

We are calling on all churches and individuals to get solidly behind the mission program and do something about it. Get that check in the mail immediately. Pray for the continued guidance of the

(continued on page fifteen)



A Real Missionary

Elise Fraser

SAM DONALDSON awoke at eight o'clock and heard the rain beating against the house. He jumped out of bed and ran to the window. The garden was soggy as could be, and the rain was "pouring down" from leaden skies. It was Sunday morning, and Sam hoped that the boys of his class in Sunday School wouldn't stay at home because of the rain.

Sam took a shower, dressed, and hurried downstairs to breakfast. His mother placed a bowl of hot cereal, a pitcher of cream, and a glass of rich milk before him. He was busy eating when he heard a loud bang, as the wind pounded a loose screen against the window.

"The wind is getting stronger," his mother remarked, with a worried look. "Are you sure you want to go to Sunday School through all this storm, Sam?"

"Of course," Sam answered, finishing his milk. "I wouldn't want to stay home for anything."

"Your father will take you in the car, then."

Sam ran to the telephone and dialed a number. "Hi, Jimmy! Dad's taking me to Sunday School. Can we stop and pick you up?"

"Sorry, Sam, but I can't go," Jimmy said. "You know why."

Sam did know why. Jimmy Foster's parents were divorced and he lived with his mother and stepfather. But each Sunday his real father came and took him some place for the day. His real father would not part with him, and so Jimmy never could attend Sunday School.

After breakfast Sam and his dad drove to the church. Sam was let out at the side entrance. As he went up the steps, Pete Kains and Jeffry Lawson, wearing yellow slickers and rain hats, rode up on their bikes. Sam waited for them to join him.

"Where's Jimmy?" asked Jeffry.

"He can't come," Sam said. "You know why."

Jeffry nodded as the three boys entered their department. Miss Johnson, the Superintendent, was putting stars on the attendance chart. She greeted Sam, Pete, and Jeffry as they came in, and put a star after each of their names. All had perfect attendance records.

Miss Johnson said, "Next Sunday closes our attendance contest for this quarter. Those with perfect attendance will receive a Bible, a book, or a picture. You may have your choice.'

Sam knew what he wanted. He could hardly wait for next Sunday to come so that he could win his award.

On Monday Sam saw Jimmy at school. "We had a keen time at Sunday School," Sam said.

"I wish I could come," Jimmy said.

Sam took a folded Sunday School paper from his pocket. "Here's our paper. I read it yesterday afternoon."

Jimmy took the paper eagerly. "Thanks, Sam. I'd hate to miss one of these papers."

"Where did your father take you in all the rain?" Sam asked.

"He has a place in the country. He took me up there. It's a cabin with a big brick fireplace."

"What did you do all day?" Sam asked.

"We played checkers, talked, and ate. My dad's a good cook. But you know what, Sam?"

"No, what?"

"My dad has a radio in his car and on the way up I got him to listen to the minister preach. It was a good sermon, too, and Dad listened. He said, "Maybe if I'd had a little of what that minister has, your mother and I wouldn't have needed to get a divorce.' "

The next week-end, Sam's cousins, Johnny and Audrey Donaldson, were visiting at his home.

On Saturday Sam said, "We have to go to bed a little early tonight so we'll be ready for Sunday School on time tomorrow morning."

Johnny and Audrey always went to Sunday School at home. "We wouldn't miss Sunday School," said Johnny.

"No," Audrey agreed. "We'll get a note from your teacher that we attended your Sunday School and it will count for our attendance at our own church."

"Today," Sam said, "I will get an award for perfect attendance."

Sam could hardly wait for Miss Johnson to call his name and to say, "What would you like for your award, Sam?"

"I'd like a Bible," Sam said.

Miss Johnson looked surprised. "Are you sure, Sam? You have a very nice Bible."

Sam nodded. "I want to give it to Jimmy Foster. He doesn't have a Bible."

"That is a wonderful thing to do, Sam," Miss Johnson said, with a radiant smile on her face.

When the lesson books for the new quarter were passed out, Sam asked for one to take to Jimmy.

"He can't come to Sunday School," Sam said. "But he can do the lessons."

"You are a real missionary, Sam," Miss Johnson said.

On Monday Sam gave Jimmy the Bible he had won in the attendance contest. Sam saw that Jimmy was surprised and very pleased. But all Jimmy said was, "Thanks, Sam. That's real keen."

Then Sam gave Jimmy the lesson book and a Sunday School paper.

On Monday, a week later, Jimmy said to Sam, "My dad and I worked on the Sunday School lessons for a long time yesterday. We read the Bible together, too. Dad said he didn't know the Bible was so interesting."

The following Lord's Day Jimmy came to Sunday School. Miss Johnson and all the pupils welcomed him with big smiles.

"My dad's sitting out in the car," Jimmy told them. "He said he'd wait for me while I go to Sunday School."

Sam looked out the window and saw Mr. Foster sitting in the car.

When Sam went home he told his dad all about Jimmy and Mr. Foster. "Why don't you go to Sunday School, Dad, and take Mr. Foster with you? Then he won't get tired sitting out in the car and he will let Jimmy come to Sunday School."

Sam's dad looked at him with a queer expression. He sighed deeply. "I knew you'd be getting Mother and me to go

(continued on page sixteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).



Rev. Willet L. Moretz
Swannanoa, N. C.

GOD'S LEADING

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

I have just read two beautiful poems by unknown writers which I enjoyed so much and which give encouragement in these days of disappointment, and I decided to pass them on to you. It is my hope and prayer that each one who reads them will be encouraged to give your best to God.

THE LORD'S LEADING

Thus far the Lord hath led us, in darkness and in day,
Through all the varied stages of the narrow homeward way;
Long since he took that journey—he trod that path alone;
Its trials and its dangers full well himself hath known.

Thus far the Lord hath led us; the promise hath not failed.
The enemy, encountered oft, has never quite prevailed:
The shield of faith has turned aside, or quenched each fiery dart,
The Spirit's sword in weakest hands has forced him to depart.

Thus far the Lord hath led us; the waters have been high,
But yet in passing through them we felt that he was nigh.
A very present helper in trouble we have found,
His comforts most abounded when our sorrows did abound.

Thus far the Lord hath led us; our need hath been supplied,
And mercy hath encompassed us about on every side;
Still falls the daily manna; the pure rock-fountains flow;
And many flowers of love and hope along the wayside grow.

Thus far the Lord hath led us; and will he now forsake
The feeble ones whom for his own it pleases him to take?
Oh, never, never! earthly friends may cold and faithless prove,
But his is changeless pity and everlasting love.

Calmly we look behind us, our joys and sorrows past,
We know that all is mercy now, and shall be well at last;
Calmly we look before us; we fear no future ill,
Enough for safety and for peace, if Thou art with us still.

Yes, they that know thy name, Lord, shall put their trust in thee,
While nothing in themselves but sin and helplessness they see.
The race thou hast appointed us with patience we can run,
Thou wilt perform unto the end the work thou hast begun.

-:- -:- -:-

HAVE FAITH IN GOD

Have faith in God! for he who reigns on high
Hath borne thy grief and hears the suppliant's sigh,
Still to his arms, thine only refuge, fly.
Have faith in God!

Fear not to call on him, O soul distressed!
Thy sorrow's whisper woos thee to his breast;
He who is oftenest there is oftenest blest.
Have faith in God!

Lean not on Egypt's reeds; slake not thy thirst
At earthly cisterns. Seek the kingdom first.
Though man and Satan fight thee with their worst,
Have faith in God!

Go tell him all! The sigh thy bosom heaves
Is heard in heaven. Strength and grace he gives
Who gave himself for thee. Our Jesus lives;
Have faith in God!

"And Jesus answering saith unto them, Have faith in God" (Mark 11:22).

A Blessed Privilege

Mrs. Grace Whorton
Merritt, North Carolina

God has laid on my heart some thoughts I would like to share with the women of our denomination. I believe there are those who perhaps have the same desire to serve God as I have. Do we realize what a privilege it is to witness for Christ? Why do we not go forth under the leadership of the Holy Spirit and win the lost to Christ?

Are we burdened for souls? If someone had not been burdened for the lost, neither you nor I would be a Christian today. Too many people are satisfied just to be saved themselves. Why cannot we maintain the same zeal to win the lost that we had when we were first converted? How many new Christians have you ever seen who were not vitally concerned over some lost member of their family or a close friend?

We remember the story of the Samaritan woman at the well who talked with Jesus about the "living water." When she had understood what the "living water" was, she then left her water pot and went into the city and told others.

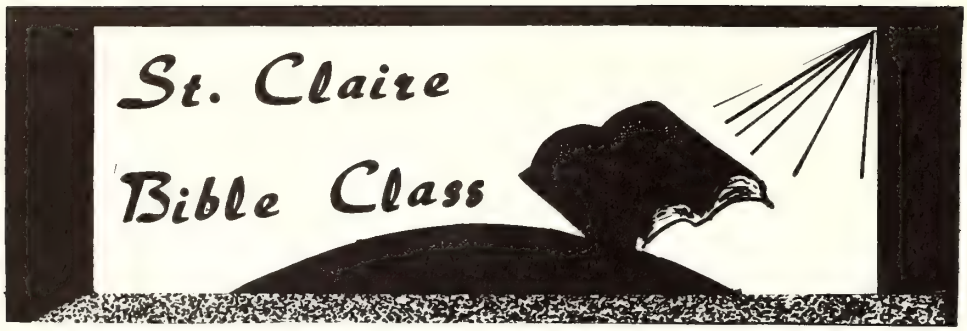
The Bible tells us that he who wins souls is wise (Proverbs 11:30); also, that he who converts the sinner from the error of his way shall save a soul from death (James 5:20).

I read an article some time ago which was an indictment against the churches of today. It stated that most of us are just "playing church." I was reminded of my childhood and of how we children would "play church." We would sing several hymns, then read the Scripture (from just any book that happened to be handy). Yes, we even prayed. I also remember that I had no spiritual insight as we "played church." Are we guilty today?

If we believe the Bible, I think that it is high time that we are "about our Father's business." We have no promise of tomorrow; and yet, if we knew that Christ would come soon, I believe every Christian would spend every moment until then telling someone about Christ. I can think of many people whom I would try very hard to see; and some, whom I have told, I would tell over again what Christ can do for them. How urgent would be the need, and how urgent the need really is!

If you would like to see souls saved, then ask God to lead you to some soul and teach you just what to say. He will not only lead, but He will teach you

(continued on page fifteen)



Worship and Work

(Lesson for March 3)

Lesson: Mark 9:2-8, 25-41

Golden Text: John 4:34

I. INTRODUCTION

We saw in last Sunday's lesson that the true servant of the Lord is the one who denies himself and takes up his cross to follow Him. He seeks not to preserve his life but to lose it for Christ's sake; that is, he seeks not his own will but the will of Christ. In other words, the true servant of His surrenders to Him, no matter what the conditions or consequences; and as a result, he gains that which is permanent, although it may seem loss momentarily.

Our lesson today begins with the Transfiguration. When Jesus went upon the mount with Peter, James, and John, He, along with Moses and Elijah, was transfigured before them. Of course, that was a glorious experience for the disciples, in spite of the fact that they were sore afraid. It impressed them so much that Peter wanted to build three tabernacles, one for each of the transfigured persons.

The latter part of the lesson is quite different. Jesus is seen giving the twelve disciples some very good lessons on humility and rewards.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

The teacher needs to study the background Scripture.

1. The Transfiguration (Mark 9:2-13).

2. The demoniac boy healed (Mark 9:14-29).

3. Jesus further teaches His disciples concerning His death and resurrection (Mark 9:30-32).

4. Jesus teaches His disciples true greatness (Mark 9:33-37).

5. Jesus teaches His disciples tolerance and self-discipline (Mark 9:38-50).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

Our Lord took Peter, James, and John with Him upon a high mountain; and while they were up there, He was transfigured before them. "And his raiment became shining, exceeding white as snow; so as no fuller an earth can white them" (v. 3). The Lord appeared in a manner different from the normal one. The change probably was a gradual one, from glory to glory, so that these men, who had their eye upon Him all the while, had the clearest and most certain evidence that this glorious appearance was none other than the Lord Jesus Christ. It is customary to think that the disciples saw the Lord with light falling upon Him. That is not the real meaning, however. On the contrary, He was changed completely in some strange mystery of glorification and realization.

"And there appeared unto them Elias with Moses: and they were talking with Jesus" (v. 4). The three disciples saw Moses and Elijah talking with the Lord. Perhaps the conversation was about His going to Jerusalem, dying, and rising again. "And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid" (vv. 5, 6). It is easy for us to criticize Peter for making such a statement as he made here, and some people even try to tell us what he meant by it. Let us note, however, that the evangelist tells us that he did not know what to say because he was so much afraid. He perhaps desired to say what would be appropriate, but his fear rendered him incapable of a reasonable statement. So he asked that they make three tabernacles.

"And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves" (vv. 7, 8). While at the height of their fear, the disciples heard the voice from the cloud. Of course, this voice was the voice of the heavenly Father signifying His approval of the Son. For six days there seemed to be silence, for Jesus had brought these men face to face with the Cross; and they had shrunk from it. Of course, that was quite natural. Who could understand the mystery that one could build a kingdom by dying? Who could understand? We hardly yet believe it! It was revolutionary!

The divine voice rebuked the disciples. They wanted to stay on the mount; but if they had, the Lord would have never gone to the Cross. Therefore, the voice from the cloud put approval upon His going to Jerusalem and to the Cross. The supreme and sacramental glory of this whole event was not that of its flashing splendor, but of the conversation concerning the Cross and its ratification.

These men saw the kingdom of God come in power in His dying, rising, and immediate spiritual coming again, which took place in their expression on the day of Pentecost.—*The Advanced Quarterly.*

"And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all" (v. 35).

Jesus had overheard a dispute going on among the disciples. He asked them point-blank what the fuss was all about. But since the disciples were apparently ashamed to reveal the nature of their dispute, they remained silent. Jesus, knowing what the trouble was before asking, but asking in order to give the disciples a chance to come clean, sets a child in the midst of them and begins to give them an object lesson.

Mark thought this to be an important lesson. He notes that Jesus called the twelve together in order to teach it to all the apostles. For it is a central truth concerning the life of the kingdom and the kingdom people.

The kingdom ethic is a reversal of the world's standards. We ought always to remember that. If a person is to be great in the church, he is to be the servant of all. You see our measurements of importance are obsolete. Jesus puts the servant at the head, and pompous kings bring up the rear. Judgment day will be a time of marked surprises. It will be a time when our estimate of importance gets a good shaking.

"And he took a child and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of s u c h children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me" (vv. 36, 37).

In order to dramatize what He was

aying, Jesus took a little child into His rms. By doing so, He seems to say, "If ou can so forget yourself in the giving f yourself to one who can give you othing in return—if there is something bout your relationship to Me that impells you so to do—you not only give f yourself, but you receive Me in return; nd if you receive Me, you receive the Father who sent Me." They would never orget this lesson, nor should we. It is o exaggeration to say that the highest ocial achievement is the reception of a ittle child in Jesus' name. The final est of any society is what it does to the hildren.

"A few years ago, through a mistake n the roll in Houston, Texas, a child of wo years of age was summoned to jury luty. That was a divinely inspired mistake. For the child is the final jury before whom our civilization must be tried" —*Selected.*

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us" (v. 38).

Christ's object lesson must have brought some objections to the minds of the apostles, because John is quick to utter one. John's objection seems to be at the point of receiving those about whom we believe to be a bad influence on the doctrinal position of the church. If we are so open to people, will not evildoers take advantage of us? Then John cites an example of what he believes to be misconduct harmful to the progress of the church, and asks Jesus how such a radical change in one's attitude toward people can take care of such cases as this?

Now it is not necessary to believe that John was expressing a narrow bigoted spirit. Such feelings can spring from loyalty to Christ and the church. But for the most part, such an attitude is usually the result of confused loyalties, an overdeveloped sense of authority, or a distorted sense of greatness. But Jesus said, "Do not forbid these people. If a man is not against Me, he is for Me." He is saying, "Do not look for labels all the time; look for actions, attitudes, and spirit." These are much more indicative of character.

"But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part" (vv. 39, 40).

We are to salute Christ's work wherever we find it, no matter who performs it. These words of Jesus rebuke our exclusiveness, our arrogant assumptions that God works only through us, and is therefore limited by us. It is always sinful to have such an attitude. The church and the world have both suffered by the folks who want to build fences around the work of God and keep it to themselves. Such an attitude is always unworthy. God help us to recognize that He has other sheep that are not of this particular fold. —*The Bible Teacher.*

News Notes

(continued from page eleven)

Holy Spirit. We are counting on your cooperation to help us continue to establish and maintain a worthy mission program.

Many of the churches of the State Convention have not made a worthy contribution to the mission program this year. Why not do it now?

Kinston Church Observes Youth Week

The First Free Will Baptist Church of Kinston, North Carolina, observed the week of January 27 as Youth Week. Beginning with a sandwich supper at 5 p. m., the youth continued their observance with the league service under the direction of Barbara Lancaster, a junior at Grainger High School. During the evening worship service, the officers of the Youth Fellowship Auxiliary and the Ambassadors for Christ were installed. YFA officers installed were president, Joy O'Neal; vice-president, Vickie Warren; secretary, Brenda Gardner; corresponding secretary, Nancy Roberts; treasurer, Ikie Hines; program-prayer chairman, Barbara Lancaster; missions chairman, Synthia Stroud; personal service chairman, Lynwood Potter; personal service committee, Linda Turnage and Tena Carraway. (For AFC officers, see page 9 of the February 6 issue.)

Lynwood Potter led the Wednesday evening prayer service. Ikie Hines served as pianist and Barbara Lancaster, speaker.

On Friday evening a full-length film entitled "Seventeen" was shown in the church sanctuary. Afterwards the Rev. A. B. Bryan, pastor, gave the young people instructions for the Sunday morning service; and those present enjoyed a social hour. During the social hour the youth of the church and the woman's auxiliary honored Mrs. Jack Everett, youth sponsor, with a beautifully decorated cake and a four-place setting of crystal for her six years of service to the youth.

On Saturday evening prayer vigils were held in the church sanctuary from 7:30 to 8:30. Thirty to thirty-five young people and adults came at fifteen minute intervals for meditation, Scripture reading by the pastor, and prayer. Jo Ann Bryan and Karen Register played soft organ music during the hour-long service.

Sunday morning the members of the YFA and the AFC served as Sunday school teachers and superintendents. They also directed the morning worship service, in which Howard Bryan, a sophomore at Mount Olive College, brought the message.

Youth Week was climaxed at the evening worship service in which Charles R. Lancaster, a senior at Grainger High school, brought the message. The youth choir furnished the music for all the services of the day.

A Blessed Privilege

(continued from page thirteen)

what to say. We must first study His Word and prepare ourselves for His use. He promises to go with us and to speak through us (Jeremiah 1:7, 8, 17). If you want to be a truly happy Christian, then go into the highways and hedges and witness for Christ. Lost people will not come to church unless someone cares enough to show them what Christ and His church can do for them. If you can do nothing more than tell them what Christ has done for you, God will honor your witness; and if you have grown cold and have no testimony, then you'd better go back to Bethel and take stock of yourself and find out what hinders you.

"Let every thing that hath breath praise the LORD. Praise ye the LORD" (Psalm 150:6).

•

HARMONY

LeRoy C. Brown

Actions are a silent witness
For the Saviour every day;
What we do may speak so loudly
Folk cannot hear a word we say.

Yet acts alone are not enough,
We need to speak for Jesus, too—
To tell as well as show the world
Our lives for Him are true.

The most effective witnessing consists
Of actions that agree
With thoughts and words and attitudes
In perfect harmony.

—*Selected.*

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History of Original Free Will Baptist in North Carolina

(continued from page three)

the Free Will Baptists with the Campbellites.

At the meeting of the Bethel Conference in November of 1835 at Wheat Swamp church in Lenoir County, a committee was appointed to revise the discipline and print it, together with an amended creed, if adopted. The members of the committee were Winsor Dixon, Robert Bond, and Reuben Barrow. The next year, 1836, at the meeting in Hookerton, the revised discipline was adopted. (See appendix for a copy of this discipline.) However, there was great agitation to abolish the written creed and discipline and follow the teachings of the Campbells.

By 1839 this agitation had gained such strength that it controlled the conference. At that conference a reactionary motion was given by Jeremiah Heath that all the ministers of the conference be required to confess their loyalty to Free Will Baptist principles. Evidently, he saw where the road that the conference was following would lead. This motion lost by a vote of eight to twenty. Elder Heath was so disappointed that he asked that his name be taken from the minutes.

In 1841 the Free Will Baptist designation was dropped from the name of the Bethel Conference, and the term "Bethel Conference" was used. Elder Thomas J. Latham gave a circular letter at this meeting which was held at Piney Grove church in Sampson County in which he talked much about the union of Free Will Baptists with the Campbellites.

In the Conference of 1843 which was held at Wheat Swamp church, Lenoir County, Latham offered a resolution "which emphatically deplored denominational divisions, declared for the autonomy of the local church in faith and practice," and concludes as follows:

> Resolved that such churches as are willing to unite with us on the Holy Scriptures as the Rule of Faith and Discipline, reserving to themselves the right to interpret the same for their own regulations, be affectionately invited to represent themselves by delegates in this conference.

The passage of this resolution was the climax of a long campaign which divided Free Will Baptists.

When the conference met the following year at Hookerton, Robert Bond offered a resolution which requested the delegates of the Bethel Conference and the Christian Baptists or Campbellites to meet at Hookerton in 1845 for the union of all those who had "Disciple convictions." The outcome of that meeting resulted in the union of the two groups to form "The Bethel Conference and Union Meeting of the Disciples of Christ." However, it must not be assumed that all of the churches and ministers went into this union. They did not and a short time later (1847), those who did not go into the union with the Disciples and those that were left of the Shiloh Conference again started an Annual Conference.

Why had other denominational groups been able to come in and almost completely envelop Free Will Baptists in the first century and a quarter of their existence? A careful unbiased study of the facts reveals three characteristics of the group that made this possible.

First, early Free Will Baptists were uneducated. This is not to say that there were no educated members among them; but, for the most part, few of them had much schooling. This made it possible for educated leaders of other groups such as John Gano of the Particular Baptists and Thomas and Alexander Campbell of the Christian Baptists or Campbellites to come in and impress them with their prestige and learning and seduce them with their arguments. Also, this lack of education showed in their own church government and the handling of the local church.

Second, many early Free Will Baptists did not manifest the depth of conviction that is necessary to the building of a denomination. Some did, of course; otherwise the group would have ceased to exist. Some of the better educated and most capable leaders were easily swayed by the arguments of others. The only explanation one can give for this is their lack of conviction. One may rightly ask how these men came to be leaders if they were not completely in accord with Free Will Baptist principles and practices. The answer again goes back to the loose form of government in the group and the lack of education among most of the members.

Third, Free Will Baptists have always manifested a spirit of cooperation and generosity toward other groups. This is a good characteristic; but if carried to the extreme without due care, it can be fatal. Should Free Will Baptists have allowed John Gano of the Particular Baptists to come into their pulpits? Or the Campbells? From our vantage point in history, we readily say, "No." But remember these people did not have advantage of some history that we have; neither were they as well educated as are Free Will Baptists today.

The amazing thing is that Free Will Baptists did not completely lose their identity and cease to exist. Could it be that God has preserved and kept them through the years for a specific purpose?

Boys' and Girls' Stories

(continued from page twelve)

to Sunday School, Sam. I guess there's no way out of it."

The next Sunday Sam watched out the window of his department as his father and mother and Mr. Foster went into the church to attend the adult Bible class.

Jimmy was listening attentively to all that Miss Johnson said. But he gave Sam a poke when she said, "You don't have to go to a foreign country to be a missionary. You can be one right at home. You can tell other boys and girls about the Lord Jesus and tell them how they can be saved and go to heaven."

Jimmy raised his hand. "Sam told me how. I've already let Jesus come into my heart."

"Sam is a real missionary," Miss Johnson said.—*Christian Trails.*

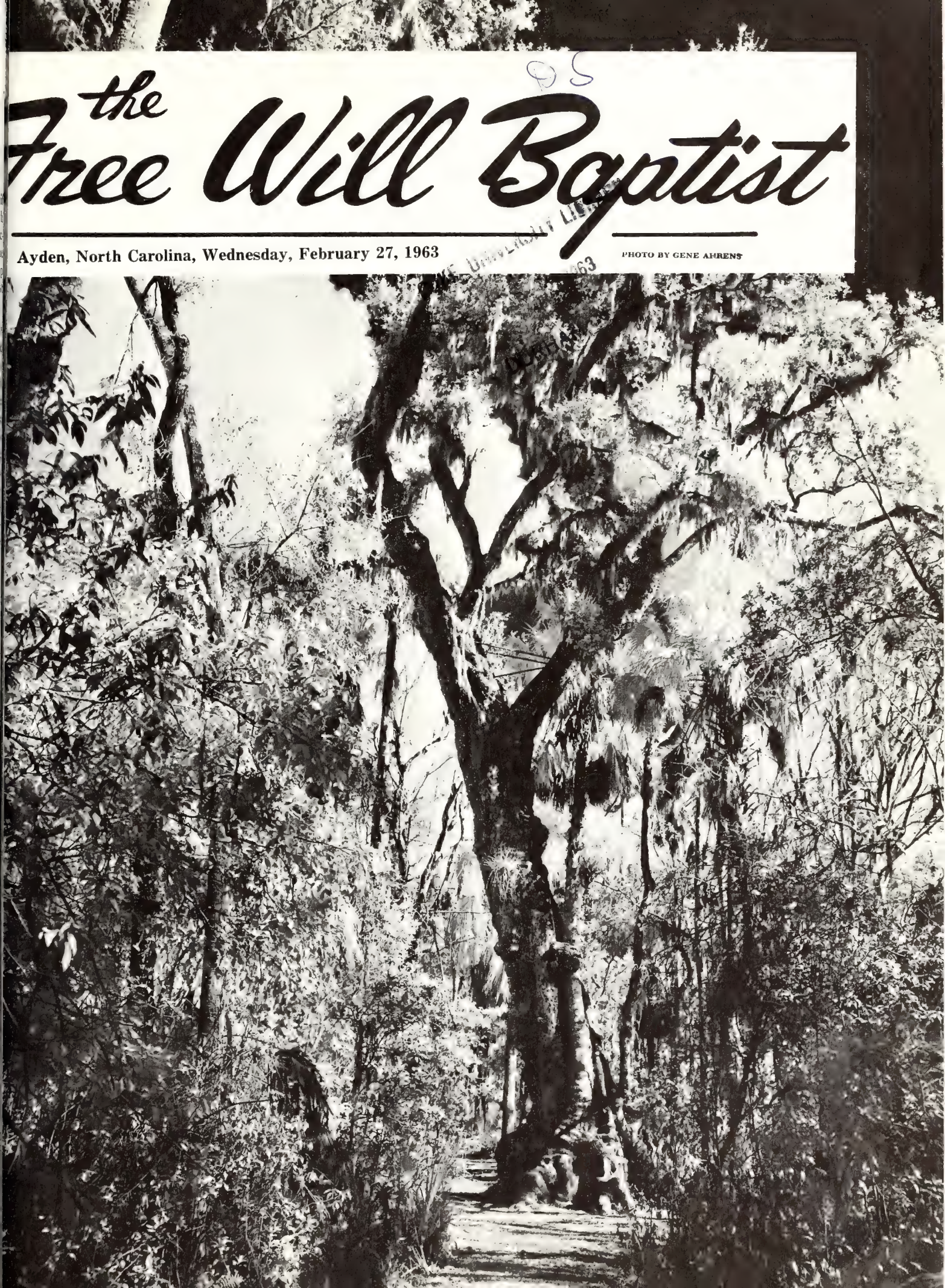
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And Stephen, full of faith and power, did great wonders and miracles among the people (Acts 6:8).

the Free Will Baptist

Ayden, North Carolina, Wednesday, February 27, 1963

PHOTO BY GENE AHRENS



Editorial

THE PERIL OF JONAH

The subject of the Book of Jonah is not a whale, but missions; therefore, our eyes should not be fixed primarily upon the miracles but upon the man himself. Jonah was an ordinary prophet whom God called to do an extraordinary thing; he, a Jewish prophet, was assigned the task of delivering a message of judgment to a wicked Gentile city. His problem, therefore, was not worldliness but the self-life.

Although there are four chapters dealing with Jonah, the statements in this editorial are based upon chapter 1.

"Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it to go with them unto Tarshish from the presence of the LORD" (Jonah 1:1-3).

Very little is definitely known of Jonah. He was the son of Amittai; and he was from Gath-hepher (2 Kings 14:25), a place in Galilee.

The prophet was called to go to Nineveh, the capital of Assyria, a large, proud, wicked, and prosperous city, to cry against it. The wickedness of the people had come up before the Lord; and He called upon Jonah to pronounce judgment upon them, a unique thing for a Hebrew prophet to do.

Evidently the racial lines were deeply entrenched in Jonah, for he rebelled against the Lord. He rose up to flee from the presence of the Lord. Thinking that he could get away from God, he went down to Joppa and boarded a ship for Tarshish.

Jonah's rebellion came essentially because of the thing he was asked to do, and the extent of it is seen in what he did. He went in exactly the opposite direction from Nineveh. His rebellion was complete. Nineveh was far to the east of Galilee, but Tarshish was to the west.

Jonah was so sure that he was getting away from the Lord that he went to sleep when the ship headed across the Mediterranean. But he was presumptuous. God was in command. The sea was under His control, and He sent out a great wind to make it tempestuous. The ship was under God's control too; and because of the mighty tempest, it was about to be torn asunder. Everything, including the lives of the mariners, was in danger because of Jonah's rebellion.

The shipmaster found Jonah asleep, and he said, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." As a man, the rebellious prophet betrayed his fellowmen.

As the minutes passed, conditions worsened; and the mariners asked, "Why hast thou done this?" They knew that Jonah was running away from the Lord, for he had told them so. As a prophet of the Lord, h had failed sinful and needy Gentiles.

Jonah's rebellion was about to catch up with hin He had stretched the rope as much as he could, an something had to happen. The end was imminent. S he told the mariners to cast him into the sea; for h was responsible for all the danger, an indication tha the backslidden prophet knew his own condition wel "So they took up Jonah, and cast him forth into th sea: and the sea ceased from her raging." At the ver moment the mariners complied with God's plan i disciplining Jonah, the sea ceased from her raging.

As soon as Jonah was cast into the sea, the grea fish that the Lord had prepared came and swallowe him; and the backslidden prophet was in the belly o the fish three days and three nights. This was n ordinary whale; it was a specially prepared fish t swallow Jonah, perhaps the only one of its kind eve to exist.

Jonah rebelled against the Lord by trying to ge out of His presence, but he could only get out of Hi will. He could not get away from the Lord. God ra him down and brought an end to his running.

One's rebellion today may not be exactly the sam as Jonah's, but the God who was in command at tha time is on the throne today; and He will ultimatel bring all rebellion to an end. Every sin and every dis obedience must receive a just recompense of reward

Jonah's rebellion should teach us obedience to th Lord, not only when He calls upon us to do the usua things, but the unusual as well. We also may learn from this prophet that God can use anything, even na ture and unsaved men, to bring us back into His will Furthermore, we learn the danger and wrong that w bring to the unsaved when we get out of God's will.

Volume 78 Number 8

Wednesday, February 27, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

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LEON DUNN ..... Treasure

"What LENT Can Mean to Us"

J. Garland Teasley, *Pastor*
First Free Will Baptist Church
Smithfield, North Carolina

FOR the past 1700 years Christians have observed at this time of year ne of the most meaningful portions of he church year—the season of Lent. t begins on Ash Wednesday, which this ear is February 27, and lasts until Eas- er, a forty-day period excluding Sun- lays.

Lent, derived from an old English vord meaning *spring*, is the Christian parallel of the renewal of life and beauty n the natural world. In the fourth cen- ury the length of this season was fixed is the forty weekdays before Easter. The Biblical background for this action vas the record that Moses, Elijah, and esus had fasted forty days, each at a ritical period in his life. It covers the losing weeks of our Saviour's life, cul- minating in His betrayal, the bitter ac- usations of His enemies, the mockery of a trial before Pilate, the cross and the crown of thorns, and the crucifixion on the hill.

The chief purpose of these forty days s to deepen and enlarge the spiritual ife of those who believe in the ever- present Christ and who are supposed to be living as His faithful followers. There should be a resolution to aban- lon harmful habits and to pray for bet- ter and richer experience in life. The object is to draw nearer to God by day, to shake off the power of presumptuous sins, and to become more like the mas- ter in all our activities. It can be a rich experience indeed for all of us Free Will Baptists.

Unfortunately, Free Will Baptists have ignored this significant season. No statistics are available, but it is prob- ably safe to state that less than one percent of our people ever heard of Lent as a spiritual exercise period. Why? Probably because our ministers have overlooked it. And they have done this because they did not see the value of it or have given it over to the Roman Catholics. We should no more do this than we should give the Cross to the Roman church. Many things were de- veloped by the Roman Catholic Church to which no one has exclusive claim. The cross (specifically the use of a cross as a symbol) and the season of Lent are two of these.

On the other hand pastors should be looking for every means for helping their people to develop spiritually. Lent is simply one of these means. It is just a wonderful time for everyone to prepare themselves for Easter and for this tem- porary preparation to become perma- nent growth in the grace and knowledge of Christ.

All that we need to say about this significant time in the life of the church can be said under three ideas. The first of these is

Self-Examination

Socrates once said, "The unexamined life is not worth living." Jesus must have had much the same thought in mind when he said, "Let a man ex- amine himself." Of course, they both were right. We need to frequently ex- amine ourselves just as surely as we need to look at the gasoline guage on our automobiles from time to time. There are some questions we need to ask in this period of self-examination.

Am I growing in Christian grace and knowledge? Sometimes a year goes by and we are not any better Christians than we were at the beginning. Some- how we feel that going to church "just about regular," as one man put it, and giving a little to that which appeals to us is enough; but Peter has given good advice: ". . . grow in grace, and in knowledge of our Lord and Saviour. . ." (2 Peter 3:18). Now church attend- ance and contributing will enable us to grow if done properly, but we should be alert to anything else that will pro- mote growth. We cannot stop just at going and giving.

Another question to examine our- selves with is, Am I making any prog- ress toward getting rid of those sins which so easily beset me? The basis for this question is from Hebrews 12:1. Lent is a good time to get rid of those sins which seem to plague us all the time, such as jealousy, envy, hatred, apathy, unconcern, malice, suspicion, and the like. We can no more make progress in the Christian life with these sins about us than we can walk to Lon- don. They need to constantly be root- ed out of our lives.

A third question is, Am I seeing the needs of others more readily? Isaiah expressed it well when he said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the op- pressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? . . ." (Isaiah 58:1, 2). We do not need to prove that we are interested only in self at times. Lent can rectify this sit- uation, at least in part.

Now when we examine ourselves we will probably see that we need the sec- ond item of the Lenten season; namely,

Self-Discipline

William James wrote that everyone should do something every day that he did not want to do. He did not refer to those things which we must do and do not like, but some good thing which we really do not have to do. His sin was the discipline of the self.

Self-discipline is probably foreign to most of us as far as religion is concern- ed, but in other areas of life it is well- known.

The athlete knows the value of it.

(continued on page sixteen)

Christian Education



Items from Colleges Sunday Schools Vacation Bible Schools



"Gone But Not Forgotten"

W. Burkette Raper, *President*
Mount Olive College

One of the most beautiful tributes to a deceased loved one is the inscription, "Gone but not forgotten." But after reading this epitaph, did you ever ask yourself, "What real evidence is there that this person has not been forgotten?"

The very reading of these words calls to our minds deceased members of our family or close friends. Is it not fair to ask, "What have we done to express appreciation for their lives and to perpetuate their memory?"

Perhaps the house in which we live, the farm we cultivate, or other financial benefits we enjoy came to us through inheritance. Or perhaps the principles of honesty by which we live, our education, or the inspiration to achieve the highest possible goal in life came to us from a parent or friend whom we describe as "gone but not forgotten."

What can we do to assure that the memory of those who have meant most to us does not perish? A Christian college dedicated to the educating and training of young men and women is an ideal repository for living memorials. When we Original Free Will Baptists refer to Christian higher education, we are talking about Mount Olive College. I would like to suggest some memorial opportunities at the college that will assure that though your loved one is gone he has not been forgotten. We can plan a memorial that is within the financial reach of every person who reads this article.

MEMORIAL OPPORTUNITIES AT MOUNT OLIVE COLLEGE

1. Library Books

We are now in the process of enlarging our library from 8,500 volumes to 20,000. For $5 you can give a book as a memorial to anyone you choose. A nameplate will be placed in the book as a reminder to generations of students that this book was given in memory of your loved one.

There are also many very select volumes and sets of books we now need which range in price from $10 to $20, or even $100. One special reference work especially needed at this time is the renowned *Oxford English Dictionary* (14 volumes) priced at $320. These books would be a living tribute to your loved one and would assure that though he is gone he has not been forgotten.

2. Memorial Scholarship

A widow told me recently she planned to finance the education of a student preparing for the ministry as a memorial to her husband. I have been fascinated by this idea ever since I heard it. What a beautiful way she has chosen to make the memory of her husband a living force in the kingdom of God.

Tuition for a student at Mount Olive College is $250 annually. If you cannot give a full scholarship perhaps you could give $100 or $50 annually as a partial scholarship. An investment in people is the most enduring investment we can make.

3. Student Loan Fund

Many of our deceased loved ones could be described as people who "went about doing good"—people who were known by their kindness and helping hand. A memorial loan fund for worthy and needy students would be an excellent tribute to one whose life was characterized by love and service to others.

4. An Endowment

An endowment is a permanent fund, the principal of which is invested and only the earnings are used. Throughout the history of the United States, church-related colleges have depended heavily upon their endowments for growth, quality, and stability. The endowment funds of Mount Olive College need to be increased in number and size in order for the college to be assured of permanent and enduring service to the Free Will Baptist Church. We can design an endowment plan consistent with your ability to contribute that will be a lasting memorial to your loved one.

5. Memorial Buildings

Mount Olive College is now at the threshhold of an extensive and long range building program that will include dormitories, a library, chapel, student center, administration building, gymnasium, science and classroom buildings. Each of the buildings is a golden opportunity for Free Will Baptist individuals and families to provide enduring memorials. We have people who are financially capable of making substantial contributions for such purposes, but never before have we had such an ideal occasion as the building of a new college campus.

A beautiful building with a professionally painted portrait and appropriate bronze plaque would be a lasting memorial that would enrich the lives of generations yet unborn. Its name would be a timeless tribute.

Establish Your Own Memorial

Perhaps you have been thinking that you would like for your family, friends and relatives to establish a memorial for you after you are gone. But have you considered beginning a memorial during your lifetime? Your known preference for a project would be an inspiration to others to add to the memorial which you had begun. You could also include it in your will.

While we live is the time to carve our names high, over the sifting sands. For all that we can hold in our cold dead hands is what we have given away.

Mount Olive College will be happy to help you plan the memorial that is most appropriate for you or your loved one. In this manner, when we are gone, we will not be forgotten.

We invite you to visit the college or I will be happy to come to your home for a discussion of your interest in a memorial at our college.

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Christ died and rose again to make it clear
To all men of all times: 'Thou shalt not fear!"
—Bud Collyer in *Thou Shalt Not Fear* (Fleming H. Revell Company).



March Is Mission Month

Dear Christian Friend:

March is mission month again in the program of the State Convention. We are asking each church, each individual, and every Free Will Baptist who loves the cause of missions to make an offering during March.

Our income during the last twelve months has been averaging $1,231.61 per month; however, without extra effort during the month of March we will not be able to meet the need. *What can you do about it?*

With little added effort by each church and each minister we can increase our monthly giving for missions to $3,000 and meet the needs as they exist. Additional pleas are coming in for help in home mission stations, and the board is in the process of opening mission stations elsewhere.

Are we to say *no* in the face of a command to serve, or are we to commit ourselves to a worthy mission program and depend upon you for support? *Can we depend on you?*

Please answer in the affirmative by earnestly praying for missions and sending us an offering for missions.

During the month of January we received approximately sixty donations, many of which were accompanied by notes from the donors assuring us of their prayers. We believe that with good cooperation among the ministers and churches donations from the churches can go far above two hundred. Please make a worthy effort in your church for missions.

Sincerely in Christ,
A. B. Bryan
Secretary-Treasurer
Box 308
Ayden, N. C.

P. S. You may join the following by getting your offering to us during the month of March:

Nashville, N. C.: Dear Sir: Enclosed is a check in the amount of $2.00 given by the Mt. Zion F. W. B. Sunday School, Nash County. Linda Green, Treasurer.

Kenly, N. C.: This check for $18.00 is from the girls' class of Kenly Sunday School. We sold Christmas cards and this is the profit from sales. We would like for this to be used for foreign missions. Nellie Alford.

LaGrange, N. C.: Enclosed is a check for $16.41 from LaGrange F. W. B. Sunday School for foreign missions. Joel E. Sutton, Treasurer.

Belhaven, N. C.: Enclosed is check for $80.00 for missions; $40 for conference missions and $40 for State home missions. Ronald Linton.

Arapahoe, N. C.: Enclosed is check to the amount of $10.00; five from the Free Will Baptist League and five as a gift from the writer. Mrs. Fannie T. Swindell.

Ayden, N. C.: Enclosed are three checks totaling $30.00 from the Ayden F. W. B. Leagues. We hope that this small amount will help our North Carolina Mission Board to spread the gospel. Sincerely yours, Elaine McLawhorn, Treasurer.

Pink Hill, N. C.: Enclosed is $5.00 for the month of December for missions from Christian Chapel Sunday School. From now on I will send you the money each quarter instead of every month. Sincerely, Rachel Blizzard.

Ahoskie, N. C.: Enclosed is $5.00 to be used for missions wherever it is needed most. This is sent by the Youth Fellowship Auxiliary of the Hickory Chapel Free Will Baptist Church. Sincerely, Sara Willoughby, Sponsor.

"It may be observed that throughout the Christian era that wherever whole denominations, local churches, or individuals have supported missions, these groups or individuals have prospered. But wherever the Great Commission has been neglected, ignored or opposed, spiritual life has languished. This is because the promise of His presence and power is conditional upon obedience to this command. *"Go ye into all the world . . . and, lo, I am with you."—Selected.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist.*

J. J. BROOKS

The Rev. J. J. Brooks died at the Cabbarras Hospital Monday night, February 11. The funeral was held Wednesday, February 13, at Mt. Calvary Free Will Baptist Church, where Mr. Brooks was the pastor. The Rev. Walter Carter of Rockingham, assisted by the Rev. Paul Jenkins of Kannapolis, conducted the service.

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IN THE SECRET PLACE

Sometimes, to go and be alone with God and Christ in the fellowship of the Spirit, just for the joy and blessedness of it; to open, with reverent yet eager hands, the door into the presence chamber of the great King; and then to fall down before Him, it may be, in silent adoration; our very attitude an act of homage, our merely being there, through the motive that prompts it, the testimony of our soul's love.

To have our set hours of close communion, with which no other friend shall interfere, and on which we look back with satisfaction and peace — this indeed is prayer, for its own sake, for God's sake, for our friends' sake, for the church's sake, for our work's sake; prayer which we do not hurry through to still the conscience, but which (other things permitting) we can even linger over to satisfy the heart.

If we Christians, who talk so much about the privilege and blessedness of prayer, would try to avail ourselves of it as we may, how should we reflect on the world around us the glory, as it streams on us from the face of the incarnate Mediator?—*Selected.*

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I have said to many people, "Read one of the four Gospels ten times. Read it thoughtfully and prayerfully each time, and it will have a deep and abiding influence upon your life." Many have reported thrilling results of such a reading. Jesus Christ is so wonderful that even from the cold type of the printed page His power is felt by one who reads. —Charles L. Allen in *The Life of Christ* (Fleming H. Revell Company).

news & notes of Denominational Interest



Institute Opens At Reedy Branch

The Palmer Memorial Institute, an extension school of Mount Olive College, opened its first class Tuesday night, February 19, at Reedy Branch Free Will Baptist Church near Winterville, North Carolina.

The second class will start Friday night at 7:30 p. m. and will be taught by the Rev. Floyd Cherry, pastor of the Black Jack Free Will Baptist Church.

The Rev. Charles Sapp, pastor of Reedy Branch church, whose class opened Tuesday reports eight students taking Bible 1, the Pentateuch and the historical books of the Old Testament. They are as follows: the Rev. Kenneth Grubbs, pastor of the Winterville Free Will Baptist Church, Margaret M. Hardison, Mrs. Doris H. Vincent, Mrs. Charles Sapp, James Roy Case, Mrs. Frances A. Cassick, Mrs. Joan Averette Hooks, and Mrs. Elwood Davenport.

The Palmer Memorial Institute is designed to offer 32 hours of course work leading to a certificate from Mount Olive College on completion. However each course is a complete unit and may be taken as the student wishes if he does not desire to take the complete course.

Seen in the picture are Mr. Sapp and Mr. Robert Moye, business manager of the college, helping two of the students to register for the course.

Second Convocation to be Held at Smithfield

The second convocation commemorating the fiftieth anniversary of the North Carolina State Convention of Original Free Will Baptists will be held at the First Free Will Baptist Church, Smithfield, Wednesday night, March 13. A well arranged program, a copy of which will appear in next week's issue of this paper, has been prepared for the occasion. Every church within a reasonable distance of Smithfield is asked to call off its prayer meeting and attend this great service en masse.

Although this is just her fiftieth anniversary, it has taken much longer to accomplish all the things that now mak up the State Convention. Her heritag dates from 1727 when Paul Palmer o ganized the first known church of ou faith.

Over the last fifty years God has see fit to use this organization in such a wa as to make this a real year of jubilee fo all who love the cause represented b North Carolina Free Will Baptists, an He alone knows the great things tha may be accomplished in the future.

Study Course at Snow Hill Church

A study course on "Prayer" will b presented at the Snow Hill Free Wil Baptist Church in Duplin County, Nortl Carolina, on Tuesday night, March 5 at 7:00. The course will be taught b Mrs. Bertha Smith of Beulaville.

Other churches in the community ar invited to attend.

Faith Church Reports Progress

A fine Christian spirit exists in th Faith Free Will Baptist Church, Route 1, Kinston, North Carolina. The church, now six years old, has been fo some time a full-time church. At presen the Sunday school attendance, which ha almost doubled in the past six weeks, i well above one hundred.

The church now owns property valued at approximately $35,000. It has re

(continued on page fifteen)

Coming Events

March 13—Second Convocation at the First Free Will Baptist Church, Smithfield, North Carolina.

March 23—Eastern Woman's Auxiliary Convention convenes at Long Ridge Free Will Baptist Church, Duplin County.

March 27—Central Woman's Auxiliary Convention convenes at Harrell's Chapel Free Will Baptist Church, Greene County.

April 3—Western Woman's Auxiliary Convention convenes at Stoney Creek Free Will Baptist Church, Goldsboro.

April 6—Second Union League Convention at Hull Road church, Snow Hill, North Carolina, at 7:30 p. m.

April 14—Easter Sunday

April 18—Albemarle Woman's Auxiliary Convention.

April 27—Daily Vacation Bible School Workshop at Mount Olive College



The Church Worldwide



Court Upholds Will

Washington, D. C. (EP)—A District of Columbia court has upheld the provisions of a trust which would deprive three children of an interest in their father's estate unless they are raised as Roman Catholics.

An attorney representing the mother and the three children, of whom the oldest is 14, said that the decision would be appealed to a higher court.

Involved is the will of the late Francis E. Fitzgerald who died in 1961. According to testimony, Mr. Fitzgerald and his wife Maycell, a Protestant, were married 20 years ago in a ceremony performed by a justice of the peace.

In 1960, he established a trust which included $27,000 worth of life insurance and a parcel of land in California. He specified that proceeds of the trust were to be used to care for his three children —adding that when the youngest was 21 the principal was to go to his wife, if still living, or to the children equally.

However, a latter clause cited "the grantor's moral obligation to do what may be necessary to raise his children in and according to the Roman Catholic Church."

If the estate's trustee was not satisfied that the children were being raised in that church, the will held, income of the trust was then to be used "for the welfare of any child or children cared for by an Catholic order or institution."

The trustee, Robert W. McChesney, Jr., told the District of Columbia court that the children attended Wesley Methodist church and are being educated in public rather than Catholic schools.

Judge Charles F. McLaughlin signed an order holding that the children will lose their right to benefit from the trust unless they are raised in the Catholic Church and attend Catholic schools.

The notice of appeal followed.

Best Film of the Month

Frankfurt-Am-Main, Germany (EP)—The Evangelical Film Guild of Germany has named "The Miracle Worker," depicting the life of Helen Keller, as its best film of the month because of the movie's "great ethical value."

According to the guild's citation, the film demonstrates the Christian maxim that there is no such thing as an "unworthy life." Miss Keller, whose struggle against blindness and deafness is well known, lost her eyesight and hearing as a nine-month-old infant.

The guild noted the timeliness of the film in the wake of controversy over so-called mercy killings of deformed babies and the Liege trial involving the murder of a Thalidomide-deformed infant.

U. S. movies have won 40 of the 116 "Best Film of the Month" awards given by the guild since its formation in 1951.

Rural Minister of Year

Indianapolis, Ind. (EP)—A Kansas pastor whose congregation grew by 20 percent at a time when the community showed a population loss has been named 1963 Rural Minister of the Year by the Christian Churches (Disciples of Christ).

The Rev. Clifford Ray Pritchard, minister of Highland (Kans.) Christian Church, will receive the Disciples' highest award for a rural pastor in ceremonies at Highland on Sunday, March 3. He has given 36 years to the town and country ministry.

Vertical or Horizontal?

Santa Fe, N. M. (EP)—The Rev. William Crews, chaplain of the New Mexico State Legislature, opened a recent session with a prayer which has caused considerable comment among legislators.

Pastor of St. Bede's Episcopal church in Santa Fe, Mr. Crews prayed:

"Almighty God, we who spend $10,000 for a bus so our children will not have to walk, and then budget $100,000 for a gym so they can get exercise, do now seek Your guidance in all matters, that Your creation might be used with wisdom for the welfare of Your people."

Cites Chaplain's "Perfect Prayer"

Washington, D. C. (EP)—Chaplain Clark V. Poling, one of the immortal four chaplains of the U. S. S. Dorchester, offered the "perfect prayer" before he sailed on what was to be his last mission, his father, Dr. Daniel A. Poling, said here.

"He offered the prayer, 'Lord, make me adequate,'" his father recalled as leaders of the military chaplaincy and the American Legion gathered here at a dinner marking the 20th anniversary of the death of the four chaplains on Feb. 3, 1943.

Dr. Poling recalled that his 31-year-old son, pastor of a Dutch Reformed church in Schenectady, N. Y., came to his home just before sailing overseas and asked him not to pray that he would return.

"I have no premonition and I think I will return," he quoted his son as saying, "but I ask no prayers on my behalf other than that I be adequate to the tasks I have to perform."

"This was a perfect prayer," said Dr. Poling; "it didn't ask for preferment or for anything miraculous but just to be adequate to his responsibilities."

"And when I heard of how he died, I knew he had been adequate, and that the other men who died with him had been, too." Dr. Poling declared.

Church Opposes Betting Odds

Albany, N. Y. (EP)—The New York State Council of Churches has announced its support of legislative bills here which would prohibit the publication of betting odds on amateur sporting events.

Senator Hunter Meighan and Assemblyman George Van Cott, Westchester Republicans, said their measure would hamper the operation of gambling combines in the amateur field.

In announcing its support, the council pointed out that it opposes all publicly-promoted gambling for profit. The Rev. Theodore L. Conklin, associate general secretary, said, "We are convinced that the way to deal with such illegal practice is always to seek more stringent legislation and better enforcement—never to make the illegal practice legal and condone it for the sake of additional revenue to the state."

Medical-Missionary Convention

Wheaton, Ill. (EP)—Dr. Richard C. Halverson, pastor of Fourth Presbyterian church, Washington, D. C., will serve as devotional speaker for the third international Convention on Missionary Medicine to be held here December 27-30, 1963.

The convention is sponsored biennial-

(continued on page thirteen)

Woman's Auxiliary

Attention North Carolina Women



This is an example of what your money will buy for our state mission project this year. Remember that each auxiliary is requested to send $15 to help purchase an aluminum building to be used by our state mission board for new churches and mission points. The total cost is $2,600.

Please see that your auxiliary has met its quota by the time your convention meets this spring. These conventions start in March, so our time is limited. Let's get busy and finish our task. We have never been slack in meeting our goals, and I am sure we will not be this time.

The building pictured above is the one used in the Raleigh-Garner area. The size is 24 by 48 feet and has a seating capacity of 125.

Women, this need is urgent. Act today.

Mrs. Carl Dudley,
Field Secretary
North Carolina
Woman's Auxiliary Convention

Ayden, N. C.—The Celia Hart Garris Woman's Auxiliary of the Ayden Free Will Baptist Church met on February 18 in the home of Mrs. Mae Jones.

The meeting was called to order by the president, Mrs. Ralph Lightsey. After the group sang "Christ for Me," Mrs. Barfield led in prayer.

Minutes of the last meeting were read, and the roll was called. Fifteen members and one new member were present. Various reports were then given by various committees. A motion was made to send $25 to Mount Olive College for choir robes, and another motion was made to join the "Book-a-Month Club." The first book is to be in honor of Mrs. Celia Garris and the second book in honor of Mrs. Katie Jackson.

After the business discussion the meeting was turned over to the program chairman. Mrs. Beulah Stocks gave a very interesting talk on "Walking Together with Him."

Delicious refreshments were then enjoyed by all.

Cedar Island, N. C.—The Woman's Auxiliary of Pilgrim's Rest Free Will Baptist Church met February 14, in the home of Mrs. Mattie Daniels with ten members and one visitor present.

The meeting was called to order by the president, Mrs. Naomi Styron. After the group sang "My Jesus I Love Thee," the president read Scripture from Luke, chapter 7, and Mrs. Beatrice Lupton led in prayer.

The roll was called and the minutes of the last meeting were read.

After a short business discussion the meeting was turned over to the program chairman, Mrs. Beatrice Lupton.

After the group sang "Stepping in the Light," the program was introduced with the following taking part: Mrs. Ruth Lupton, Mrs. Janet Daniels, Mrs. Ruth Goodwin, and Mrs. Naomi Styron.

Mrs. Ruth Goodwin pronounced the benediction, after which delicious refreshments were served.

Deep Run, N. C.—The February meeting of the Woman's Auxiliary of Gray Branch Free Will Baptist Church was opened with the group's singing "Send the Light," followed with prayer by Ada Hines.

The program chairman, Mildred Cauley, read Scripture and introduced th program, "Walking Together with Him, Those participating on the program wer Nora Smith, Pearl Smith, Clarissa Mc ritt, and Laura Boyette.

After the business session was opened reports from various officers were given The group voted to sponsor a chicke stew, with the proceeds helping to pu chase a new pew. A thank you not was read from the bereaved family in th community.

Lola Mae Deaver pronounced the ben ediction after which Dorothy Humphre served soft drinks, doughnuts, potat chips, and tiny Valentine candy.

Bladenboro, N. C.—The Woman' Auxiliary of Oak Grove Original Fre Will Baptist Church held its monthl meeting February 12 in the home o Mrs. Gracie Hester.

The meeting was called to order by th president, Mrs. Lucille Bryan. The grou sang "Amazing Grace." The Scriptur was read from 1 John 1:3-7. Mrs. Min nie Pait led the prayer.

The minutes of the last meeting wer read by the secretary, Mrs. Frances Davis The treasurer, Mrs. Edna Davis als gave a report. Both were approved. I was reported that eighteen members ha visited the sick during the month o January.

After a short business discussion th program, "Walking Together with Him," was presented by the following: Mrs Maybelle Edwards, Mrs. Lorne Meares Mrs. Annie Mae Singletary, and Mrs Wilma Dale Storms.

Mrs. Sally Pait dismissed the group after which refreshments were served.

Kenly, N. C.—The YFA of Holly Springs Free Will Baptist Church, unde the direction of their leader, Mrs. R. H Weaver, were in charge of the evening service on February 3.

Frances Weaver acted as pianist, an Wayne Crocker was the song leader.

The pastor, the Rev. W. L. Poythress delivered an inspiring message on "How to Be a Success in Life."

Kinston, N. C.—The YFA of Faith Original Free Will Baptist Church Route 1, Kinston, North Carolina, hel its February meeting in the home o Miss Mary Ann Barrow.

The meeting was opened by the presi dent, Annette Cheshire. The group sang "Into My Heart." A most inspiring program was presented with the following taking part: Linda Cheshire, Kent Bar row, and Mrs. Alma Ruth Barrow.

The roll was called with ten members present. The minutes were read and approved.

During the business session the group decided to start a youth choir and to practice each Thursday night. They also adopted as a project the selling of Bibles to help pay for a mimeograph machine for the church.

The visitors who attended this meeting were the Rev. and Mrs. Carey Cheshire and Mrs. George Smith.

Mount Olive, N. C.—The Adult Circle of the Snow Hill Free Will Baptist Church met in the home of Mrs. Ethel Kornegay Saturday afternoon.

The program, "Walking Together with Him," was then introduced.

During the business session it was voted to send a book to Mount Olive College library in memory of Mrs. Ada Waters. It was also decided to name the circle "The Emma Powell Circle" in memory of Mrs. Emma Powell.

Davis, N. C.—The Woman's Auxiliary of the Davis Original Free Will Baptist Church met February 13 at the home of Mrs. Reginald Styron. There were eighteen members present and one visitor. Mrs. Styron called the meeting to order and the group sang "Send the Light." The Scripture text for the devotional was taken from Job. A call was given for a period of meditation, which was brought to a close by Mrs. Carlton Wade's leading the group in prayer.

The business presented was the reading of the minutes by the secretary, Mrs. Evelyn Willis. A report was heard from the treasurer, Mrs. Myra Lewis. Money on hand in the treasury was $35. The new business was the sending of $5 to Mount Olive College library for a book to be given in memory of Mrs. Sadie Willis.

Following the announcements the program was presented in its entirety by the program chairman, who stressed the importance of walking together with Him. A Bible quiz, Bible Mates, was given. The mates were all familiar, but matching them with their right mate was a problem!

The group then enjoyed a period of Valentine fellowship with the exchange of gifts. The hostess served chocolate torte and Russian tea.

NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION

TREASURER'S REPORT

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the third quarter of the year which ended January 31, 1963:

Balance in Bank, Oct. 31, 1962		$1,493.68
Receipts		
State Auxiliary Home Missions	$ 45.75	
Designated Denominational Enterprises	1,599.06	
Total Receipts		1,644.81
Total for Which to Account		3,138.49
Disbursements		
Denominational Enterprises	1,930.10	
State Auxiliary Missions	50.00	
Convention Expenses	143.25	
Total Disbursed		2,123.35
Balance in Bank End of 3rd Quarter, Jan. 31, 1963		$1,015.14

SUMMARY OF BANK BALANCE ACCOUNTS

State Auxiliary Home Missions	$ 651.09
Per Capita Dues	364.05
	$1,015.14

BANKS

Edgecombe Bank and Trust Company	$ 515.14
Tarboro Savings and Loan (4%)	500.00
	$1,015.14

SUMMARY CONVENTION EXPENSES

Treasurer's Salary	$ 60.00
Treasurer's Expense	3.12
Secretary's Expense	4.50
Executive Committee	58.83
Literature Committee	16.80
	$ 143.25

DENOMINATIONAL ENTERPRISES REPORT

	Brought Forward	Received	Disbursed
Home Missions, Special			
North Carolina State		$ 39.62	$ 39.62
Wilmington		4.60	4.60
Foreign Missions, General		127.57	127.57
Foreign Missions, Special			
Harold and Jo Stevens		5.00	5.00
LaVerne Miley		5.00	5.00
Dan Merkh		1.00	1.00
National		8.46	8.46
North Carolina State		6.00	6.00
Free Will Baptist Bible College		8.00	8.00
Mount Olive College			
General Fund		78.75	78.75
Piano		450.00	450.00
Books		10.00	10.00
Alice Lupton Scholarship Fund		150.50	150.50
Choir Robes		25.00	25.00
Western Auxiliary Convention $1,000 Club		10.00	10.00
Free Will Baptist Children's Home			
General Fund		214.55	214.55
Superannuation			
General Fund		79.04	79.04
Adopted Widows and Ministers		32.00	32.00
Cragmont Assembly			
General Fund		20.00	20.00
Kitchen		17.31	17.31
Christian Service Fund	$331.04	93.93	424.97
Life Membership (Cragmont)		25.00	25.00
Anna Phillips Loan Fund		61.22	61.22
Miscellaneous			
Church Finance Association		3.00	3.00
Flora Hines		3.00	3.00
Johnston County T. B. Fund		5.00	5.00
March of Dimes		5.00	5.00
1962-63 Project			
Metal Building for Missions		110.51	110.51
TOTALS	$331.04	$1,559.06	$1,930.10

NOTES AND QUOTES



By J. C. Griffin

THE WORLD'S BEST SELLER

I have just received an article from the American Bible Society in which there is stated a "doubt" as to the Bible's being the world5s best seller. The article states: "Letters and telephone calls to the Bible House are asking, 'Is the Bible ing the world's best seller. The article the first time in the more than 500 years of printing that there has been any serious doubt about the Bible being the world's most translated and published book."

The writer uses the term *any serious doubt*. It is a serious matter to know or to hear that there is a serious doubt about the Bible's being the world's most translated and published book. The declaration of doubt is the sign that not only the United States is turning away from God, but that the whole world is slipping away from Him.

Israel Turned Away from God

"Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy" (Psalm 78:41, 42).

Israel forgot, or did not remember, when God took over and forgave their sins and restored to them the blessings that they so much needed in order to live and to help others live. As we observe the conditions of the world, it appears that we are following the commands of the Lord as Israel did. It is stated time and time again that Israel turned away from God; but when they repented and called upon the Lord, He would forgive and restore them to fellowship. Let us as a people repent before it is too late.

A Challenge to God's People

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 6:14). God has never failed to meet His part of this challenge.

May we notice verse 15, which informs us that God will be watching: "Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place." There is never a moment that we are out of God's sight; nor can we get out of His hearing. He sees and hears us all the time. There is no getting away from Him.

Another Challenge

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines" (1 Samuel 7:3). If we fail to meet God's challenge, He will fail to give to us the blessing that we stand in need of. This brings to our attention

Repentance

Before the blessing that we desire can come, there must be a true heartfelt repentance. May we notice again these words: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways" (this is true repentance); "then will I hear from heaven, and forgive their sin, and will heal their land" (2 Chronicles 7:14). There is no forgiveness of sins without the forsaking and turning from sin. God is so holy that He cannot and will not compromise His word. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). We cannot fool God, but we can fool one another. As I have said before in the pulpit and in "Notes and Quotes," God is under no obligation to forgive our sins and to cleanse us from all unrighteousness until we have truly repented of our sins and confessed them to Him; but He is ready and willing to forgive us when we will humble ourselves and pray, forsaking our sins. Then God will meet us on the challenge which He has set up by His holiness. Remember that God sets the terms. We must meet His terms.

All Sin Is Against God

May we think briefly about and meditate on David's prayer of confession: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: . . ." (Psalm 51:1-4). All sin is against God. It may be sin against self, but it is also against God. It may be sin against our family, but it is also against God. It may be a sin against our neighbor or against our church, but it is sin against God. All sin is heinous in the sight of God, and He will not tolerate sin in any form or fashion. All sin must be repented of and forsakened.

No Prayer Answered Unless Sin Is Confessed

"If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). Why will God not hear us if we regard sin in our heart? If God would hear and give us the blessing which we sought, God would be compromising His holiness. In fact, He would endorse our sin; therefore, to stay in fellowship with Him and His Son Jesus Christ, we must follow His commands and walk worthy of our "vocation," as Paul calls the Christian life. We know that we live honestly by serving a vocation, not pretending, but walking according to the responsibilities for which the vocation calls. In order to walk worthy of our vocation, we must walk by an "unfeigned faith." There must be no pretense. It must be real. We may not live without criticism of man, but we must meet God's challenge on His terms, not according to our plans; the walk must be carried on daily. Jesus said, ". . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). But Luke records His saying: ". . . If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9:23-25). It is hurtful to see a man giving his life to get the things of this sinful world, to satisfy the lust of the flesh, while day by day he is headed toward hell.

•

Shoes divide men into three classes. Some men wear their father's shoes. They make no decisions of their own. Some are unthinkingly shod by the crowd. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.—S. D. Gordon, quoted in 1963 *Tarbell's Teachers' Guide* (Fleming H. Revell Company).

The Sunday School Cottage Drive

By Loy E. and Gertrude Ballard
Co-managers

A call went out in January to pastors and Sunday school superintendents to give the individual classes in the Sunday schools an opportunity on some Sunday in February or March to make freewill offerings toward the remodeling of the old caretaker's home at Cragmont (generally called "the Massey House") into a modern cottage to accommodate about twenty boys during the various youth conferences during the summer. The contract for this work has been let, and the cost will run around $1,600.

If Sunday schools over the state furnish as much as half the money needed for the building, the cottage is to be named "Sunday School Cottage," and the names of all Sunday school classes making donations will be displayed in some permanent and attractive way in the entrance.

Several schools have already taken these offerings and have sent in their report on blanks furnished them. Others are known to be planning to respond before the last of March, some having already set the Sunday for the special offerings. We are not asking for the regular Sunday school offerings, since many schools turn in their regular offering to support the budget of their church; but we are asking that the pupils of the various classes be given the opportunity to make a special offering after the regular offering has been taken. We are trusting God to lead each one to give as liberally as possible.

Some schools might not have received the special letters sent out about this, since our mailing list is not too accurate. If your school did not receive one of the letters, or has not taken this offering, please do so and help us with this much needed project. Last season we had to turn away guests (some of them parents of children attending the conferences) during the time we had large groups at Cragmont. One reason for wanting to get this new building is so that we can reserve at least a part of the motel at all times for our friends who may be able to stop by for a night or so during the conference season.

What we are asking is simple. Just let the pastor, superintendent, or some other person visit each class in the school some Sunday before the end of March, tell the pupils about "Sunday School Cottage," and just pass around the hat! Of course it can all just be arranged with the teachers in a meeting if preferred. In some cases it will be thought best to make an announcement one Sunday and receive the offering the next. If any school prefers to receive the offering in the assembly, then the name of the Sunday school can be listed. In any case, after the offerings have been received, send them in one sum to Mrs. Fountain Taylor, our treasurer, at Richlands, North Carolina, along with a list of the names of the classes and the amount being sent from each class. Mrs. Taylor will send one receipt to each school, and the letter sent with the check should tell her to whom to send it. We are trying to put on this drive without expense to Cragmont, and we can do it with one Sunday's cooperation from the pastor or Sunday school superintendent, or perhaps you who may be now reading this sincere and urgent appeal. Individual donations to this fund will be gladly received. Be sure and designate your offering for the Sunday School Cottage.

THE CHRIST WE LOVE

Rev. Oliver G. Wilson

Neither philosopher nor poet, prophet nor apostle have ever adequately described Christ the Lord. There are no adjectives strong enough to delineate the total of His person; there are no figures of speech which can realistically paint His picture. He is incomparable. He is supreme.

Jesus is the earth's most famous name. It has been lisped by the infant in prayer, and it becomes the inspiration of intellectual giants in their search for truth. It is the center of the most exalted music, and the strong comfort of the dying saint. It is the name of supreme power; demons quail before it, and all heaven is bound to grant the petition asked in this name.

Dr. J. C. Massee points out: "Jesus is the name sung by the angelic host who came proclaiming peace on earth and good will to men.

"It was the name nailed in derision on a Roman cross over the head of the dying Son of God.

"It is the name which God has exalted above every name in heaven and in earth."

Christ Jesus is the central Theme of the whole Bible. In the Old Testament He is predicted, in the Gospels He is presented, in the Acts He is proclaimed, in the Epistles He is possessed, in the Revelation He is predominate.

In the Old Testament He is seen in types, in the Gospel He is seen in battle, in the Acts He is seen as the center of preaching, in the Epistles He is seen in Christian experience, in the Revelation He is seen reigning.

Dr. W. Graham Scroggie says: "In the four Gospels Christ is set forth as answering to the varied and complex need of mankind at that, and throughout all times.

"In Matthew He is the answer to Orientalism.

"In Mark He is the answer to Imperialism.

"In Luke He is the answer to Hellenism.

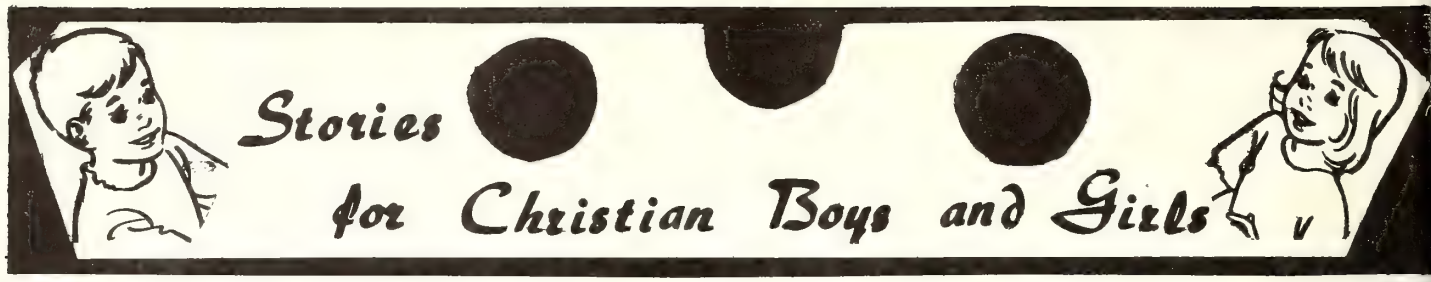
"In John He is the secret of Christianity."

There are two great facts concerning the life of Christ which every believer should hold in proper balance. Fact number one, Christ came to bring God to man—thus He was Prophet. Fact number two, Christ came to bring man to God, thus He was Priest. These two views must ever be clearly held and understood if we would be saved from error. There is no salvation in fact number one. God revealed does not save, it condemns. The revelation of God at Sinai did not save man, it condemned man. The life of Christ does not save man, it condemns him. Christ leads man to God by His crucifixion, by His resurrection, by His ascension. Even a superficial study of the four Gospels will reveal that the primary emphasis, the underlying cause of the matchless life was to provide atonement: to bridge the chasm and bring man back to God.

Jesus Christ is not man who became God, but God who became man—God-Man. He was not merely an extraordinary man with unusual powers of discernment, He was God who came into our race to lift the curse; to restore the divine image; to forgive and sanctify sinners, making them sons of God.

"When the fulness of the time was come, God sent forth his Son, born of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4).

We love Him because of what He is in His person. But our supreme love goes out to Him because of His accomplishments; because of the deliverance which He brought, the glory which He shares, the companionship we enjoy day by day. —*The Wesleyan Methodist.*



TWO PLUS ONE EQUALS THREE

MARARET N. FREEMAN

OH, Diane and Patty," said Mrs. Lawson at the annual Sunday School picnic, "I'm so glad to see you! We need help at the lemonade stand. We can use you both."

"Goody!" squealed the girls, "then we can be together!"

"Everybody knows by now that one of you isn't any good without the other!" teased Diane's brother, Larry.

"You'll be pretty busy, I expect," Mrs. Lawson said. "Oh, how nice!" she beamed, "I see Beverly has come. I'll ask her to help you, too!"

"Well, here we go again!" Diane's smile drooped.

"Why don't they poke her off on somebody else?" said Patty indignantly. "At home, Mom is always reminding me—'Be friendly and nice and play with Beverly. She's new, you know and needs friends.' "

"And then we come to church," sighed Diane, "and someone forever pokes her on us."

"Ssh! Here she comes," whispered Diane.

"Well! What do you know? She's got on a new dress," Patty said under her breath.

Beverly came up smiling. "What shall I do, girls?" she asked breathlessly.

"Do?" said Diane, "why pour lemonade when someone asks for it; get clean glasses from the basement, and—"

"You work on that side. Diane and I will take this one," interrupted Patty.

"I want to help only I don't know exactly what to do. I'm new at it," said Beverly.

"Oh dear yes! We know you're new all right. No one lets us forget it a minute," muttered Diane to Patty in a whisper.

"Will you girls help me move this heavy jar of lemonade?" called Beverly.

Patty and Diana stared at each other a moment and nodded in perfect understanding.

Quickly they grabbed the jar, setting it down suddenly. The lemonade splattered all over the front of Beverly's yellow dress.

"Oh no!" she gasped, looking almost sick.

"Why don't you go over and sit in the sun so your dress will dry?" urged Patty.

Beverly nodded and walked over and sat on the church steps.

Larry came up. "I'll have a glass of lemonade, please," he drummed his fingers on the counter. While Patty poured the lemonade, he said to his sister in a scornful voice: "Well, that was real 'Christian' teamwork."

Patty flushed and Diane looked startled. Patty exploded: "That brother of yours! Always snooping around!"

"I know," Diane looked thoughtful, "but he is usually very nice to me. Her dress won't look so good for the program this afternoon, will it?"

"No," Patty said slowly, "I am kinda ashamed of that."

Beverly came up slowly. My dress is almost dry. Why don't you girls eat now? I can watch the stand myself while most everyone is eating."

The fried chicken, potato salad, pies, baked beans, and salads looked so tempting, the girls heaped their plates.

"Now, wouldn't you girls like some lemonade?" Larry asked.

"No thank you!" Patty choked.

Diane looked over at the lemonade stand where Beverly stood all alone. "I'm not hungry," she said in a small voice.

"I'm not either," admitted Patty. "Let's go inside and wait for the program to begin."

As the program progressed, Patty and Diane squirmed. It seemed every Scripture verse, prayer, song, and poem spoke directly to them and made them more miserable. The worst was when Beverly got up to sing.

Her sweet voice shook a little as she sang:

" 'What a wonderful change in my life has been wrought.' "

Then her voice rang strong and clear:

" 'Since Jesus came into my heart.' "

Patty nudged Diane. "Look how happy she looks!"

Beverly sang: "I'm happy, so happy, as onward I go,

Since Jesus came into my heart.' "

There was no mistaking the meaning of the gladness that shone in Beverly's face and soared in her voice.

At the close of the service, two ladies sitting behind them began talking:

"Beverly has a wonderful voice."

"She's so sweet and good, too," said the other lady. "Her mother is a dear Christian lady, a widow, who stays home and takes in sewing to support Beverly and herself. She told me there is never much for extras so Beverly has been baby sitting to earn money for the dress she is wearing today. Her mother sat up until midnight the last two nights to finish it so she could wear it to the program today."

"What a shame," said the other lady, "that she spilled lemonade on it and spotted it."

"Yes, isn't it?" the other agreed, 'but I imagine nothing can spoil the happiness she feels at meeting girls her own age in the church. Her mother told me that Beverly was the only girl in the class in the Sunday School class she attended before they came here."

Diane and Patty watched the backs of the two women go out the door.

"I feel perfectly awful!" Patty burst out.

"I feel exactly like a-a worm!" said Diane.

"A glow worm, maybe?" suggested Larry popping up behind her—"but seems to me, I haven't seen much glow on you today."

"Oh hush!" said Patty, "how do you always manage to appear out of nowhere?"

Diane looked at Patty. They nodded with the perfect understanding they always had. "Come along!" Diane com-

(continued on page sixteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).



Rev. Willet L. Moretz
Swannanoa, N. C.

THE DEVIL AT WORK

"Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil" (Ephesians 4:26, 27).

Our meditation this week will deal with the last verse of this text. Verse 26 is given to make the sentence complete, although it does have an indirect bearing on the thought I hope to convey.

The devil, the Christian's adversary and deadly enemy, is always on hand to make life as nearly impossible as he is able. Paul spoke of him as a hinderer not once only, but "once and again" (1 Thessalonians 2:18): but James gave the Christian the greatest encouragement when he said, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7). This truth was the experience of Jesus when He resisted every assault of Satan in the wilderness, for we read, "Then the devil leaveth him, and, behold angels came and ministered unto him" (Matthew 4:11).

Recently I read the following which illustrates what I am trying to impress upon your minds. As you read it, whether a Christian or an unbeliever, please consider carefully its message:

"Many years ago a rich man had a devoted servant. The servant was a very pious Christian, his master an unbeliever. The master often chided his servant because this Christian man seemed to be buffeted constantly by Satan.

"The master would say, 'Here you are a Christian constantly struggling with Satan while I, an unbeliever, am never bothered with the evil one. How can you explain that?'

"The servant was troubled because he could never think of a reply.

"One day the servant and the master were hunting. The master fired his shotgun into the midst of a covey of quail. Many of the birds were killed, and not a few wounded. The wounded flapped their wings and tried to fly away. Excitedly, the master called to his servant, 'Never mind the dead ones—get the wounded!'

"The servant immediately saw his opportunity to explain why he was bothered by Satan while his master was not. Said he, 'Master, that's exactly why I am bothered by Satan and you are not. You are a dead one. I am just one of the wounded. Satan doesn't have to bother about you.' "—*Selected.*

The Bible teaches that God allows Satan to tempt and harrass us only to make us stronger as we learn to depend on Christ to help us. Often He allows the devil to try us and make the Christian life hard for us. It is hard to keep humble and dependent on Him. Paul said, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Corinthians 12:7). Paul said that he prayed three times for its removal. So far as we know it was never removed, but a better answer was given, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness"; and Paul adds, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9).

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

THE CHURCH WORLD WIDE

(continued from page seven)

ly by the Christian Medical Society. Men and women in the medical, dental, and para-medical professions will meet with missions executives and other interested leaders from around the world to discuss the increasing challenge faced by the Christian in medicine and dentistry.

In announcing the convention, J. Raymond Knighton, the Society's executive director, declared: "The growing significance of missionary medicine in the world makes this upcoming convention an imperative for all who share the burden of missionary medicine. At this convention the opportunities for service both at home and abroad will be incisively examined."

Youth for Christ Meeting

Denver, Colorado (CNB)—A complete restatement of the Constitution and Bylaws of Youth for Christ International is on the agenda of the 8th Mid-Winter Convention of the organization, which numbers Dr. Billy Graham among its vice presidents. The convention will be held in Denver, March 5 through 8. "This is a business convention," said Dr. Ted Engstrom of Wheaton, Illinois, president of Youth for Christ International, "but the most important business that we do as Christian leaders is to seek God's guidance. It is in that kind of meeting that we get the ideas, the motivation and the power from God that will enable us to see teens won to Christ."

Christian Bills in 88th Congress

What will Congress do about the Bible and prayer in our public schools? A great controversy is now raging across our country with reference to this question.

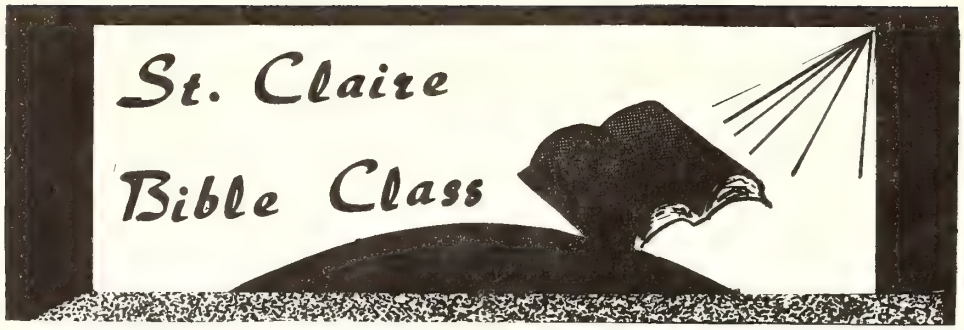
Fourteen Congressmen have introduced proposed amendments to the Constitution of the United States which will make it possible for the continuance of prayers and the reading of the Bible in our public schools. The implications of the recent Supreme Court decision ruling out a certain prayer in the schools of New York as being unconstitutional have brought this issue to a head.

Three bills proposing a Christian Amendment to the Constitution of the United States have also been introduced in the House of Representatives. These bills bring before our country the question, What shall be done with Jesus which is called Christ? This is a very practical question which can and must be given a concrete answer.

•

AS WE THINK

Any man can spoil himself for himself. He can allow himself to grow so sensitive that he lives in constant pain. He can nurse his grudges until they are an intolerable burden. He can think himself insulted until he is apt to be. He can believe the world's against him until it is. He can imagine troubles until they are real. He can hold so many under suspicion that no one believes in him. He can insult his friends until they are no longer friends. He can have such a good opinion of himself that no one enjoys his friendship. He can become so wrapped up in himself that he becomes very small.—*Sunshine.*



To Be Served Or to Serve

(Lesson for March 10)

LESSON: Mark 10:32, 35-45

GOLDEN TEXT: Mark 10:45

I. INTRODUCTION

At the time the events in today's lesson took place, Jesus and His disciples were on the road to Jerusalem. Actually, the Lord was on the way to the Cross. Each one was aware of the conditions, for Jesus had told them that He must die. Hanging over the disciples was a pall like a black, stifling cloud. Yet, there was something about Jesus that astonished the disciples. They were afraid; but there was something in His attitude and face that denoted that He was calm, composed, and ready for whatever lay ahead. He did not seem to worry about what would come; for after all, He came into the world to save men through His death. The disciples could not understand His being able to take things in stride so well. Neither could they understand Him. But He understood it well. He came not to be ministered unto, but to minister and to give His life a ransom for many. Death on the Cross was His goal—the thing for which He came into the world.

Jesus had left Galilee for the last time, and it is significant that He taught the way of true greatness when He was on His way to give Himself at Jerusalem. The request of James and John may be considered in the light of His purpose to give Himself for the world. Christ regarded humility and willingness to serve as essential characteristics of His followers. True greatness comes through serving others, rather than through honor and acclaim.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

The teacher, in preparing this lesson, should study the background Scripture.

1. The question concerning divorce (Mark 10:1-12).

2. Christ blesses little children (Mark 10:13-16).

3. The dangers of riches (Mark 10:17-31).

4. Christ talks of His death (Mark 10:32-34).

5. The request of James and John (Mark 10:35-45).

6. The healing of blind Bartimaeus (Mark 10:46-52).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

"*And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. . . .*" (v. 32).

From all indications, Christ walked ahead of His disciples with bold, courageous steps. The latter part of verse 32 tells us that Christ began to tell them the things that would happen to Him. Mark draws a distinction between the disciples, who were following Christ at a little distance, and the multitude who was following Christ at a greater distance.

The scene is quite interesting. Our Lord Jesus Christ, with a majesty about Him and an eager purpose in His bosom, pressed toward the Cross. His disciples followed Him in amazement and bewilderment. Even the crowd that followed Him realized that something was going to happen. It is likely that the disciples' fear was brought about due to their own fear of death. They were amazed that their Master should hasten with such determination toward His death. Let us remember, however, that the disciples never did understand about Jesus' death until after His resurrection. Again and again, Jesus spoke of His coming death, but it was not until the evidence was presented in the form of the resurrected Lord that they understood.

"*And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire*" (v. 35).

Matthew tells us that this request was made by Salome, the mother of Zebedee's children. Of course, she made the request in their behalf. It came not long after Jesus had spoken to His disciples relative to their *sitting upon thrones, judging the twelve tribes of Israel* (Matthew 19:2). You will note that their approach to Christ was not unusual, for it is much like the request that a little child would make to his father or mother. They first wanted the assurance that Christ would do whatever they requested Him to do. Their question is also pathetic. As previously pointed out, Jesus had just given another prediction of His death. He was not going up to Jerusalem to sit upon a throne, but to be nailed to a cruel cross.

"*And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory*" (vv. 36, 37). Christ, who knows all things, knew that the question of the disciples was going to be a selfish one even before they asked it. As always, Christ was willing to hear their request. He never turns a deaf ear to anyone—*The Advanced Quarterly.*

There is nothing wrong with the right kind of ambition. In fact, it is needed to accomplish any given goal. It should never become self-centered, however. It is strange that these two disciples could become so mixed up regarding Christ's kingdom.

James and John did not know what they were asking. To them it was just a simple request. They did not know what was involved. "*But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?*" (v. 38). Matthew tells that the request was made by their mother, but Jesus gave the answer to them. Specifically they did not know because:

1. His kingdom is spiritual and heavenly, not carnal and earthly, as they supposed.

2. They sought the glory before they had won the victory. They had not really suffered anything for Jesus.

3. Perhaps they thought that His kingdom was given in view of natural relationship and since they were cousins of Jesus, they figured a favor was in order.

James and John did not know what the future held for them. In fact, no one does. Had these two disciples known they might have turned back. Both of them drank the cup, but in different ways. James, who became a bold

reacher for Christ, became an early artyr as he was slain by the sword of Herod (Acts 12:2). John was also persecuted for Jesus' sake, but he remained rue to death. *"And they said unto him, Ve can. And Jesus said unto them, Ye hall indeed drink of the cup that I rink of; and with the baptism that I m baptized withal shall ye be baptized"* (v. 39). As Christians living in free merica, we do not know what the next ew years hold for us. We do not know we shall be called upon to suffer at he hands of Communism or not. hould it come, may we have the grace o overcome and, if necessary, die for esus' sake.

It is not Christ's task to give positions n the kingdom. It is determined by aithfulness to Christ. *"But to sit on ny right hand and on my left is not ine to give; but it shall be given to hem for whom it is prepared"* (v. 40). Christ does give, but not as a favor; He ives according to the plans laid down y God.—*The Bible Student.*

"And when the ten heard it, they be- an to be much displeased with James nd John" (v. 41).

Two things should be noticed here. First, what causes us to be so vindicative about evil? All the resentment hese disciples had did not come from ure motives. Some of it was due to he fact that they wanted the high places themselves. In fact they were still rguing the question at the institution f the Lord's Supper. Some of the anger came because they thought they had been out-maneuvered and outwitted. ames and John got to Jesus first. The ther thing I want us to notice is the olitical action of this request. Three isciples had been taken up on the nount to observe the Transfiguration. Two of them were trying to bypass the hird in their quest for power. It was n "anti-Peter block," so to speak. It was a deliberate attempt on their part to gain self-aggrandizement. When this pirit of viciousness invades the church, t always causes trouble.

"But Jesus called them to him, and aith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and heir great ones exercise authority upon hem. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all" (vv. 42-44).

"It shall not be so among you," as it s rendered in another version, marks again the difference in the Lord's kingdom and the world. The only real greatness in the eyes of God lies in service. This turns our estimates of importance upside down. He that is first must be the slave of all. That does not set well with us. He will not block our pride and arrogance. But He accepts those who, as He, want to minister, not to be ministered unto. Suppose our lives were to be measured only by the amount of real service we have rendered to people. How great would they be? We are told in this passage precisely how they will be measured!

The kingdoms of the earth go by
  In purple and in gold;
They rise, they triumph, and they die,
  And all their tale is told.

One kingdom only is divine,
  One banner triumphs still,
Its king a servant, and its sign
  A gibblet on a hill.
—*Godfrey Fox Bradly.*

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (v. 45).

Here is the greatest example Jesus was able to give concerning service. True greatness in Christ came in His sacrifice for the sins of men. It is perhaps not wise to pour too much theology into this passage, but here we have before us the supreme example of greatness—the giving of one's self for the redemption of others. Only Jesus could perform this ministry, but we can share in it as our lives are patterned by his. If we take His estimate of greatness, and give ourselves in service to others, we, too, through His grace, and His name, will see the ransom of captives and the release of prisoners without hope.—*The Bible Teacher.*

NEWS NOTES

(continued from page six)

cently purchased a house on the adjoining lot to the church for a parsonage.

The present pastor, the Rev. Carey Cheshire, moved into the parsonage November 24, 1962. He says, "It is wonderful to see a church working together for the Lord as this one is."

Second Western Auxiliary Convention at Floods Chapel

The spring session of the Second Western District Auxiliary Convention will meet March 6 at Floods Chapel Free Will Baptist Church near Bailey, North Carolina. The program is as follows:

Morning Session

9:45—Registration, Mrs. Ben Bissette
—Song Service, Mrs. Charles Morgan
—Devotions, Mrs. Lester Duncan
—Response, Mrs. Henry Eason
—Welcome, Mrs. Ben Bissette
—President's Remarks, Mrs. Lennie Puckett
10:30—Recognition of Ministers and Visitors
—Children's Home Report, Mrs. Eva Morgan and Mrs. M. L. Johnson
—Offering
11:00—Song Service
—Special Music, Mrs. Nellie Nelms
—Convention Message, Dr. Burkette Raper
12:00—Lunch

Afternoon Session

1:00—Song Service
—Devotions, Mrs. James Joyner
—Credential Committee Report
—Chairman Reports
Youth Chairman, Miss Jean Vick
Study Course, Mrs. Mac Edwards
Program-Prayer, Mrs. Marvin Sullivan
Benevolence, Mrs. Henry Eason
Enlistment, Mrs. Ben Bissette
2:00—Committee Reports
Resolutions
Courtesy
Finance
Nominating
2:30—Final Business
—Installation of New Officers, Mrs. Carl Dudley
3:00—Adjournment

Mount Olive College Day At Daniel's Chapel

Daniel's Chapel Free Will Baptist Church of Wilson County, North Carolina, will observe Sunday, March 3, as "Mount Olive College Day." The Rev. Burkette Raper will speak at the 11 a. m. worship service.

THE MAIL BOX

CHURCH DESIRES PASTOR

"Please announce that Dilda's Grove Free Will Baptist Church desires pastoral service for second and fourth Sundays to begin in the fall. Any minister interested in the position, please contact the church clerk, Mrs. Archie Horton, Route 1, Macclesfield, North Carolina."—*Dilda's Grove Free Will Baptist Church.*

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COM

Boys' and Girls' Stories

(continued from page twelve)

manded. She propelled Larry to the lemonade stand, saying "Take over!"

A warm light shone in Larry's eyes as he began ladling out lemonade, muttering happily: "Well, it's about time!"

Diane and Patty grabbed Beverly and hurried her into the choir room.

"You sang so nice!" Diane told Beverly.

"And you really meant what you sang, didn't you?" asked Patty.

"Every word of it!" laughed Beverly.

"Can you ever forgive us?" they begged.

"Of course!' said Beverly softly.

"We were mean to spill the lemonade on you and treat you so hateful. We thought we were Christians, but Jesus doesn't live in our hearts like He does in yours!"

"He wants to!" Beverly smiled.

"And we want Him to!" Patty and Diane said in unison.

"That was a good duet!" laughed Beverly.

"But sometimes trios are even better," said Diane, "and to think we were afraid you'd spoil things for us. Why, we need you!"

"Thank you," said Beverly, "I'll try not to interfere or anything like that."

"As if you could!" sniffed Patty.

The three smiling girls walked out of the church, arms closely linked together. —*My Pleasure.*

"What Lent Can Mean To Us"

(continued from page three)

Dr. Roger Banister, who until his retirement held the world's record for the mile run, once said in an interview with a reporter that he had averaged running three miles a day for the past three years. This he did in the midst of preparing to become a medical doctor. A recent magazine article pictured Jim Beatty, present record holder for the indoor mile run, as undergoing strenuous discipline to remain a champion.

The musician knows the value of self-discipline. Van Cliburn, who recently wowed Russia with his brilliant piano playing, practices the piano six hours daily. One great musician said, "If I miss one day's practice, I know it; if I miss two, my close friends know it; if I miss three, the whole world knows it." He indicated that he did not always want to practice, but he had learned self-discipline.

And certainly many a bright young student has made a bad record in school, not because he lacked ability, but because he lacked self-discipline. Why, then, should we find it so difficult to discipline ourselves in the religious realm? The answer would be well worth seeking out.

After self-examination and self-discipline we come upon a necessary third item of Lent:

SELF-COMMITMENT

These are good words. To commit is to devote, to pledge, to involve, to bind, to place in trust. Have you read the marriage ceremony lately? There are a number of commitments there: I will love; I will cherish; I will honor; I will not forsake; and others. When we joined the church, we pledged to carry our portion of the load, among other things. Commitment is a Biblical word. The psalmist used it and Job used it. Commitment is a necessary word. Look around you to see the things that you are committed to. But we are human and often we do not fulfill our pledges, even in the realm of the spirit.

In Shakespeare's *Hamlet* footsteps are heard and the question is asked, "Is Horatio there?" Horatio himself answers and says whimsically, "A piece of him is here. . . ." This is the way we commit ourselves to God, to Christ, and His church sometimes—a little piece. Lent, however, reminds us that

"Love, so amazing, so divine,
Demands my life, my soul, my all."

This is why we commit ourselves to walk more closely with God—because he loves us.

Free Will Baptists have opportunity to make a significant contribution to the total work of the church. We will mak this contribution in direct proportio to our spiritual depth. Shallow livin will produce a shallow contributio We need to grow spiritually, in qualit as well as quantity. There are man ways to do this growing. The obser ance of Lent is one of them.

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In the Kingdom of love and faith, th way to the top is through the bottom We kneel to rise, bend low in service t stand tall as sons of God.—Donald T Kauffman in *The Gist of the Lesson*— 1963 (Fleming H. Revell Company).

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Fidelia Class of Ayden Ch., Ayden, N. C.	3
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the Free Will Baptist

Ayden, North Carolina, Wednesday, March 6, 1963



Pictured above is the Male Chorus of Free Union Free Will Baptist Church near Walstonburg, North Carolina. This group has been singing together for several years. All of them are members of the Layman's League. Several times each month they occupy the choir loft and render special music for the worship services. Mrs. Ray Cunningham is the pianist and director.

Editorial

"FOLLOW THOU ME"

For more than three years, the disciples followed the Lord Jesus; yet, they did not comprehend all His teachings. After pointing out that one of them would betray Him, and after Judas went out to meet those who had agreed to give him thirty pieces of silver for the betrayal kiss, the Lord astounded the other disciples by saying, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Then Simon Peter, who was usually the spokesman for the group, said, "Though all men shall be offended because of thee, yet will I never be offended."

The Lord then drove the point home even more forcefully when He pointed out that Peter would deny Him three times before the cock crowed that night. But the self-confident disciple was so sure of himself that he said, "Though I should die with thee, yet will I not deny thee." And so said all the disciples.

Although the disciples, with the exception of Judas, were all agreed that they would not be offended because of the Lord and that they would not deny Him, they were scattered that very night as sheep without a shepherd.

The days that followed were trying ones. Their Lord was crucified and buried. He rose the third day; and in a short time, He made several appearances to a part or all His disciples. Even so, they had not reached the point of full commitment.

While several of the disciples were together, Simon Peter said to them, "I go a fishing"; and without a moment's hesitation, they all said, "We also go with thee."

They went forth immediately and fished all night, but they caught nothing; but early the next morning, Jesus stood on the shore and asked, "Children, have ye any meat?" But the reply was, "No." The Lord then told them to cast their net on the right side of the ship; and when they had done so, they enclosed a multitude of fishes.

From that, the disciples discovered that it was the Lord who was talking to them, and Peter cast himself into the sea and began to walk on the water. The other disciples followed in the boats; and when they went ashore, they enjoyed the meal that the Lord had prepared for them.

When they had dined, the Lord Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" And Simon answered, "Yea, Lord; thou knowest that I love thee." Then came the command: "Feed my lambs." Twice more the Lord asked virtually the same question, and the answer was also about the same. But there was an added note in the third answer: grief in Peter's heart because the Lord had asked him three times if he loved Him. Nevertheless, Jesus proceeded and came to the command, "Follow me." At that command, Simon Peter balked. Turning about and seeing John, he said, "Lord, and what shall this man do?" Of course, the answer was most appropriate: "If I will that he tarry till I come, what is that to thee? follow thou me."

Here is reached the crux of the whole matter. Although Simon Peter had followed the Lord rather closely for these years, he was far from what the Lord desired him to be. He was still too full of self to be fully committed to Him who was calling for his best, his all.

It matters not what others may do or not do, the Lord Jesus Christ says to each, "Follow thou me." Everyone has his own place of service, and it is not contingent upon what He has for others. His will for each is a personal thing, and it must be accepted as such.

The Lord does not ask what our experiences have been or if we are willing to serve. He does not even ask if we are willing to sacrifice. The only question: "Lovest thou me?"

One does not serve because there is a need or because he fears the consequences if he fails. Even the fate of a lost world is secondary. Love for Him is the motive. It is supreme. It supersedes all else. Service rendered otherwise can be only professional, and it becomes as sounding brass or a tinkling cymbal.

The love of Christ moves us to follow Him.

Volume 78 Number 9

Wednesday, March 6, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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If They Shall Fall Away

Rev. Ray Harrison, Jr.
Grifton, North Carolina

PAUL, in the beginning of his letter to the Hebrews, says that hrist has purged our sins, thus identifyg himself with those to whom he wrote. hen he goes on to say that we should ve heed to the things which we have ard lest at any time we should let em slip.

Paul continues his letter with a tone confidence in Christ and also of warnig to Christians of the absolute must continuance in the faith. He speaks exhorting one another and says, "For e are made partakers of Christ, if we old the beginning of our confidence edfast unto the end" (Hebrews 3:14).

Certainly these people were of those ho were redeemed out of the world rough faith in Christ; for Paul says, For it is impossible for those who were nce enlightened, and have tasted of the avenly gift, and were made partakers f the Holy Ghost, And have tasted the ood word of God, and the powers of the orld to come, If they shall fall away, renew them again unto repentance: eeing they crucify to themselves the Son f God afresh, and put him to an open ame" (Hebrews 6:4-6). This plainly ates that they were enlightened, or unerstood the way. They had tasted the avenly gift (the gift of God is eternal fe). They were made partakers of the oly Ghost; that is they had received e Holy Spirit. In Romans 8:9, 10 he ates, "But ye are not in the flesh, but the Spirit, if so be that the Spirit of od dwell in you. Now if any man have ot the Spirit of Christ, he is none of is. And if Christ be in you, the body dead because of sin; but the Spirit is fe because of righteousness."

Paul is saying in effect, "Brethren, I have all confidence in your profession of faith in Christ, but we must go on steadfast to the end of the way; for if we fail of the grace of God and do fall away, there is no more hope for us."

In his writing to the Corinthians, Paul had this same thought in mind; for he said, "And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Corinthians 10:3, 4). Paul warned here of the many dangers in this warfare, and says that these things were written for our admonition and that he who thinks he stands should take heed lest he fall. He says in the thirteenth verse that God is faithful in all our temptations and will make a way of escape that we may be able to bear it; but surely here is the point on which man's will acts, and we choose the way of escape provided. He says that we *may* escape it, not that we *will*.

Peter joins with Paul in this same warning tone in his second letter: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21).

For several obvious reasons, Peter is writing of Christians here. First, they are said to have escaped the pollutions of the world. Now to escape means to have gotten away clean, or to have been loosed from the entanglement of the power of Satan. Jesus taught that there is only one way that this could be accomplished; and He said, "I am the way." One may use an illustration from everyday life to show the truth of this escape. In order for the warden of a prison to put out an alarm for the return of a prisoner, the prisoner must be considered really to have escaped—not, as some say in the case here, to have merely seemed to escape, or to have made a profession without possession. A warden would certainly not send out blood hounds and a posse to bring back a prisoner who had only learned of a way to escape but had not escaped.

Then it is evident that one cannot become entangled *again* in that from which he has never escaped. So if there is any chance of one being entangled *again* and overcome, this is one of the most fearful and most glorious doctrines of the Bible. For this passage goes on to say that if this does happen the latter end is worse than the beginning, because as Paul says in Hebrews, "If they shall fall away, it shall be impossible to renew them again unto repentance."

The reality of this doctrine is readily evident in our day as it always has been, even back in the days which some people say were not the days of grace. I refer, of course, to Old Testament times and mention the fact that Noah found grace in the eyes of God.

In the days after God brought up His people out of Egypt, they began to ask and even demand a king to go before them. So God sent Samuel to anoint Saul to be their king. When Samuel anointed Saul, the oil was a sign of the Spirit of God to come upon Saul; but the fact of the coming is not left to question, for the Word says, "And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man . . . . And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day" (1 Samuel 10:6, 9). Saul became this day what we would call a Christian today.

From this day, Saul went on to serve God and to lead God's people. He did not always obey God, but when he repented, God was faithful and just in forgiving his sins.

(continued on page sixteen)



Child's Religious Queries Evaded

St. Louis, Mo. (EP)—An intensive study of the questions children ask about religion has revealed that they often get evasive, misleading and incorrect answers from their parents and church school teachers.

Although the questions asked by more than 6,000 children involved in the survey sometimes revealed genuine insights, the study charged that there was a larger collection of "almost incredible misstatements of Christian theology from children, parents, and church school teachers."

The results showed that many children have caught up with the theological understanding of their parents and teachers by the time they enter public school and that their subsequent religious development is hampered.

Sample questions of children in the report included the following:

"The Bible says 'Thou shalt not kill.' Then isn't it wrong to kill in war?"

"I already have a good father. Why do I need a heavenly father?"

"Didn't Jesus ever have a girl friend that he wanted to marry?"

"Why is Jesus so special?" Told that Jesus was the son of God, the child responded "but so am I a child of God."

These questions often raised issues which taxed the theological understanding of the adults and were either avoided or answered incompletely.

Bill Bars Snake Services

Charleston, W. Va. (EP)—A bill now before the West Virginia Legislature would bar use of poisonous snakes in religious services.

The measure, introduced in the House of Delegates, would permit assessment of fines ranging up to $500 against anyone using snakes in a church ceremony.

Opposition to the measure here has been led by Mrs. Robert Elkins of Jolo, McDowell County. It was reported that her 23-year-old daughter died in September, 1961, as the result of a rattlesnake bite sustained during a snake-handling rite.

Church Construction Good

Washington, D. C. (EP)—Church construction got off to a good start during January despite inclement weather in much of the nation, the U. S. Census Bureau reported here.

New construction put in place totaled $80 million during the month, equalling the January, 1962, figure, the bureau estimated.

Tillich: Conservatism Dangerous

Berkeley, Calif. (EP)—"Communism is not a danger here at all, but conservatism is." So said Dr. Paul Tillich, German-born theologian, at a press conference here. He added, "What is called conservatism here seems to be a nice name for fascism."

Dr. Tillich, 76, who came to this country from his native Germany in 1933, was here as a speaker for the 41st annual Pastoral Conference at the Pacific School of Religion.

"I don't see any Communism in the United States," he said, "and I don't see any tendency in the young people to become Communists.

"I'm quite able to judge because I saw the real Communism and fascism develop in Germany."

Dr. Tillich maintained that one of Hitler's main weapons was "to always attack the Communists, when he was really attacking the liberals.

"This is a terrible thing, and once having been through it, one must consider the danger."

Dr. Tillich, a professor of theology at the University of Chicago who is now on leave to help set up an academic program in religious institutions at the University of California's Santa Barbara campus, said that the late Senator Joseph McCarthy "did everything Hitler did before he came to power. I always admired the elegant way the American people discredited him."

Touching on the Birch Society, th theologian said that it "shows simila tendencies to fascism."

Missionaries Accused

Moscow (EP)—Moscow Radio, in a Indonesian language broadcast, attacke American missionaries for allegedly sti ring up trouble and "working for th imperialists" in West Irian (Netherland New Guinea).

It called the missionaries " a real fift column working for the colonialists."

The station charged that a large Amer can-owned steel corporation has nun erous missionaries on its payroll.

"This corporation," it is said, "is con pensating the missionaries for their assi tance in plundering such natural resource as iron, manganese and cobalt. And i return for the corporation's financia assistance, the missionaries train their fo lowers to remain loyal to the West."

Moscow Radio claimed that the mis sionaries "have all kinds of transpor facilities at their disposal and thus ca infiltrate the most remote corners o the territory. The American missionarie even have their own airline, with its bas in Kotabaru."

Protestants Jailed

Berlin (EP)—Nineteen young prote tants, two of them clergymen, have bee sentenced by the East Germany regim to jail terms for what was described her as "militant religious activity."

Sources close to the Evangelica Church in Germany (EKID) said th sentences were part of the Communis regime's continuing campaign agains religion.

The group, said to be active in a Pr testant youth movement in the Eas German provinces of Saxony and Bran denburg, included two clergymen, nin students, and eight laymen. Two othe young men are awaiting trial in Eas Germany, it was reported by the churc sources.

House Kills Sunday Liquor Sales

Jefferson City, Mo. (EP)—Missouri House of Representatives killed a bill, 9 to 42, which would have permitted Sun day sales of liquor by the drink.

The measure had been opposed b church groups, including the Kansas Cit Council of Churches which condemne it as "incompatible with a Christian ob servance" of Sunday.

Rural legislators also were against th bill. It was supported by chambers o commerce and hotels and restaurants.

(continued on page fifteen)



WHAT DID YOU DO WITH YOURS?

A. B. Bryan, Secretary-treasurer
State Convention Mission Board

Last week we mailed out more than 500 letters reminding Free Will Baptists that March is Missions Month. Some of these letters were read with interest; others were read and laid aside, and the cares of other things will eventually choke out the message; and still others were dumped into the wastebasket with all mail which is not wanted or which is judged to be unimportant.

What did you do with yours? (If you did not get a letter, we did not have your address.) It cost more than five cents to send out each letter. We meant for you to help us pray and see if you could not do something about missions during March.

You would observe with interest if you could see the records of offerings which come to this department. Some churches and organizations are prompt and obedient to the Lord in supporting missions, but it really grieves my heart to look at the record and see that although Christ has given the direct command to faithfully support missions some churches seem not to be concerned in the least in missions beyond their own local program. I wonder how mission minded such a program could be?

Then, there are others that send a small donation about once every three months, or maybe get around to it once each year. Well, such spasmodic support is fine as far as it goes; however, one mission spasm of support each year will not get much done for the Lord. I am persuaded that Free Will Baptists have not scratched the surface in missions. What is the matter with us? Is it that we do not understand the Great Commission enough to care to support with any loyalty? Or is it that we care so little about a worthy mission program that we are willing to sit idle in many areas and do nothing about it?

The mission cause is worthy. We hope to stir you to action now. We need you. We need to do something about missions. Why not do it now? Your mission board needs your help. Calls are coming to us for help. Unless we can depend upon the churches, where shall we go for support? We are persuaded that the supply is not limited; however, we believe that obedience to the leadership of the Holy Spirit has been curtailed because of much of our relationship in recent months and many of our people do not see the need.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

WILLIAM EDGAR HOLLEY

William Edgar Holley, 61, a native of Blountstown, Florida, and resident of Pensacola the past thirty years, passed away February 13 after an extended illness. He was recently retired from the Agricultural Division of the Florida State Employment Office.

A charter member of the First Free Will Baptist Church of Pensacola, Mr. Holley had served the church in numerous positions. He had held offices with the Florida State Association and National Association of Free Will Baptists.

Funeral services were conducted at Fisher Pou Funeral Chapel of Pensacola with the Rev. Leslie Van Pinson officiating and Christian Home Free Will Baptist Church of Blountstown with the Rev. Daniel Pelt in charge. Interment was in Nettle Ridge Cemetery.

Immediate survivors include his widow, Mrs. Thelma Wiggins Holley; two sons, Talmadge and Darrell; mother, Mrs. P. F. Holley; and sister, Miss Ada Holley.

Respectfully submitted,
A Friend

MRS. POLLY MORRIS

Mrs. Polly Morris, 80, died Saturday morning, January 16, 1963, at the home of her daughter, Mrs. Willie Smith. She was the oldest member of Juniper Chapel church near Vanceboro, where she lived all her life. Because she loved and cared for people, she will be greatly missed.

She leaves to mourn her passing 3 sons, 5 daughters, 17 grandchildren, 23 great-grandchildren, 1 great-great-grandchild, and 3 brothers. The funeral was conducted at the church by the pastor, the Rev. Henry Armstrong, who was assisted by the Rev. D. W. Cleve. The burial was in the church cemetery.

May we as a church join the family in saying:

I loved my mother dearly;
She was sweet as she could be;
I think about the many hours
She sacrificed for me.

We loved her; yes, we loved her;
But Jesus loved her more,
So He called her home with Him
On that eternal shore.

May we be led by the same light that led her life.

Written in loving memory by
Mrs. Margaret McGowan

•

Parts of a Pattern

What are some of the parts of a pattern of Christian living today? We suggest these as qualities to be woven into the fabrics of family life:

Ability to say, "I'm sorry. It was my fault."

Courtesy to all—parents, children, or strangers.

Fairness.

Willingness to adjust.

Honesty in little things—and big.

An understanding—appreciation of others.

Careful evaluation of right and wrong and repeated experience in doing the right.

Joy in work.

Understanding and respect for people who are different.

Ability to forgive.

Thoughtfulness and consideration for others even when tired.

The Bible says: "Love is the fulfilling of the law" (Rom. 13:10).—*War Cry.*

news & notes of Denominational Interest

Church Observes Twenty-Ninth Anniversary



Members of the Sherron Acres Free Will Baptist Church observed the 29th anniversary of the church's founding February 17. The pastor, the Rev. Fred A. Rivenbark, brought the morning and evening messages. The history of the church was read by Mr. Carl Choplin.

Founded February 17, 1934, by Mr. Q. Hansley, the original church was a frame building purchased in Holly Springs, North Carolina. With the help of the men of the community, Mr. Hansley erected it on the present church site at 1300 Lynn Road, Durham, North Carolina. Mr. R. L. Hutchins was co-founder with Hansley.

The church has experienced steady growth from its charter membership of 12 persons to a place as one of the largest church plants of its denomination.

Following the morning worship service, pictures were made of the congregation. One of the outstanding features was a picture of some of the charter members and those who have attended the church all their lives (see above). Following the evening service a cake cutting was held in the fellowship hall. The cake



was cut by the founder's daughter, Janie Lois Hansley Harper.

Singing Service to Be Held At Faith Church

There will be a service of singing at Faith Free Will Baptist Church, Route 1, Kinston, North Carolina, on Sunday afternoon, March 10, from 2:00 until 4:30 o'clock. Several quartets, soloists, duets, and choirs are expected for this special service. All singers are invited to participate, and the general public is invited to attend.

Shiloh Mission Rally And Revival

The Shiloh Free Will Baptist Chur of Pinetown, North Carolina, is spo soring a mission rally March 10, wit services beginning at 11 a.m. Mi Barbara Beeton, who is a student Mount Olive College preparing for mi sion work, will be present for the mor ing message.

A picnic lunch will be served at th noon hour.

The Rev. A. B. Bryan, secretar treasurer of the North Carolina Missio Board, will be the speaker for the afte noon service.

Beginning March 11 at 7:30 p.m the Rev. Earl Glenn, pastor of S Mary's Free Will Baptist Church New Bern, will be the evangelist for r vival services, which will continu

Coming Events

March 13—Second Convocation at th First Free Will Baptist Church, Smith field, North Carolina.

March 23—Eastern Woman's Auxiliar Convention convenes at Long Ridg Free Will Baptist Church, Dupli County.

March 27—Central Woman's Auxiliar Convention convenes at Harrell Chapel Free Will Baptist Church Greene County.

April 3—Western Woman's Auxiliar Convention convenes at Stoney Creek Free Will Baptist Church, Goldsboro

April 6—Second Union League Conven tion at Hull Road church, Snow Hill North Carolina, at 7:30 p. m.

April 10—Cape Fear Woman's Auxil iary Convention, St. Mary's Grov Free Will Baptist Church near Ben son, North Carolina.

April 14—Easter Sunday

April 18—Albemarle Woman's Auxil iary Convention.

April 27—Daily Vacation Bible Schoo Workshop at Mount Olive College

May 3, 4—North Carolina State Leagu Convention meets at First Free Wil Baptist Church, Wilson, North Caro lina.

May 9—North Carolina State Woman' Auxiliary Convention meets at Hick ory Chapel Free Will Baptist Church Ahoskie, North Carolina.

May 15—Third Convocation at th East Rockingham Free Will Baptis Church, Rockingham, North Caro lina.

rough Saturday, March 16. He will e assisted by the pastor, the Rev. John V. Grimsley, and the choir director, Charles Holton.

The church welcomes all visitors and esires the prayers of all Christians for ne success of the mission rally and re-ival services.

Wayne County Sunday School Fellowship

The Wayne County Free Will Bap-st Sunday School Fellowship met at ie Brogden School Cafeteria with fay's Chapel Church as host for its egular quarterly meeting on Monday ight, January 28, 1963, at 7 p.m.

Following registration the invocation as given by the Rev. Michael Pelt, nd a delicious supper was served.

The program for the evening opened ith the group singing "Love Lifted le," followed by prayer by the Rev. d Miles. The Rev. N. D. Beaman oke to the group, using for his Scrip-ure reference Ephesians 4:11, "And he ave some, apostles; and some, prophets; nd some, evangelists; and some, pastors nd teachers." He emphasized the vital ole the Sunday school plays and stress-d the role of the Sunday school teach-r and the importance of administration, ducation, and evangelization in Sun-ay school work. Following his chal-nging message, special music was ren-ered by the host church.

The business session followed. The inutes of the previous meeting were read and approved. The treasurer reported a balance on hand of $10.30.

Twelve of the eighteen Sunday schools responded to the roll call with 68 present. All the Sunday school teachers, superintendents, and pastors present were recognized.

The secretary was asked to send a notice of the fellowship meetings to each of the pastors of the churches in Wayne County.

Casey's Chapel invited the fellowship to meet with them in April.

A rising vote of thanks was extended to the host church for its fine hospitality.

The meeting adjourned with prayer.

Superannuation Report For February

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the board of superannuation of the North Carolina State Convention of Free Will Baptists for February 1963:

Receipts

Balance on Hand February 1, 1963	$5,523.13
Regular Receipts for February	310.87
Earmarked for Adopted Ministers and Widows	32.00
Earmarked for Ministerial Retirement System	25.00
Earmarked for Life and Hospital Insurance	331.19
Total to Account For	$6,222.19

Disbursements

Minister's Monthly Checks	$161.00
Operating Expenses	82.01
Life and Hospital Insurance	405.12
Total Disbursements	648.13
Balance on Hand March 1, 1963	$5,574.06

Receipts by Conferences

Albemarle	$ 27.15
Cape Fear	81.08
Central	98.41
Eastern	173.89
Piedmont	31.12
Western	133.87
N. C. Auxiliary Convention	153.54

Revival at Hickory Grove Church

Revival services will begin at the Hickory Grove Free Will Baptist Church, Bethel, North Carolina, Monday night, March 17. Services will be conducted each evening at 7:30.

The Rev. Raymond T. Sasser, pastor of the First Free Will Baptist Church in Tarboro, will be the visiting evangelist for these services.

The pastor, the Rev. Willis Wilson, will be in charge of the singing which will include choruses and special music.

The pastor and the members invite everyone to attend these services.

(continued on page sixteen)

SECOND CONVOCATION TO BE HELD AT SMITHFIELD

The second of three convocations sponsored by the North Carolina State Convention of Original Free Will Baptists in commemoration of its fiftieth year, which has been designated as the "Year of Jubilee," will be held at First Free Will Baptist Church in Smithfield, Wednesday, March 13, at 7 p. m. A capacity crowd is expected to attend.

The program is as follows:

"You shall observe . . . a memorial proclaimed with blast of trumpets, a holy convocation" (Leviticus 23:23).

The Prelude
Blasts of the Trumpets
The Choir, "Battle Hymn of the Republic"
Hymn of Praise, "God of Our Fathers"
Invocation, the Rev. Paul Jenkins
Welcome
To the City of Smithfield, Mr. Hugh Talton, Mayor
To the Church, the Rev. J. Garland Teasley, Host Pastor
Response, the Rev. C. L. Patrick
Chorus Singing
Solo, Miss Leah McGlohon
"The Lighted Pathway," the Rev. W. L. Moretz
The Offering—the Doxology
Hymn of Affirmation, "The Church's One Foundation"
Solo, Miss Leah McGlohon
Message, the Rev. Ralph Lightsey
The Mount Olive College Chorus
Hymn of Dedication, "Lead On, O King Eternal"
The Benediction—Choral Response
The Postlude

The third convocation is scheduled for May 15 at East Rockingham Free Will Baptist Church.

The fifty-first annual session of the State Convention will climax its Year of Jubilee celebration when it meets in Raleigh next September. At that session, a pageant depicting the birth and growth of Original Free Will Baptists will be presented. The steering committee in cooperation with the executive committee are making plans to secure an auditorium which will seat an expected two thousand ministers, delegates, and visitors.

Woman's Auxiliary

Eastern Conference Woman's Auxiliary Convention

The Eastern Conference Woman's Auxiliary Convention will meet at Long Ridge Free Will Baptist Church near Mount Olive, North Carolina, March 21. The program, with the theme "Walking in the Light" (1 John 1:7), is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Footsteps of Jesus"
—Devotions, Mrs. Ed Baldree
10:15—Welcome, Local Auxiliary President
—Response, Mrs. J. J. Blizzard
10:25—Recognition of Ministers, Officers, and Delegates
10:35—President's Remarks
10:45—"Walking in the Light Through Our Children's Home Work," the Rev. M. L. Johnson
11:00—Hymn, "Stepping in the Light"
—Offering for Children's Home
11:10—"Walking in the Light in Our Women's Work," Mrs. Carl Dudley
11:40—AFC and YFA Declamation Winners
12:00—Appointment of Committees

Afternoon Session

1:00—Hymn, "Where He Leads Me"
—Prayer
1:10—"Walking in the Light in Our Denominational Enterprises"
Mount Olive Junior College
Cragmont
Missions
Press
Others
2:00—Business
Secretary's Report
Treasurer's Report
Old Business
New Business
Appointment of Nominating Committee
Appointment of Delegates to other Conventions
Adjournment

Long Ridge Original Free Will Baptist Church takes great pleasure in inviting the auxiliary convention to meet with them. The following directions are given for locating the church: Aim for a point on N. C. Highway 11 which is 6 miles southwest of Pink Hill and 10 miles northeast of Kenansville. Turn off Highway 11 to the west between two service stations, Dail's Esso and Westbrook's Phillips 66. The road marker says "Scott's Store 5 miles." Travel the paved road one mile beyond Scott's Store toward Mount Olive. The church is a large white one on the right—only 6 miles from Highway 11. You can miss it, so look carefully for Scott's Store road markers.

Attention Youth Chairmen of the Eastern District of North Carolina

The time is already here for your young people to be working on their declamations and essays. I hope we will have many of our young people talking part in this program of our youth work.

All information for the declamation and essays will be found in your program books. YFA members may find the rules for the declamation in the AFC program book.

Please let me know who the contestants are from your church as soon as possible. Send to Mrs. David W. Hansley, P. O. Box 307, Kenly, North Carolina.

The Eastern District Youth Convention will be Saturday, March 16, at the Third Union Meeting Assembly Ground, located between Pink Hill and Beulaville, North Carolina. We will start registering at 4:30 p. m.

Mrs. David W. Hansley
Youth Chairman

Attention Youth Chairmen

It isn't too late to encourage some o your busy YFAs, AFCs, and BAs to writ an essay or to learn a declamation. It time for those who are already workin on theirs to do some last minute brush ing up.

Our state youth project for 1963 is t provide recreational facilities and equip ment for Cragmont youth conference Your offerings for this project should b carried to your district youth convention

The executive board of the North Ca olina State Woman's Auxiliary Conven tion met January 22, 1963, and vote that district youth chairmen present a essay pin to the winner and runner-u in the essay contest and a declamatio pin to the winner and runner-up in th declamation contest. These can be se cured from the State Youth Chairman Mrs. David W. Hansley, P. O. Box 307 Kenly, North Carolina.

Your State Youth Chairman
Mrs. David W. Hansley

New Bern, N. C.—The Februar meeting of the Woman's Auxiliary o St. Mary's Free Will Baptist Churc was held at the church on Thursda night, February 7. Mrs. R. A. Morris vice-president, presided in the absenc of the president who was ill. Thirty eight members and three new member were present. The attendance plaqu was awarded to Circle No. 2, of whic Mrs. W. J. Gaskins is chairman.

Mrs. Earl Glenn presented the pro gram, "Walking Together with Him."

Routine business was transacted an committee reports were given and ac cepted. The time for bringing kitche linens for Mount Olive College was ex tended to March 1. Recommendation from the executive committee wer (1) that each circle take a secret vot for a Life Membership Award presenta tion from the names recommended, (2 that written reports are to be given b all chairmen regarding their work fo the month, and (3) that youth auxiliar ages be established according to th ages recommended in the program books. Plans for a study course o February 22, to be led by Mrs. J. C Griffin, were announced.

The meeting was dismissed with special prayer for the sick by Mrs. W E. Baldree.

Mount Olive, N. C.—The Woman' Auxiliary of Mount Olive Free Wi

aptist Church met February 4 in the ollege cafeteria with Misses Pattie Davis, Margaret Turner, and Bertie Ann Hill as hostesses. Mrs. Betty Pelt, president, presided over the meeting.

Mrs. Mary Lou O'Donnell, program chairman, conducted the program, "Walking Together with Him," in the orm of a general discussion with individual members of the auxiliary taking art.

Among the items of business discussed were plans for the World Day of Prayer to be sponsored by the church n March 1, the making of aprons for he college cafeteria as a February project, and the continuing of support of denominational enterprises through monthly contributions.

Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its February meeting February 4 in the educational building. Twenty-three members responded to the roll call.

Mrs. Vivian Suggs, program chairman, introduced the program; and Mesdames Dorothy Turnage, Mamie Lee Rouse, Jenette Barrett, and Odessa Taylor discussed the topics.

In addition to the usual business, the group decided to give the young people $6 to be used in connection with their banquet and to bake cup cakes to be taken to the Nursing Home in Kinston on Valentine's Day.

Deep Run, N. C.—On Saturday evening, February 9, the AFC of Gray Branch church were entertained at a Valentine banquet. Before entering the Valentine-decked banquet hall, the youth entered the chapel for devotions. Then they went into the banquet room where each was given a slip of paper with a Bible character's name. He became that character for the occasion.

Highlighting the evening, immediately following dinner, a Valentine king and queen were elected. Esther, who was Debra Karen Smith, and Zacharius, who was Durwood Merritt, Jr., were chosen and crowned. Afterwards all enjoyed various games.

Benson, N. C.—The Woman's Auxiliary of St. Mary's Grove church held its February meeting at the church. Mrs. Ray presided in the absence of the president, Mrs. Shelton Langdon.

During the business session the group made plans for a Pre-Easter Week of Prayer and decided to give a pounding to the orphaned children of Mr. and Mrs. Ezra Barbour of Garner.

The February program was presented by Mesdames George E. Coates, Hosea Coates, Joe Hobbis, and Esther Barbour. The pastor, the Rev. R. W. Allman, dismissed the group with prayer.

Pinetown, N. C.—The Shiloh YPA met at the home of Dianna Foreman on February 4. Arlene Harris and Faye Foreman conducted the devotions.

In addition to the regular business items, program parts for Youth Sunday were assigned; but since several members were absent, it was decided to have a called meeting on Sunday to assign the remaining parts.

Frankie Waters dismissed the group with prayer.

Kinston, N. C.—Approximately twenty-five YFA'ers attended the annual Valentine banquet for the YFAs of First Free Will Baptist Church at King's Restaurant on February 9.

Amidst the red and white Valentine motif, Ikie Hines and Brenda Gardner were crowned King and Queen of YFA by Nancy Roberts. After the dinner the guests were entertained by Vickie Warren, Lynwood Potter, Nancy Roberts, Brenda Gardner, and Barbara Lancaster.

Howard Bryan, the speaker for the occasion, gave an inspirational talk on "Opportunities for the Youth of Today."

Cove City, N. C.—On February 15 the YFA of Core Creek Free Will Baptist Church gave a Valentine party for the children of the church in the assembly room of the educational building. The room was decorated with red and white streamers and red Valentines. In the center of the table was a Valentine tree.

The YFA girls led the children in several choruses and games; then refreshments of lemonade with red ice, cake, and Valentine candy were served to the thirty-four children present.

Upon leaving, each child was presented a Valentine made by the YFA girls.

Kenly, N. C.—The auxiliaries of Piney Grove Original Free Will Baptist Church have held their February meetings. The Woman's Auxiliary met February 12 in the home of Mrs. Winston Crumpler. Mrs. Claude Bass presented the program on the theme "Walking Together with Him."

After the routine business final plans were made toward the completion of the pastor's study.

The YFA met February 14 in the home of Miss Jean Hooks. Donnie Faucette, president, presided over the meeting. Mis Linda Pope presented the program entitled "The Heart."

During the business session the group decided to be responsible for the Easter Sunrise Service. A committee was appointed to plan the service, for which Jimmy Waddell will be the main speaker.

The AFC met February 15 in the home of its adviser, Mrs. Edith Sasser. Nineteen, including two new members and two visitors, were present.

An inspiring program, "What Do We Own?" was introduced by the program chairman, David Barnes, and discussed by Mrs. Sasser, Debra Renfrow, Joey Jackson, and Harold Medlin.

During the business session the AFCs presented Miss Jean Hooks, their former adviser, a gift in appreciation of her loyal work during the past year. They also decided to purchase a desk lamp for the pastor's study in the church.

Bailey, N. C.—The Woman's Auxiliary of New Sandy Hill church held its February meeting in the home of the president, Mrs. Sudie Bunn. Only three members, who were sick, were absent; there were three visitors.

Mrs. Marie Williams presented the program, "Walking Together with Jesus," which was followed by a Bible quiz on Ezekiel 33-48.

In addition to the regular business, the main discussion centered around the reorganization of the youth auxiliaries.

Pink Hill, N. C.—The Ard's AFC of Christian Chapel church met at the church for their February meeting. President Harvey Tyndall was in charge. Twenty-one members were present.

Among the business transacted was the planning of a program to introduce the work of the AFC to the people of the church.

After the business Cynthia Smith and Lois Blizzard presented the program, "What Do We Own?"

Ayden, N. C.—The Elm Grove AFC had its monthly meeting and Valentine party February 8 at the church. Sixteen members and four new members were present. Each enjoyed the pro-

(continued on page sixteen)

NOTES AND QUOTES



By J. C. Griffin

The Power of Thought

". . . as he thinketh in his heart, so is he: . . ." (Proverbs 23:7). According to Solomon's writings and that which was written concerning him, we think that that which is written is sufficient evidence to prove the statements are absolutely true. We see a boy who is always making foolish expressions and irreverent statements, showing by word and deed signs of an evil heart. He grows up with the same mind and generally turns out to be a shiftless, miserable failure in life. Exceptions, of course, have been witnessed. Perhaps by the prayers of some godly mother and father, a boy's life is changed by the grace of God, and he becomes a wise thinker and makes good in life.

Gateway to Expressions of the Heart

The mouth is the gateway to expressions of the heart. Jesus, in speaking to the Pharisees, said, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matthew 12:34). Notice that Jesus asks, "How can ye, being evil, speak good things?" Thus Jesus is saying that good things cannot come out of an evil heart. Only a good tree can bring forth good fruit. The evil tree can only bring forth evil or corrupt fruit. Thus a man cannot live right until he gets right; and as long as his heart thinks on evil things, he will continue to live evil. He cannot do anything other than live sinful, frivolous, and silly.

The heart must be changed to set man to right thinking. When the heart is right, the power of thinking will be toward that which is high and holy. E. E. Shelhamer says in *Heart Talks to Boys*: "The boy or man is no better than his thoughts. He may appear well and deceive his nearest friends, but the things that he thinks about most are like rivers plowing furrows through his inner being that later may become irresistible in their course."

Scientists tell us that the brain of a child is very plastic and susceptible to the slightest impression, so that when he thinks along a certain line, these thoughts plow grooves or furrows in the brain—each time making it easier to think the same kind of thoughts. If this be true, one can let his mind run and dwell upon evil things until his character becomes fixed at an early age. If this be true in that which is evil and sinful, certainly the opposite can be true. Therefore the wise man, Solomon, writes: "Train up a child in the way that he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Not Saying, But Doing

Jesus said one day while He was here on earth in the form of man: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." I have known people to promise God that they would live right, but every act of their lives was contrary to that which their mouths said. Jesus has this to say about "mouth religion" which does not come from the heart: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:7-9). Jesus says that Isaiah prophesied of the people that were living in the day that Christ was here on earth: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Isaiah 29:13).

People Speak Vows

Mariage vows are said and soon broken. The church covenant is said, accepted, and broken—not slightly, but knowingly and willfully. What will you do about breaking your vows when you stand before the judgment seat of Christ? You know that we are to be judged as to what we do and say. Again let us go back to Matthew and listen to what Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

How About This?

The teacher says, "I missed you from the class last Sunday." The member answers, "Well, I planned to go; but my family would not agree because some wanted to visit some of our old acquaintances." We ask, "Which is more important, Sunday school or visiting neighbors?" May we pray about it, and see what God says about the matter.

Christ Speaks About Excuses

". . . A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse . . ." (Luke 14:16-18). The 24th verse of this chapter tells us what Jesus said about those who excused themselves: "For I say unto you, That none of those men which were bidden shall taste of my supper." God would have us to be careful about making excuses.

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OUR ONLY HOPE

"Rejoice in the Lord," urges Paul, and then with emphasis he repeats the exhortation, "Rejoice in the Lord alway; again I will say rejoice." In Christ we will find earth's best joy. Other joys may fail, other prospects darken, other fountains be exhausted, but there is a never-failing source of peace and power in Christ.

The sullen mood cannot abide Christ's presence. When God is near, who can be afraid? When His love is revealed, who can be despondent? When such eagerness to save is manifest, who can hold back in gloom?

Christ still comes to men and women, as He did to Thomas, showing His hands and side, saying, "Peace be unto you." He is the antidote to our fears, the rebuke to our selfishness, the encourager of our virtues, the Saviour of our souls.

He calls us to follow Him. Why, then, hold we back, hiding the soul amid mean things, burying hope in petty interests?—*The Free Methodist.*

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"Probably the reason some of us have weak religion is because it's growing in such poor soil."

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: What do you believe concerning sanctification, the Spirit-filled life, and receiving the Holy Ghost as a second definite work of grace? Does this work of grace take from us the old or Adamic nature, the root of bitterness, and leave us pure and holy in God's sight?—*Mrs. J. E. Gray, Illinois.*

ANSWER: To begin with, *sanctification* has two phases or meanings. At the time we believe on Jesus as Saviour, we are saved, and therefore *sanctified* or *set apart* by the Holy Spirit. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). There is no waiting or preparing further for this experience, for the Christian has the experience and the presence of the indwelling Spirit from the time he exercised saving faith and believed. In the same sense in which we are saved for eternity, we are sanctified or set apart. This setting apart or sanctification is unto God, and therefore from, or away from, the world, the flesh, and the devil. But at the identical time in which the Holy Spirit takes up His dwelling place in the Christian, there begins a new process of sanctification from an experimental point of view, enabling the Christian to grow in the grace and knowledge of our Lord Jesus Christ and in the knowledge of God the Father in the proper use of His Word.

This indwelling or coming to abide with us on the part of the Holy Spirit is equivalent to our being baptized into the body of Christ, and it is a single transaction of the Holy Spirit as He fulfills the promise Christ made to His followers when He was about to ascend on high. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Corinthians 12:13, 14). "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). (Compare John 14:16 and 16:7-9 with Romans 8:5-11.)

It is one thing to have the Holy Spirit dwelling in us who are Christians, but quite another to be filled with or by the Holy Spirit. I say *with* or *by* because both are true, for in the act of filling (He does this by Himself) the indwelling Holy Spirit, who woos us, influences us to give up the world, the flesh, and all their influences; and as we obey and give over to Him and let this or these go, He comes in and takes over to our good and our advantage in every detail; He does this in honor of Christ, whose precious blood saves us. There is only one indwelling of the Holy Spirit in a person, but there may be many infillings.

In the sense of the indwelling there is no second distinction, no second definite or indefinite work. It is a once-for-all entrance; and if He should leave, which is not likely and I hope that He does not leave any of us, it is also a once-for-all act. (See Hebrews 6:4-6; 10:26-31; and 2 Peter 2:20, 21.)

When it comes to the infillings, there may be many, as many as the attitude of the believer calls for; and these infillings are sure to come. If a Christian becomes cold and indifferent as a result of Satan's efforts in the use of the flesh and the world as his mediums, the believer needs to acknowledge and confess his sins to God, through and for the sake of Christ who died that he may be saved, and continue from the time of his salvation to grow in knowledge through the study of the Word and grace as he yields more fully to Christ. Then God, for Christ's sake, will forgive his sins and will fill him anew with the Spirit.

The old Adamic nature is the same as the carnal mind or the flesh and this, through the allurements of the world, is how Satan attracts us or causes us to change our interest and desires from a more completely Spirit-dominated life to one that adheres to the things of this present life. When Peter was walking on the water on the Sea of Galilee, the instant he took his eyes off Jesus and cast them on the waves he began to sink; and Jesus had to stretch forth His hands to catch him. When the Christian gets his eyes off Christ, he begins to sink into sin and despair.

God enriches our experiences and gives us faith by which we may overcome the old nature, worldly inclinations, and the devil himself. This infilling does not make us pure and holy in God's sight, in the sense that history does not reveal the fact that we have committed sin or have had no experience in which we were bound by its fetters; but when we believed on Christ, we were cleansed by the blood of Christ and therefore became pure and holy in His sight. We are justified by His blood. In this sense God views us through Christ's cleansing blood forever. He has taken away our guilt and placed it on Christ; however, as long as we live in these bodies, there will be a consciousness of our own imperfection in us and an ever deepening feeling of unworthiness because of it. Having this consciousness, Paul even remembered his past, in the sense he regretted what he had done in the way of persecuting the saints. (See 1 Timothy 1:12-15.)

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REDEEMED TIME

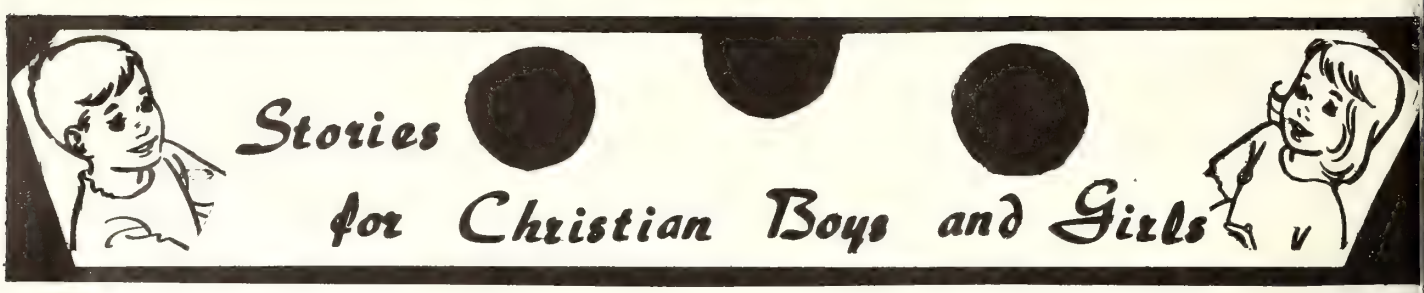
by J. W. Mellick

In redeeming anything, there is a cost. There was a cost when we were redeemed by the blood of Christ. Paul speaks of redeeming the time because the days are evil. Literally, buying up the opportunity," as one would purchase something in the market, is the meaning.

The context of this passage seems to indicate that the riches of being "filled with the Spirit" is a main part of our medium of exchange in this important task of time's redemption, claiming it for God.

It will cost us the mortifying or putting to death of things that seem small, harmless, and legitimate, but which devour and absorb large portions of our lives that could have better and lasting usefulness.

Redeeming the time will cost persistent prayer and communion with God, giving the Holy Spirit a flowing through our lives that is unhindered. Yes, there are costs, but what a joy to purchase for Him who purchased us. There is a cost, but paying this cost is fellowship with Him.—*The Free Methodist.*



TWO WINNERS

Inez Brasier

JANE dashed up the walk to his chum's home and around to the garage. He dived into the car. "Just in time!"

"Take it easy. Mr. Dean said we didn't have to be at his farm till the strawberries are dry." Jim threw his jacket past Lane's head to the rear window. "Besides, the new fella in our Fellowship is going with us."

"You mean Pokey?"

"I mean Doug."

"He can't do anything fast. Spoil all our fun."

"What of it? You'd be slow, too, if you had braces on both your legs. Anyway, he's fun, and can he do things but fast with his hands! And you just remember he's in our Fellowship."

"Just the same, he'll spoil all our fun."

"You wait and see."

An hour later Lane and Jim and Doug, with the other fellows, stood at the end of the strawberry rows on Mr. Dean's farm. "Now I've told you what to do and just how to do it. I am sure I can trust you to do a good, clean job of picking without my policing you."

Lane turned to whisper to Jim. "We'd soon have all these rows picked if it wasn't for Pokey. We'll probably have to help him finish his."

"That is downright mean!"

"Anyway, the prize is mine. I'll be first at the end of my two rows." He grinned. "I just thought. We won't have to hurry to keep ahead of Pokey."

"His name is Doug."

"Not to me he isn't. Anyway, the prize is mine."

Mr. Dean blew his whistle. "Time to start, and the best picker wins!"

The boys dropped to their knees; it was easier to see the berries that way. Lane pushed the leaves this way and that. Such a lot of berries. He'd really have to work to keep ahead of Jim, and the other boys, too. He grinned when he thought of Pokey. No need to think about him. As far as he was concerned the prize was Lane Brown's right now.

"Boxes!" he called, and so did the others, even Pokey! He turned to look. All the others were almost even with him, and P—Doug—was with them.

There wasn't much talking as they crept down the rows filling box after box. Seems as though there never were so many berries ripe at one time as right now. Half an hour later Lane called again. "Boxes!" And it sounded as though Pokey, er, Doug, had called almost before he had. Jim, too, and they weren't more than a fourth of the way down the rows.

"Don't be in such a hurry, you!" the tall boy who brought empty boxes told Lane. "Wait till I set 'em in the flat."

"I'm winning that prize!"

"I'll have to see that! Looks like you got competition."

Lane could see the boys each side of him without looking around. And he'd have to admit that Pokey, no, Doug, was almost ahead of him.

No one was talking now, and the only sound was the swish of leaves as each one looked for berries. Lane jumped when Doug called for boxes. Why, he, Lane Brown, had only three filled. He could see that prize slipping away from him and to, well, to Doug. And he had to have it especially since he had been shouting to everybody how he'd walk away with it.

Lane scowled as he straightened up and then bend over. Maybe if he picked just the biggest berries he'd make it. Mr. Dean was too busy fitting boxes of berries into each one's crate to be watching. Anyway, it looked that way. Slowly he went ahead of the others, and this time he called for boxes several minutes ahead of Jim or Doug.

"How did you do that?" Jim demanded. "Must be you have all the big berries now. We sure don't have 'em."

"That prize is mine!"

"You've told us that so many times your tongue is in a groove."

"You'll see. It sure will look nice in my room."

Now he was five feet ahead of the others, even ahead of Doug. Who would ever think that fellow could move h hands so fast? He couldn't let hi win, not after all he had boasted. H didn't know how it happened, but th next calls sounded like one shout.

Jim waggled his fingers at Lane. "W thought you'd like to have us help yo call."

"Go fall in your boxes."

"We can't do it. They are heape with berries, and Mr. Dean doesn't wan 'em in jam, yet. Think you'll win?"

"I got to."

"Don't be grim. It's not that impo tant. We're almost at the end an then!"

"And then me for that prize!"

A few minutes later Lane jumped t his feet at the end of his rows. "I wi I win!"

"I'd say you were all winners, the wa you stood up together," Mr. Dean tol them as he handed Doug his crutches s he could stand with the others. "D you think you are the true winner, Lane?

Lane slowly made a mound of th straw between the rows with the toe o his shoe. How could he think he coul be a true winner cheating like this, an how could he have thought a prize wa more important than being honest, tha having Jesus as his Friend in his heart He, well, he'd change that right now n matter what the fellows would think o him. And even if he had to leave th Fellowship.

"No, Mr. Dean, I'm not the winne Maybe you don't know about the litt berries I didn't pick so I could reach th end of the rows first." He flattened th mound of straw. "Doug is the winne Mr. Dean. The prize belongs to hi Honest, it does."

"Hurray for Doug!"

The fellows looked at each other an then at Mr. Dean. "Lane was honest an owned up. He wins, too. He wins victory!"—*My Pleasure.*

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Apparently the moon is made of gree cheese after all, otherwise why would w have such a rat race to get to it?

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).



Rev. Willet L. Moretz
Swannanoa, N. C.

THE DEVIL'S WORK

"He said unto them, An enemy hath one this. The enemy that sowed them the devil; . . ." (Matthew 13:28, 39). Last week we were thinking about The Devil at Work." It is important hat we are constantly mindful of the fact hat he is at all times busy. You and may sleep our time and opportunities way, but while we sleep he carries on his ork of ruin and misery.

The text above is taken from two verses n the parable of the wheat and tares. would like for you to turn to the thirenth chapter of Matthew and read erses 24-43. If you do that before you ontinue with this article you will unerstand better what I am trying to say.

Christ's own explanation of the parable s easily understandable. He said, ". . . Ie that soweth the good seed is the Son f man; The field is the world; the good eed are the children of the kingdom; but he tares are the children of the wicked ne; The enemy that sowed them is the levil; the harvest is the end of the world; nd the reapers are the angels. As therefore the tares are gathered and burned in he fire; so shall it be in the end of this vorld" (vv. 37-40). Verse 25 is very mportant as we think of Christ's teachng on the passage. It reads, "But while men slept, his enemy came and sowed tares among the wheat, and went his way." The devil, that great enemy of our souls and of God and all things that are good, has always taken care to sow tares. While men are sleeping spiritually he grasps the opportunity to sow the tares of discord, distrust, disunity, division, and finally complete ruin.

There have always been, and always will be, both wheat and tares in our midst. There is and always will be converted and unconverted people in the church—the visible church. If we are overly zealous to go and gather the tares up to burn them, we are in danger of rooting up the wheat with them. This is clearly taught by Christ. Those who show no care for what happens to the wheat, provided they can root up the tares, show very little of the mind of Christ. Let us keep in mind the words of Augustine, "Those who are tares to-day, may be wheat tomorrow." The purpose of God seems to be that the wheat and the tares shall grow together until the harvest. It has been truly said, "The kingdoms of this world will never become the kingdom of Christ, and the millennium begin, until the King Himself returns."

Christ teaches that faithful Christians, who are His busy and watchful servants, shall receive glory, honor, and eternal life; but the worldly, the ungodly, the careless, and the unconverted shall be "cast into a furnace of fire" and shall receive shame and everlasting contempt.

THOUGHT FOR THE WEEK:

"The truest end of life is to know the Life that never ends!"

Cragmont Calling



Events Scheduled for Summer of 1963

By Loy E. and Getrude Ballard,
Co-managers

The listing below will show the events scheduled to date at Cragmont Assembly, the persons who should be contacted for information or for making reservations, and also the open periods available to sponsoring organizations for other conferences or encampments:

May 15 to June 1: Open for guests, family, or church groups for any period desired. Write to Cragmont Assembly, Route 1, Black Mountain, North Carolina, after May 1.

June 3 to 8: Open for a planned conference of any approved nature. Write to the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina, who is chairman of the scheduling committee.

June 10 to 15: General Youth Conference, sponsored by the North Carolina Sunday School Convention. Write to the Rev. L. E. Ballard (address above). Early registrations are urged since this is one of the conferences often overcrowded. Send $5 deposit on the $30 fee (covering all expenses). List names and addresses plainly.

June 17 to 22: State Ministers' Conference. The secretary is the Rev. David Charles Hansley. (Watch paper for new address; Brother Hansley is now in process of making a change.)

June 24 to 29: Missionary Conference, sponsored by State Mission Board. Contact the Rev. R. H. Jackson, Chairman, Pine Level, North Carolina.

Month of July: Open for planned conferences, church groups, vacationers, or transient guests. Write the chairman of scheduling committee at address given above regarding conference reservations. For other reservations write Cragmont Assembly, Route 1, Black Mountain, North Carolina, after May 1.

August 5 to 10: Young People's Bible Conference. Detailed instructions will be published later.

August 12 to 17: Music Conference (tentatively). Detailed instructions will be published later.

August 19 to 24: Woman's Conference, sponsored by the State Woman's Auxiliary Convention. Mrs. Dola Dudley, Fuquay Springs, North Carolina, is the director.

August 26 to 31: Annual Family Week in charge of Mr. Fountain Taylor, Richlands, North Carolina.

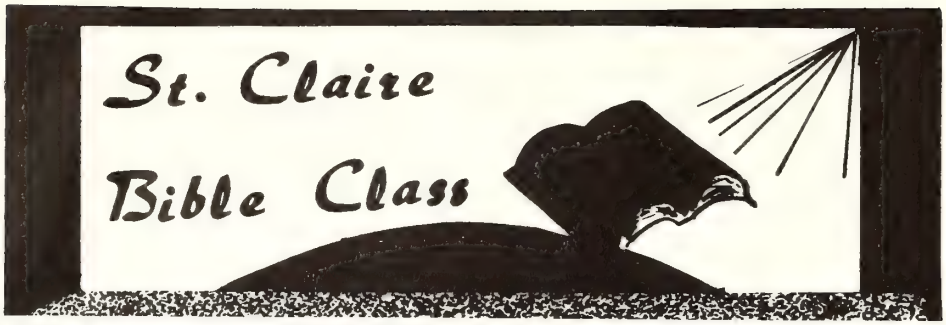
Months of September and October: Open for organized groups, families, and guests.

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A brief quotation is attributed to John Spencer Churchill: "If a man has no time or only a short time for seeing people, you can be fairly sure that he is neither very important nor very busy." —*The United Evangelical.*

NOTICE

The books listed on page 80 in DEVOTION for study courses can be purchased from the Free Will Baptist Press, Box 158, Ayden, North Carolina.



Freedom Under Christ's Authority

(Lesson for March 17)

Lesson: Mark 11:15-18, 27-33

Golden Text: Luke 6:46

I. INTRODUCTION

This is our temperance lesson for the quarter. It shows that Jesus' vital relationship with the Father led to His convictions and provided the inner power for courageous living.

Last Sunday we found Jesus on the way to Jerusalem for the last time. The chapter from which our lesson comes today opens with His triumphal entry into Jerusalem. The occasion brought tears, for Jesus wept over the city. Riding into the city upon a colt, Jesus publicly presented Himself to the nation as its Messiah. The Jewish leaders were quite familiar with their Scripture and could hardly miss the meaning of His appearance; yet, they deliberately rejected Him. The result was His crucifixion.

The events of this Sunday mark the beginning of the final week of His life. After the entry into the city, He went to the home of Martha, Mary, and Lazarus, in Bethany, to rest. Early the next morning He returned to Jerusalem. It was a great day in which He demonstrated His authority, first cursing the unfruitful fig tree and then going to the temple to cleanse it of its corruption.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

The teacher needs to note the following background Scripture as preparation is made for this lesson:

1. The entry into Jerusalem (Mark 11:1-11).

2. The barren fig tree (Mark 11:12-14).

3. Jesus' cleansing the temple (Mark 11:15-19).

4. Jesus' teaching on faith (Mark 11:20-26).

5. Jesus questioned concerning His authority (Mark 11:27-33).

6. The parable of the husbandmen (Mark 12:1-12).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

"And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves" (v. 15). Jesus did not actually enter into the holy place, or the most holy place, for the people were not allowed in either of these places. The things that were taking place which angered Christ so greatly took place in the temple court. It was in the temple court that the people went to pray and to witness the sacrifices which were being offered before the holy place. This court was the temple of the people.

There is no indication that Jesus' action was mild. It was a forcible expulsion. There were two occasions on which our Lord purged the temple. One was at the beginning of His ministry, and the other at the end of it, just four days be- before His death. There was a regular market in the outer court. Booths had been erected for the purpose of buying and selling.

"And would not suffer that any man should carry any vessel through the temple" (v. 16). Not only did Jesus drive the money changers out of the temple court, He also forbade any to pass through the court. It was a temptation to the people to make it a thoroughfare. To go around it took much longer to go from one side of the city to the other. Thus, the priests permitted servants and laborers who were laden to take the shorter route through the great court of the temple. Christ, however, prevented them from doing this, and He did so with great authority. Christ desired that the entire temple be a sacred place, but it could not be so filled with hustle and bustle of business traffic.

"And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves" (v. 17). The quotation referred to by Christ in this verse comes from Isaiah 56:7 and Jeremiah 7:11. These two prophets set forth the fact that God's plan was offered to all nations. The reference to thieves tells us that the temple authorities practically used force to get the people to do business with them. It was this action which angered Christ so greatly.

"And the scribes and chief priests hear it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine" (v. 18). The scribes consisted mostly of the Pharisees, and the chief priests were largely Sadducees. Both of these groups had united in the purpose of destroying Christ. They were the religionists of that day. Ordinarily, they would have been at one another's throat in disputing about religion. But now they had a common foe—a man who upset their false beliefs and hypocritical practices. Their efforts were not only to put Him to death, but to stamp out His name forever. The action of Christ in cleansing the temple raised them to the highest degree of fury and indignation. Their authority and their interests were attacked. The people, however, still recognized Christ's power; and the scribes and Pharisees feared the people.

"And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders" (v. 27). We learned from verse 18 that the chief priests and scribes had already been seeking how they might destroy Him. They wanted to establish some definite charge against Him, whether of blasphemy or of sedition. They approached Him as He entered the temple on Tuesday morning, demanding to know by whose authority He did such things. They must have been speaking of the cleansing of the temple on the day before, His teaching and instructing the people, accepting their hosannas, etc.

"And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?" (v. 28). "These enemies of Jesus chose to trick the Lord in front of those that stood by. They thought that they could question Jesus and show the people that either He had no real authority for what He was doing, if He refused to answer; or, if He did answer by stating His divine Sonship, that He was a blasphemer and a liar.

"But surely they didn't reckon with the fact that Jesus knew their motives even as they said the words!"—*Selected.*

"And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by

hat authority I do these things" (v. 9). Jesus' proposition was fair, and it as the mark of a great teacher. He ould answer their question if they first nswered His. In such a way, the opnent would answer himself.

"The baptism of John, was it from aven, or of men? answer me. And they asoned with themselves, saying, If we all say, From heaven; he will say, Why en did ye not believe him?" (vv. 30, 1). "By the 'baptism of John' our Lord eans his testimony concerning himself, s doctrine, and all his preaching. It is synecdoche—the part put for the whole. he argument is incontrovertible. It is is: 'You ask from whence I derive my thority—from God or from men? I in rn ask you from whom did John the aptist derive his authority to baptize d to teach? from heaven or from men? he had it from God, as all will conss, then I too have the same from God; r John testified of me, saying that he as but a servant, the friend of the Bridoom; but that I was the Messiah, the n of God: and this too when you sent essengers to him for his special purpose, at you might know from him whether was the Messias.' "—*Pulpit Commenry.*

"And they answered and said unto sus, We cannot tell. And Jesus answerg saith unto them, Neither do I tell you what authority I do these things" (v. 3). They could have answered the quesn, but they would not. They were unilling to face the truth—the truth that hrist was from God, just as John had id. They were only interested in their n reputation. Verse 32 reveals that was not safe for them to say what they ould have said, so they lied about the uth. They lacked the moral courage to ce the truth. Thus, "Christ shows at they knew, but would not answer; d that He knew, but did not speak, beuse they were silent as to what they new."—*Selected.*

THE CHURCH WORLD WIDE

(continued from page four)

Gets New Sunday Closing Bill

Santa Fe, N. M. (EP)—Unessential ork or business on Sunday would be rohibited under a bill introduced in the tate House of Representatives here.

The measure would make it unlawful r any person to "engage in, to undertke labor for, or to conduct, a business, vocation, profession or commercial enterprise on Sunday." Violators would face maximum penalties of a $500 fine or six months in jail.

Exempted from the proposed legislation are peace officers and firemen, public employees doing emergency work on conservation projects, movie exhibitors, radio and television broadcasters, and farmers.

The bill also excludes service stations, restaurants, funeral homes, cemeteries, ambulances, hotels, public utilities, churches, hospitals, clinics, prisons, and homes for the aged and infirm.

Continues Despite Amputation

Prescott, Ark. (EP)—The Rev. W. R. Woodell, a Baptist pastor who recently had both legs amputated, has resolved "to continue my ministry as a pastor" with the use of artificial limbs. Mr. Woodell has been a Baptist preacher for more than 25 years.

In a radio sermon preached from Arkansas Baptist Hospital, Little Rock, he assured scores of listeners that despite his recent trials, "I never doubted the love and grace of the Lord Jesus."

Mr. Woodell said that he was ordained to serve God for life and he would endeavor to do so. The amputation was necessary because of a blood vessel and circulation affliction.

•

Pleasant Hill Presents Attendance Awards



Twenty members of Pleasant Hill Sunday School near Pikeville, North Carolina, recently received attendance awards at Awards Day ceremonies.

Members presented the awards by the superintendent, Mr. Floyd F. Baker, are pictured above as follows: back row (left to right)—Mrs. Clarence Bunn, Clarence Bunn, Mrs. Grey Snipes, Grey Snipes, Peggy Hinnant, Mrs. Belva Hollowell, Dotty Sullivan, Lillian Hinnant; second row—Mrs. Adelle Hinnant, Sabra Pilkerton, Cathy Sullivan, Linda Wells, Brenda Wells, Anita Fay Rollins; front row—Jan Bunn, Pam Bunn, and Susan Snipes.

Four received awards for 10 years or over. Clarence Bunn received the award for the highest number of years, which was 18.

Christian Education

The Mount Olive Area Committee, currently seeking financial support to retain Mount Olive College in its present location, will report to the college board of directors in a special meeting on March 11.

Originally scheduled for March 4, the meeting has been postponed one week at the request of co-chairmen B. E. Bryan, Bob Williams, and Benny Franklin in order to give the Mount Olive committee additional time to complete its canvass for pledges.

The local committee will make its presentation to the board of directors in the college auditorium at 4:30 p.m. at a meeting open to the public.

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If They Shall Fall Away

(continued from page three)

Saul drifted from the Lord many times, and the Lord forgave him; however, there came a time when Saul continued to fall away and the Bible says that the Spirit of God departed from Saul. After Saul's sins in the affair with Agag and the Amalekites, he seemed to add sin to sin; and finally the Bible says, "But the Spirit of the LORD departed from Saul, . . ." (1 Samuel 16:14). Saul was completely out of touch with God by now and had gone so far that he began to seek advice from a witch: "Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?" (1 Samuel 28:16).

Now the Bible says, ". . . Now if any man have not the Spirit of Christ, he is none of His" (Romans 8:9). From all the evidence of the Scriptures this would seem to have been Saul's condition at the time of his death.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:11, 12).

Woman's Auxiliary

(continued from page nine)

gram and refreshments served by the sponsors, Mrs. Norman Ard, Mrs. Claxton McLawhorn, and Miss Marie Garris.

●

A SMILE

FITTING

Elmer: "What do you think would go well with purple and green golf socks?"

Albert: "Hip boots."

HAVE FUN

Teacher: "I take great pleasure in giving you 80 in geometry."

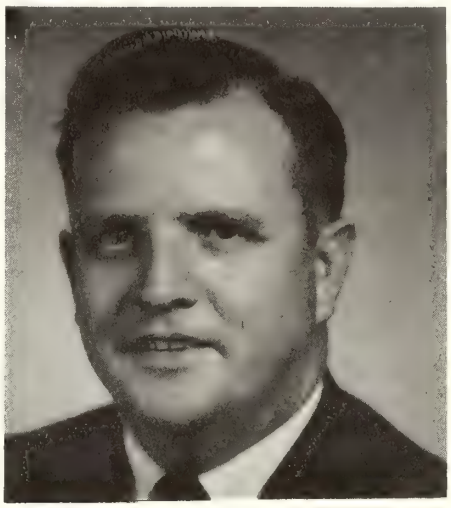
Leila: "Why don't you make it a 100 and really enjoy yourself?"

NEWS NOTES

(continued from page seven)

Friendship Church Announces Revival

Revival services are announced at the Friendship Free Will Baptist Church, Greene County, North Carolina, beginning Sunday, March 10, and continuing through Saturday, March 16. Beginning



each evening at 7:45, the Rev. J. W. Everton of Clayton, North Carolina, will be the evangelist for these services. Special singing will also be featured nightly.

The pastor, the Rev. R. L. Norville, cordially invites everyone to attend; and he asks that all Christians pray for this revival.

Youth for Christ Rally At Free Union Church

The Youth for Christ Rally of the Second Western District will be held at Free Union church, Route 2, Spring Hope, North Carolina, on Saturday night, March 9, at 7:30 p.m. The guest speaker will be the Rev. Harold Jones, pastor of Rosebud church. All are urged to attend.

First Western Union To Convene at Selma

The First Union Meeting of the Western Conference will convene at Selma Original Free Will Baptist Church, Saturday, March 30. The program is as follows:

Morning Session

10:00—Devotions, the Rev. W. E. Ro frow
10:15—Welcome, the Rev. Boyd Sho —Response, Mr. V. B. Faulk
10:20—Reading of Minutes, Secreta
10:30—Special Music, Local Church
10:40—Roll Call of Ministers
10:45—Roll Call of Churches
10:50—Seating of Delegates
11:25—Congregational Singing, Led the Rev. C. F. Bowen —Offering for Children's Hom
11:30—Sermon, the Rev. W. L. Pe thress

Afternoon Session

1:00—Devotions, the Rev. Billy Yav
1:15—Forum, "Problems of th Church," Led by the Rev. H. Jackson
1:45—Reports of Committees an Business Session
2:30—Adjournment

●

THINGS MONEY CAN'T BUY

Money can't buy friendship—friendship must be earned.

Money can't buy a clear conscience—square dealing is the price tag.

Money can't buy the glow of good health—right living is the secret.

Money can't buy happiness—happiness is a mental attitude, and one may be happy in a cottage as in a mansion.

Money can't buy sunsets, songs of wild birds, and the music of the wind in the trees—these are free as the air we breathe.

Money can't buy inward peace—peace is the result of a constructive philosophy of life.

Money can't buy character—character is what we are when we are alone with ourselves in the dark.

Continue the list yourself. You will agree that among the things money can't buy are some of the most valuable treasures life has to offer. It is a good thing to check up now and then to be sure we are not missing these things.—*Exchange*

the Free Will Baptist

Ayden, North Carolina, Wednesday, March 13, 1963

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DURHAM, N. C.



Pictured above is the First Free Will Baptist Church, Smithfield, North Carolina, where the second convocation will be held tonight. The Reverend J. Garland Teasley is the pastor.

Editorial

SOME REVEALING FACTS

In a recent form letter sent to Free Will Baptists all over the nation, Mr. Roger Reeds, general director of the National Sunday School Department, accused this editor of viciously attacking the Sunday School Department in an editorial in the February 13, 1963, issue of "The Free Will Baptist." To viciously attack means that the attack must have the nature or quality of vice. It must be debased, depraved, evil, reprobate, foul, impure, diseased, malignant, morbid, et cetera.

Let us see if the editor did viciously attack the Sunday School Department. If the reader will refer to the editorial, he will find that the editor revealed the fact that the National Sunday School Department is placing its own name on at least three workbooks published by Lambert Huffman, Publishers. Mr. Reeds admitted in his letter that they are doing exactly that.

The other thing that was pointed out is that the literature from the National Sunday School Department costs much more than that published by the Free Will Baptist Press. This also Mr. Reeds admitted in his letter. Therefore, the reader can see that nothing was misrepresented by the editor and that no one was viciously attacked. The editor was doing exactly what he intends to do at all times: to let Free Will Baptists everywhere know what the true picture is.

In his letter, Mr. Reeds made several statements that are misleading, to say the least. Therefore, an effort will be made here to clarify them.

He makes the statement that the editor "is a former English teacher and should know that the word 'publish' simply means, 'to bring before the public, as for sale.'" I hasten to agree that I am a former English teacher, but I also want to point out that the word "publish" means more than "to bring before the public, as for sale." From a publisher's standpoint, it means "to reproduce the work of an author and release it to the public." To place a name on a publication as the publisher normally means that the firm or institution is its producer. Specifically in the case of denominational literature, the publisher's name says to the world that the publications are the product of that particular organization. It means that the publisher supervises the writing, editing, printing, and distribution. It means that the literature is the product of that publisher and not that the name was placed on it "only as a courtesy."

Again, the reader is reminded that the Free Will Baptist Press is honest with its customers. It places its name on its own products only. When it offers the product of another publisher for sale, it offers it as that publisher's product. It does not have the publisher to print the name of the Free Will Baptist Press on it as a courtesy. To do so would be misleading and undermining.

Mr. Reeds also stated in the letter that the Sunday School Department of the National Association was plunged into the Sunday school literature business quite suddenly in 1961 by the action of the Free Will Bapti Press. Let us see how misleading this statement is the light of the facts. In 1959, the Free Will Bapti Press and the National Sunday School Board enter into a new agreement or contract for the productio promotion, sale, and distribution of Sunday scho literature. That was after the former Sunday scho board had gone in debt some $22,000. The press wa to produce the literature, and the Sunday school boa was to promote only the literature produced by th press. The Sunday school board was to employ a pr motional secretary for the purpose of promoting th literature, and he was also to spend enough time at th press to edit the literature. In return for this servic the press agreed to pay the Sunday school board eigh percent of its gross receipts from the sale of all Su day school literature.

Since the Sunday school board was so heavily i debt, the press, in good faitah, agreed to pay the eigh percent without the services of the promotional secr tary temporarily. That went on until 1961 when th showdown came. No promotional work was done, ex cept what the press did. For further information a this point, the reader is referred to another article els where in this issue entitled "Lest We Forget." Ir stead of promoting the literature of the press, Mr Reeds asked the manager of the press if the pres board would agree for him to promote the Oklahom literature on an equal basis with that of the press. O course, that was in violation of the contract.

Another thing happened that is quite puzzling

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

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r. Reeds announced to the public in the June 28, 1961, sue of "The Free Will Baptist" that the Rev. Malcolm y had been employed as the promotional secretary, bject to the approval of the Free Will Baptist Press oard. That too was in violation of the contract, since ither party was to make a public announcement until th had agreed on it. It is quite interesting to note at although the Sunday school board had employed r. Fry, it did not retain him when the break came. stead of Mr. Fry, the Sunday school board employed r. Reeds.

In view of all these things, the press board asked e Sunday school board to be relieved of paying the ght percent for ninety days. It seemed only fair at the Sunday school board should grant this one ncession to the press, since the press had repeatedly ade concessions to the Sunday school board. Instead considering the request, the Sunday school board ad the request on the floor of the National Associaon at Norfolk; and from that moment on, it has said at the press broke the contract.

The fair-minded Free Will Baptist can easily see at the events and actions of the Sunday school oard set the stage entirely for the break. According Mr. Reeds' own words, as the reader can see in the rticle elsewhere in this issue referred to above, the ress lived up to its obligations perfectly until the Sunay school board announced that the press had broken e contract.

Although this editor was living in Georgia at the me the contract was signed in 1959, he said that the ntract would last only until the debt was paid; and the 1961 session, it was announced that it had been aid, with the exception of $500.

From all the developments mentioned here, it eems that the Sunday School Department worked in ch a way that it could get into the Sunday school terature business.

Mr. Reeds announced in his letter that the press wes the Sunday school board $3,959.20, which would cover the period from July, 1961, to January 12, 1962. In view of the fact that the Sunday school board repeatedly violated the contract, which, in effect, broke it, it seems strange that any honest man would claim the press owes the Sunday school board anything. Furthermore, the press paid them more than $7,000 during the time they did no promotional or editorial work. Right is right, no matter who is involved; and out of all fairness, it appears that the press is more entitled to a refund than it is to pay what Mr. Reeds announced it owes them.

Mr. Reeds has repeatedly said that "the Free Will Baptist Press is independently owned by stockholders and that they can do with their money as they please." We have repeatedly corrected him at this point and asked him to correct his misleading statements. Yet, he continues to make such statements.

The Free Will Baptist Press is owned by Free Will Baptist individuals, churches, conferences, associations, and other church organizations in several states. More than 95 percent of the stock is owned by Free Will Baptists. The First National Bank of Ayden and a few other similar firms own less than 5 percent of the stock. Furthermore, the press charter provides that any profits must go back into the Original Free Will Baptist denomination. In the event a person or organization ever chooses to redeem its stock, the purchase price of $10 can be refunded and no more; and in case the assets of the press were liquidated, only the $10 per share could go to the stockholders. Any remaining balance would have to go into the Original Free Will Baptist denomination.

The Free Will Baptist Press sold more of every quarterly last quarter than it did in the previous one. We are grateful for the continued support of our customers, and we promise to be fair and square and open and above board with you all. You can always count on us to write, edit, publish, and sell the best Free Will Baptist Sunday school and league literature in the world.

USE YOUR SORROW

S. L. Morgan, Sr.
Wake Forest, N. C.

Sorrow can be God's finest architect f character. I've seen it cripple and estroy; but I've seen it also build the nest saints.

Two of the finest were the John miths. One Sunday afternoon John ook me on a long drive into the coun-y. On the way he told me their tragic xperience. "A child was to be born, nd we prayed, if it pleased God, that the hild might be a boy and he become a inister. It was a boy, but a hopeless ripple and imbecile."

For several years as their pastor I ooked on: the child a helpless, hopeless ragedy, yet the one thing the parents ved for! Daily I saw them grow entler, finer, more tender and patient.

Fifteen years passed, and I wrote the mother: "Do you mind to tell me about Joe—your crushing sorrow and disappointment?"

For under my eye in another town was an admirable young pair with an identical experience; they had prayed their boy might be a minister—and he was a hopeless cripple and imbecile. The father had said to me, "I couldn't take it; I gave up God and my church."

The letter came from Joe's mother—so bright and cheery—and marvelous: "Joe lived to be 18; never able to stand, nor walk a step, nor speak a word clearly, nor feed himself. Under the strain of caring for him day and night, my health broke, my eyesight became poor, the father's health also went bad."

But she concluded: "We agree Joe was the greatest blessing that ever came to us; always patient and good, we learned patience and goodness from him. He did more for us than we could ever do for him, and we've never had a regret about him." Sorrow was God's architect.

Even finer was the testimony of my deacon Shoffner about his imbecile boy, who lived to be 28. Utterly helpless, but always sweet, patient, smiling, he shaped his father's daily life. Said my friend, "Every morning, I'd go in, gaze awhile at Henry's patient, smiling face, breathe a tiny prayer that I too might be patient and sweet; then all day long in my office the spell of my helpless boy at home sweetened my spirit and made me a better man."

My favorite example of sorrow working wonders is "Jackie," born a normal child, but doomed by an accident at birth to be helpless and almost an imbecile forever. Her father an able young lawyer, was led largely by Jackie's smiling helplessness to turn from law to the gospel ministry. The father says Jackie,

(continued on page ten)

Supreme Court Hands Down Decision

THE North Carolina Supreme Court handed down a decision in the Edgemont church case last Wednesday, March 6. The court ruled that a partial new trial is needed to clarify two issues before the case can be settled. The court's decision, however, vacated a judgment by Judge Hamilton Hobgood which turned control of the property to the James A. Miles faction.

The editor has before him a complete copy of the 18-page verdict; and from that, he will give to the readers of *The Free Will Baptist* a true picture of the situation as it now stands. The quotations that follow are from the document handed down by the court.

In March of last year, the case was tried in Durham; and three issues were submitted to and answered by the jury as follows:

1. Did the Western Conference of the Original Free Will Baptists of North Carolina have authority and jurisdiction at the time of its reconvened session on January 18, 1961, to decide between the Teasley and Miles factions of the Edgemont Original Free Will Baptist Church and determine which faction should be recognized as the true congregation of said church?

ANSWER: Yes.

2. If so, was the action of the Western Conference in deciding and recognizing that the Teasley faction is the true congregation of the Edgemont Original Free Will Baptist Church within its authority, jurisdiction, forms and rules?

ANSWER: No.

3. Is the Teasley faction of Edgemont Original Free Will Baptist Church entitled to use and control the real and personal property of Edgemont Original Free Will Baptist Church?

ANSWER: No.

With regard to that decision, the Supreme Court ruled:

> The court entered judgment dismissing the action, vacating all temporary injunctions theretofore entered in the cause, ordering all its real and personal property of Edgemont delivered to defendants and the trustees named by them, and restraining plaintiffs from asserting any claim to such property.
>
> The issues, considered in the light of the court's instructions with respect thereto, do not support the judgment. The court erred in failing to apply the law to the facts on the second issue and to bring into focus the controlling elements of controversy on that issue . . . .

The reader will note that the jury answered the first issue "yes." With reference to that answer, the Supreme Court said,

> . . . For the purposes of the trial, the jury's answer to the first issue, considered in the light of the courts' instructions, established the proposition that the Western Conference, at the time of its reconvened session on 18 January 1961, when decision was made, had final ecclesiastical authority and jurisdiction to decide between the Teasley and Miles factions of Edgemont and to determine which faction is the true congregation of Edgemont. In other words, the jury found that there is a connectional relationship between the local church and the Western Conference and that the Conference is the "highest tribunal" and has authority and jurisdiction to decide between factions in the local church.

The court's decision makes one thing crystal clear: that the annual conference or association is the highest tribu among Free Will Baptists and that has the authority and jurisdiction decide between factions in the lo church. That is now the law in Nor Carolina, and it is in keeping with t practice of Free Will Baptists eve where.

The reader is again referred to the a swers to issues 2 and 3 above. T decision regarding number 2 reads,

> The trial court's summary and fina instruction on the second issue was a follows: ". . . if you find from th evidence and by its greater weight tha the Western Conference had unde its customs and practices and unde the Statement of Faith and Disciplin and Constitution and By-Laws au thorized the Executive Committee t hear grievances from members an churches within the Conference an that the Executive Committee an Board of Ordination of the Weste Conference did attempt to mediat the dispute in Edgemont Church be tween the Miles faction and the Teas ley faction, and that the Executiv Committee and Board of Ordinatio prepared and presented a report en titled 'Edgemont Church' to the West ern Conference at its reconvened ses sion on January 18, 1961 in keeping with the authority and jurisdiction o the Conference, and that this was th only procedure known to this Confer ence in determining disputes of this nature, and if you should further find that this Conference did act on Janu ary 18, 1961 in keeping with their customs and practice and authority, forms and rules, and you find all of these facts from the evidence and by its greater weight, the Court instructs you that you will answer the second issue 'yes' . . . Now, if you fail to so find from the evidence and by its greater weight, then you will answer issue No. 2 'no.'"

The vice of this instruction is that on the material points of conflict it is too general and furnishes no guidance, and insofar as it is specific it deals only with narrow and technical matters of procedure. Under this instruction, plaintiffs could not prevail unless they could show by the greater weight of the evidence that the procedure followed by the Conference "was the *only* procedure known to this Conference in determining disputes of this nature." This instruction requires the jury to answer the issue "no" if it finds any deviation from usual procedures. The instruction as a whole leaves the jury to conjecture as to the essential elements to be proved by plaintiffs. The court failed to present certain essential aspects of the case to the jury, and the verdict was therefore inconclusive.

The Supreme Court's decision is tha the trial judge erred in instructing th jury; and because of that, the jury's ve

(continued on page sixteen)

Lest We Forget

N. B. Barrow

FOR some time, would-be crusaders have been seeking to solve our problems as Free Will Baptists by pointing to a single experience or, really, a single date. Some use the date of July, 1961, in Norfolk; whereas, others use the date of March, 1962, in Wilson. But a careful observation of the record will show many things that have brought Free Will Baptists almost to the brink of despair. Remember these (and they are not all):

1. The attempt in Nashville, Tennessee, at the 1943 session of the National Association to put all monies in a single treasury. This seemed to this writer to have been defeated by the leadership of the Woman's National Auxiliary Convention. One of the speakers for centralization said, "Papa has a big pocketbook; come to him and make your request."

2. "On August 10, 1054, at 10 a. m., the Free Will Baptist Bible College Board was called into special session. Brother J. L. Welch was chairman and Brother J. R. Davidson, secretary. Brother Johnson was called upon by Chairman Welch to brief the board on current matters. President Johnson presented in rather detailed form the problem confronting the College Administration in our relationship to the National Executive Committee, which is demanding that we turn over 4% of the College income or a maximum of $3,000.00 for the current associational year, plus, $1,500.00 which the Executive Department demanded during the associational year, 1953-1954."—*Minutes of the Bible College.*

3. A careful study of the 1957 National Association Minutes, page 20, top of the page, is quite interesting. Notice, "Two invitations for the 1959 session were received: one from Asheville, North Carolina, and one from Tulare, California . . . , we make the following recommendations:

(1) "That this convention accept the invitation to Asheville, North Carolina, and name that place as the site for the 1959 session of the National Association of Free Will Baptists." (Note here, no mention is made of the North Carolina State Convention having invited them, or of its being notified. Of course, in September, 1958, we did have the privilege of voting and also of assuming the paying of the bills. Why did the executive committee of the National Association not correspond with the North Carolina State Convention of Free Will Baptists?)

(2) "That the clerk of this association express in writing our appreciation to the California State Association for their invitation and encourage them to invite us again."

4. Note the report of the national executive secretary which was made to the National Association of July, 1954.

"Receipts:

From the Boards—$9,203.20
Bible College—$4,500.00
Foreign Missions—$3,000.00
Home Missions—$1,500.00
Superannuation—$203.20"

Here we have the parent agency of a denomination calling for funds to be used in a way which caused legal advice to be sought. Of course, no legal action was taken. However, as we observe it, this was a real test of power. The executive department prevailed and the others submitted.

5. In the 1951 session at Nashville, Tennessee, the moderator was given to understand (by a member of the executive committee) that he must not allow any report on the associational floor, unless it was first approved by the general board. The association sustained the chairs' decision, however, that any member, or group of members, could come to the floor and be heard.

In the spring of 1961 at Cragmont, North Carolina, before any reference was made to the congregational and connectional groups, the chairman of the Sunday School Board of the National Association asked the manager of the Free Will Baptist Press to consult the board of the Free Will Baptist Press and see if they would agree for his board to promote another source of literature on an equal basis with that of the Free Will Baptist Press. During this same meeting there was a request for the National Sunday School Board to furnish the Free Will Baptist Press with copies of their promotional materials. As of this date, March 7, 1963, this has not been furnished.

After a letter or two, the manager of the press asked again at the National League Conference in Albany, Georgia, in June of 1961, that he be furnished with copies of the promotional literature of the National Sunday School Board. It was after that that the secretary of the National Sunday School Board wrote an article in which he stated, "The Free Will Baptist Press Board has agreed to allow the Sunday School Board to postpone opening of the National office and the hiring of a full-time promotional editor. As far as possible, the money received from them has been used for debt retirement. As of now, June 15, 1961, the indebtedness of the Sunday School Board has been reduced to the small sum of $500.00. This has been accomplished by the faithfulness of the Free Will Baptist Press in fulfilling their portion of the contract that deals with royalties and by the liberal gifts of Free Will Baptists throughout the National Association."—*The Free Will Baptist, June* 28, 1961.

The next paragraph in this article announced to the public who was to be the promotional secretary of the Sunday school board before the press board had received any official notification of it, to say nothing of meeting to approve or disapprove him. Why? Remember this, the chairman and secretary of the National Sunday School Board told some of the Free Will Baptist Press employees and board members that they could not employ anyone friendly to North Carolina or anyone who had North Carolina leanings.

Neither has the Free Will Baptist Press received its "Calendar Quarterly Reports" called for in the contract be-

(continued on page fifteen)

news & notes of Denominational Interest

Fourth Central Meetings To Be Held at Harrell's Chapel

The Fourth Union Meeting of the Central Conference will be held at Harrell's Chapel Free Will Baptist Church near Snow Hill, North Carolina, March 30. The theme of the program, "A Layman and His Faith," will be based on Joshua 24:15, ". . . but as for me and my house, we will serve the Lord." The program follows:

10:00—Devotions, the Rev. C. L. Patrick
10:15—Welcome, Raymond Hart
10:20—Response, Albert Proctor
10:25—Report and business
11:15—Program and Special Music, Harrell's Chapel Church
11:30—Morning Worship, the Rev. Frank Harrison
Alternate, the Rev. Hubert Burress
12:15—Adjournment

At 8 p. m. the Fourth Union League Convention will meet at Harrell's Chapel also. The program is as follows:

Opening—"Onward Christian Leaguers"
Devotions—Aspen Grove
Special Music—Harrell's Chapel
Business
Program—Aspen Grove
Benediction

Spring Revival At Rock Spring

Rock Spring Free Will Baptist Church of Bailey, North Carolina, will begin spring revival services March 31 and continue through April 6. The evangelist for the services will be the Rev. M. L. Johnson of Middlesex. Prayer services will precede the services at 7:15 each evening.

The Rev. Swade Benson, pastor, and the members cordially invite the public to attend the services and to pray for the success of the meeting.

Johnson to Be Speaker At Calvary Revival Services

The Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home at Middlesex, will be the guest speaker for a series of revival services at Calvary Free Will Baptist Church, corner of Deans and Woodard Streets, Wilson, North Carolina.

Services will be held each evening at 7:30 p. m., beginning Sunday, March 17, and continuing through Saturday, March 23. The church and pastor extend a cordial invitation to the public to attend these services.

College Day to Be Observed

Palmer Memorial church, Raleigh, and Crab Point church, Morehead City, will observe "Mount Olive College Day" on Sunday, March 17. President W. Burkette Raper will speak at 7:30 p. m. at Palmer Memorial, and the Rev. Michael Pelt will preach at Crab Point at 11 a. m.

Virgil Day is pastor of Crab Point, and Royster Martin is pastor of Palmer Memorial.

Revival Services to Be Held At Faith Church

Spring revival services will be held at Faith Original Free Will Baptist Church, Route 1, Kinston, North Carolina, March 17-24. The evangelist for the services will be the Rev. Clarence E. Lambert of Darlington, South Carolina.

The Rev. Carey Cheshire, pastor, and the congregation cordially invite the public to attend the services which will begin at 7:30 each evening.

Meeting of Cape Fear Ministers' Conference

All ministers of the Cape Fear Conference and their wives are urged to attend the Ministers' Conference at Nelson's Restaurant on Highway 301, Smithfield, North Carolina, on March 25 at 7:30 p. m. The Rev. Garland Teasley will bring the evening message.

All laymen of the conference and their wives are invited to attend this meeting also. All attending will be expected to pay for their dinner.

Hansleys Entertained

The Woman's Auxiliary of the Ken Free Will Baptist Church honored th Rev. and Mrs. David W. Hansley open house from 3 until 5 o'clock Su day afternoon, February 10, at the pa sonage.

Mr. and Mrs. Noble Crumpler receive at the front door and introduced gues to the Rev. and Mrs. Hansley and the daughter, Mrs. Nettie Woodall of A den, and their son, the Rev. Davi Charles Hansley of Wilson.

Mrs. Felton Watson directed guest from the living room, and Mrs. Jame Ray Kennedy directed from the hall t the dining room. Mrs. Julius Corbet directed guests at large.

Those serving were Mrs. Sid Edwards

(continued on page sixteen)

Coming Events

March 13—Second Convocation at th First Free Will Baptist Church, Smith field, North Carolina.

March 21—Eastern Woman's Auxiliary Convention convenes at Long Ridg Free Will Baptist Church, Duplin County.

March 27—Central Woman's Auxiliary Convention convenes at Harrell's Chapel Free Will Baptist Church Greene County.

April 3—Western Woman's Auxiliary Convention convenes at Stoney Creek Free Will Baptist Church, Goldsboro.

April 6—Second Union League Convention at Hull Road church, Snow Hill, North Carolina, at 7:30 p. m.

April 10—Cape Fear Woman's Auxiliary Convention, St. Mary's Grove Free Will Baptist Church near Benson, North Carolina.

April 14—Easter Sunday

April 18—Albemarle Woman's Auxiliary Convention.

April 27—Daily Vacation Bible School Workshop at Mount Olive College

May 3, 4—North Carolina State League Convention meets at First Free Will Baptist Church, Wilson, North Carolina.

May 9—North Carolina State Woman's Auxiliary Convention meets at Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina.

May 15—Third Convocation at the East Rockingham Free Will Baptist Church, Rockingham, North Carolina.



A New Pattern for Home Mission Work

L. E. Ballard

The plan usually followed in the past y our denomination in an endeavor o establish a new church in a town has een for somebody to go into the town, nd an old unused store building or ncap unoccupied dwelling house in hatever location such property can be ound, put in some kind of rough seats nd a makeshift pulpit, and start hold- ng services, endeavoring to interest nough people to establish a church and oping that somebody will give a lot mewhere on which to build in the ourse of time. In almost all cases, the emporary quarters secured are not in desirable location for a church; and he church or mission is doomed from he very beginning to either a long hard truggle, drifting from place to place, r settling for something that will never e a credit to the denomination, or be espected by the community.

At Roanoke Rapids, the Central Con- erence Mission Board is establishing a ew and different pattern for missionary ndeavor. We have purchased a piece f property which any denomination ould be proud to own and which is in n area where a church will be respect- d and, we believe, wanted. Arrange- ents have been made for friends of the ork to put the building and the whole roperty in first-class order. A nice sign n front of the building will proclaim it he "Roanoke Rapids Original Free Will Baptist Mission." Another sign on the arge lot beside the building will an- nounce that it is the site for the future ome of "The First Free Will Baptist Church of Roanoke Rapids."

No, we do not have a congregation! n fact we have found less than a dozen people in Roanoke Rapids who are, or have been, Free Will Baptists! But our missionary will not be going out trying to sell a "maybe daydream" to the people of this progressive and rapidly growing city. He will instead go out to sell a project, backed up by the confidence of the denomination in its possibilities. He will be able to say, "Come see what we have," instead of, "Please help us see if we can get something." We believe that the people of Roanoke Rapids will appreciate a religious endeavor thus launched and will respond to our appeal for cooperation and support.

Sure, we are aware of the fact that there are probably those who will not miss the chance to say, "Here is an example of a conference planning to own, operate, and govern a local church." Not at all! We will own the property and operate a mission, and we may own the property for a season even after a church is organized; but we will not own, neither will we govern, any church which may be organized. It will be, as all Original Free Will Baptist churches are, an independent body, managing its own internal affairs; but, we trust having a working relationship, properly protected, with the denomination through the conference. It is our aim to sell this property to a church, when such a church can be established and promoted to the place where it can purchase property in its own name. We will be rather disappointed if some kind of propaganda isn't made of this by those who seem determined to criticize everything done by the true Original Free Will Baptists of North Carolina. In this case, our answer to such criticism is being registered in advance, for we will be too busy to answer later.

NEEDED

Piano, pulpit, chairs, offering plates, song books for the new Original Free Will Baptist Mission in Roanoke Rapids, North Carolina. Any church having surplus equipment of any kind can help in one of the most promising mission endeavors of the year by getting in touch with the Rev. Fred Powers, chairman of the Central Conference Mission Board at 1424 Rosewood Avenue, Rocky Mount, North Carolina, telephone 552-7978, or the Rev. Raymond T. Sasser, 108 Hope Lodge Street, Tarboro, North Carolina, telephone TA 3-3964, our secretary-treasurer.

Central Conference Mission Board

Missions News of State Convention

A. B. Bryan, Secretary-treasurer

March is a busy month in the mission program of the State Convention. With the enlargement of the mission department, the concern of ministers and churches, both in and out of the state, and negotiations with prospective fields beyond the state program, this year's activities call for much concern.

This week mail has increased. Several churches have sent in offerings for the first time this year. Several individual donors have joined in with offerings to this department. Many more are expected to join with missions giving.

March 2—Mission board chairman, the Rev. R. H. Jackson, and the secretary-treasurer were in High Point, North Carolina, for a meeting with the executive board of the Piedmont Conference where the First Original Free Will Baptist Church was set in order and received into the conference through the executive committee. There were approximately fifty people present for the service. The new church has 33 members on the Sunday school roll, and its pastor is the Rev. Tom Brooks. The church is located on Springfield Road and is easily accessible.

March 11-16—R. H. Jackson and A. B. Bryan will be on mission tour and business in Texas, Arizona, and Mexico, where mission stations are expected to be announced soon.

March 10—A. B. Bryan spoke in a mission rally at Shilo church, Pinetown, North Carolina. March 21 he will be in the Eastern Conference Auxiliary Convention at Long Ridge church, Deep Run, North Carolina. March 24-30 he will be in revival at the First Church in Morganton, North Carolina, and also making mission contacts in the western part of the state.

(continued on page eleven)

Woman's Auxiliary

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met in the home of Mrs. Etta Harrell, February 19, with 14 members present.

The meeting was opened by singing "Stepping in the Light." Scripture was taken from 1 John 1:3-7.

Routine business was transacted and committee reports were given and accepted. It was voted to rent a P. A. system for the nursery during the revival.

Mrs. Florence Taylor, program-prayer chairman, introduced the program, "Walking Together with Him," with several members taking part. Mrs. Taylor then dismissed the group with prayer.

Deep Run, N. C.—On February 17, the YFA of Gray Branch Free Will Baptist Church observed its annual Valentine Banquet at a candlelight affair.

The gala event took place in the recreation hall at Christian Chapel church. The main point of interest featured a beautifully arranged wishing well, which proved most entertaining.

Prior to the meal the group sang; then Betty Cauley, president, introduced the speaker, George Mercer. Mr. Mercer, who serves as deacon in the church, gave an inspiring talk.

Following the meal there was an exchanging of autographs by everyone. A sweetheart king and queen were chosen by secret ballot, with honors going to Sheila Humphrey and Ralph Price, Jr., who were Elisheba and Aaron.

Due to sickness many of the expected guests could not attend.

Rocky Mount, N. C.—The YFA of the First Original Free Will Baptist Church met Tuesday night, February 12, at the church.

The meeting was called to order by the president, Janice Crusenberry, who led in prayer. During the business session the minutes were read and approved. The new business was selecting a project for the month of March. It was decided that the sponsors prepare a program to be given at Friendly Oaks Rest Home by the YFA.

After the meeting was turned over to the program chairman, the program entitled "The Heart" was presented. After the program all the members went to work making tray cards to be placed on hospital trays for Valentine Day.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Original Free Will Baptist Church held its February meeting in the home of Mrs. Sudie Peters, with twelve members and two visitors present.

The meeting was called to order by the president, Mrs. Frankie Wrench, who gave a very cordial greeting to the group. Mrs. Eunice Honeycutt, who was in charge of devotions, used 1 John 1:3-7 as her Scripture.

Routine business was transacted and committee reports were given and accepted.

Mrs. Eunice Honeycutt introduced the program, "Walking Together with Him." The group was very fortunate and pleased to have Mrs. M. E. Godwin, who so ably conducted the program. Mrs. Sudie Tew pronounced the benediction.

The hostess served delicious refreshments.

Scotland Neck, N. C.—The Dawson's Grove Free Will Baptist Woman's Auxiliary met Wednesday, February 13, at the fellowship building, with 14 members present.

The meeting was called to order by the president, Mrs. Jean Moore, after which an inspiring program was presented by Mrs. Mary Louise Dickens. The program ended with a duet, "Footsteps of Jesus."

During the business session it was decided to send a monthly contribution to the Christian Service Fund and to send a special offering to the promotional work and church finance sometime during the year. The benevolence chairmen, Eula Wilmer and Elizabeth Walston, reported sending two boxes of get-well cards and six baskets of fruit to the sick in the community during the past month. Various reports from various committees were given and accepted.

After the business session the group enjoyed a fellowship hour in which Pollyanna gifts were exchanged and delicious refreshments were served.

Weldon, N. C.—The Weldon Community Free Will Baptist Woman's Auxiliary held its February meeting in the church.

The meeting was called to order by the president, Mrs James Harp, and the program was opened with the song "More Like the Master." The program chairman, Mrs. Alice Tilly, introduced the program and various members took part. The program was closed with the hymn "Footsteps of Jesus," which was followed with prayer.

During the business session the secretary, Alice Porch, was asked to assume the responsibilities of treasurer as well as secretary. It was voted to give the thirty-two dollars that had been raised for the building fund to the church treasurer. It was also decided to sponsor a bake sale on Saturday, March 9.

The meeting was then closed with prayer.

Nashville, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church sponsored four nights of Bible study and programs on February 19-22.

The pastor, the Rev. R. N. Hinnant, taught from the Book of Galatians. On Tuesday night an enlistment program was conducted by Mrs. Perry Bass. The title of the program was "Love and Light." At the close of the program Mrs. Bass had each auxiliary officer to come forward and take a small candle and light it. She presented a very inspiring program, and it proved very effective. Assisting Mrs. Bass were Mrs. R. N. Hinnant and Mrs. Earl Bass.

On Wednesday night preceding the Bible study and programs, the AFC members presented a program which told all about the auxiliary, its purpose and projects.

The theme of the program was "Stewardship of Life." Phillis Hendericks read the Scripture, using as her text Romans 12. Mr. Hinnant led the group in prayer.

Various officers presented stories which were very inspiring. Mrs. Clarius Coppadge gave the closing remarks.

(continued on page sixteen)



The Church Worldwide



Graham Ill; Will Miss Tour

Honolulu (EP)—Under doctor's orders to rest completely for at least two months, Dr. Billy Graham will not be able to participate in a series of crusades which had been planned for major cities of Asia beginning this month. The evangelist said his associates will carry on in Asia without him.

"Certainly God must have a purpose in this," said Dr. Graham in St. Francis Hospital here. "This is the first time in my ministry that I have ever had to postpone a crusade." He entered the hospital here two days ago in an effort to pin down the cause of an acute gastro-intestinal infection.

Dr. Graham came to Honolulu three weeks ago to recuperate from lung ailments which have bothered him for the past five years.

A spokesman said the evangelist's ailment definitely has been isolated by doctors. The ailment could be described as serious in one respect, he said, but added that it was not believed that Graham's condition was anything to become distressed about.

No "Anti-Missionary" Law

Jerusalem (EP)—Israel's Minister of Religious Affairs told the parliament here that the government will never call for an "anti-Missionary" law to control Christian missions.

Dr. Zerah Wahrhaftig did say, however, that the government agency would continue to provide welfare services designed to keep needy Jewish children from Christian organizations.

His address came shortly after Bishop Pier Chiappero, O. F. M. Latin Rite Patriarchal Vicar in Israel, had threatened to sever relations with the Ministry of Religious Affairs over attacks upon a nun and a priest in separate incidents.

Israel's leading liberal daily, *Haaretz*, call on both the Church and government authorities to keep "a sense of proportion" over the incident involving the priest.

Bishop Chaippero was criticized by the paper for "making a common quarrel" into a cause celebre.

The *Jerusalem Post* speculated that Bishop Chaippero's superior, Latin Rite Patriarch Albert Gori, O. F. M., of Jerusalem, "wouldn't mind embarrassing Israel."

Yediot Hadashot, German-language paper, expressed concern over an apparent deterioration in Jewish-Christian relations in Israel. The journal particularly deplored the attack on the nun, observing that "such barbaric acts are only possible in a poisoned atmosphere."

Hindu Lauds Missionaries

Madras, India (EP)—N. D. Vadivelu, education director in Madras state, paid high tribute to the educational work of Christian missionaries during a talk at the Christian Medical College, an interdenominational institution at Vellore, near here.

"Thirty per cent of India's literacy is due to them," said the state official, who is a Hindu.

Jehovah's Witnesses Jailed

Monrovia, Liberia (EP)—Fifty Liberian Jehovah's Witnesses were arrested at a national unity meeting in Kolahun, 140 miles northeast of here, for refusing, on conscientious grounds, to salute the national flag.

The meeting was attended by President William V. S. Tubman, who reportedly tested the group by ordering the national banner raised in their presence. When the sect members decline to salute it, they were taken into custody to face trial on charges of violating the flag.

Supreme Court Dismisses Appeal

Washington, D. C. (EP)—The U. S. Supreme Court has dismissed an appeal by Jehovah's Witnesses seeking an injunction against an Arizona school district which expelled pupils who refuse to stand for singing of the national anthem, but the highest tribunal sent the case back to federal district court in Phoenix for a further hearing on its merits.

In effect, the brief unanimous "per curiam" (by the Court) ruling, agreed with the attorney general of Arizona that the religious sect had brought their appeal to the Supreme Court prematurely.

The Witnesses object to their children participating in the singing of the Star-Spangled Banner during opening exercises at Pinetop Elementary School because they regard it as "an officially-composed anthem of praise to God."

They say its references to the Deity are set in a context that is offensive to them on theological grounds.

Their attorney, Hayden C. Covington, cited in his appeal the Biblical story of Shadrach, Meshach, and Abednego who refused to kneel at official state-worship services of King Nebuchadnezzar. He argues that standing was just as much a sign of obeisance as kneeling.

In 1943, the Supreme Court held that West Virginia could not exclude from its schools Witnesses who refused to salute the flag.

The Arizona students are not required to sing the anthem, but must stand up while their classmates do.

According to a report here the case arose in an area of northern Arizona which, predominantly Mormon, has experienced friction between Mormons and the Witnesses. The state's brief said that the Pinetop School Board was the only one in Arizona to expel offending students.

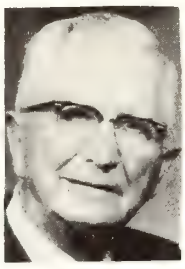
Technically, the Witnesses were appealing a decision by the district court dis-impanelling a three-judge court that had been assembled to hear their case. A special three-judge court hears cases involving interpretation of the U. S. Constitution.

Arizona, in moving dismissal of the appeal, said the lower court ruling could not be appealed to the Supreme Court because it was not a final decision on the legal rights of the pupils involved or their parents.

"The only effect of the order was a determination on the record . . . that the case did not come within the scope of a jurisdiction of a three-judge court," the state's attorney general asserted. "Appellants could have and still do have the right to be heard on the merits before the local district court as to their claim for relief."

It is quite possible that the case will be heard in the lower courts and resubmitted to the Supreme Court for a final decision.

NOTES AND QUOTES



By J. C. Griffin

"WANTED A TEACHER"

Not long ago I obtained a tract from the Salvation Tract Society with the caption "Wanted a Teacher," followed with these lines: "Who believes the truths of the Bible. Who has had a vision from the Master and has felt the call to service. Who has convictions, and not impressions only. A teacher who realizes the urgent need of the young folks in their fight for character. One who can smile under criticism, carry on when others fail, and look beyond. One who is willing to sacrifice his time that others may be benefited; thus willing to repay the debt he owes to others who have taught him in the years gone by. For such service what shall be the reward? Lack of appreciation? Hours of discouragement? Unmerited criticism? Yes, but in the end victory, and for every honest effort the Master's commendation, 'Well done thou good and faithful servant.'"

May we read and weigh the above message. We may see a picture of ourselves. We may see by observation the life of some brother or sister. Two brethren who were engaged in the same business got at outs because a "rattling, tattling, news toter" went to one of these men and misinformed him by making false statements. They were members of the same denomination, so it was not too long before the annual convention convened. Time came for the nomination and election of officers. One of these men was nominated for the president, and immediately the others arose and nominated another man, which was all right to do if done in the right spirit. The man that made the second nomination fought his way through and his man was elected. Two years went by; then the time came to elect officers again. Things had changed. The man that nominated the second man for the president two years ago arose and nominated the man he opposed two years ago, saying on the floor, "I want to nominate . . . who ought to have been elected two years ago for the office of president." Why the change in this man? The change over in the election occurred because a false statement against a brother by another brother was made right and the truth prevailed. The brethren were made happy, but we never learned what the "rattling, tattling, news toter" experienced; that was between him and his God. This brings us to the adage, "Truth crushed to earth will rise again." So every teacher should know the truth about God's Word and have convictions that stand above impressions. Impressions are good when founded on the Word of God, but false impressions can lead to much trouble, and often to defeat.

THINKING ALONE IS NOT SUFFICIENT

I heard a brother minister relate this story of going North from the South. He came to a well-numbered highway that he was sure would, if followed, lead him home; but he took the wrong end and soon found himself going away from home. He was on the right road going the wrong way. He thought he was right, but he was wrong.

Years ago when I was on my way to Detroit, I took the wrong fork and found myself going the wrong way. I saw an elderly gentlemen near the road and stopped and asked the way. He told me that I would have to go back to the fork just passed, and then said, "Any fool ought to have known better." I did not; I thought instead of knowing. Roads were not marked then as well as they are today.

God's way is marked sufficiently so that only ignorance will keep us from going the right way. Paul says, "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

So may we that claim Jesus not stop at thinking; but may we say, "We know that we have passed from death unto life, . . ." (1 John 3:14), and have the knowledge to say with Paul, ". . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1).

So with these evidences we ought to know that we love God and that we are His—not think, but know. A lady said to me, "Mr. Griffin, how may I know that I am saved?" I said to her, "How do you know that you are married?" She answered saying, "I was married to him when I said to the preacher and my husband 'I do.'" If we know that we are married to our husband or to our wife, it is just as plain to know that we are married to Christ. Because we love Christ, we give our life to Him.

Use Your Sorrow

(continued from page three)

now 32, has mightily molded his life and his ministry. Her helpless sweetness and sunshine radiating from her cot in the parsonage has powerfully influenced many in his congregation and beyond it. A man bent on suicide came for miles one night to tell him about his own crippled imbecile child, saying, "I can't take it." The minister told him the story of Jackie; and the man sobbed, "After all, I won't kill myself; I'll be a man, too."—*The Church Advocate.*

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WHEN DO WE NEED A REVIVAL?

When it is easier to stay at home than to go to church.

When it is easier to work than to worship.

When it is easier to be critical than kind.

When it is easier to read fiction than the Bible.

When it is easier to shirk God-given opportunity than to do it.

When it is easier to support the club than the church.

When it is easier to sleep in church than stay awake.

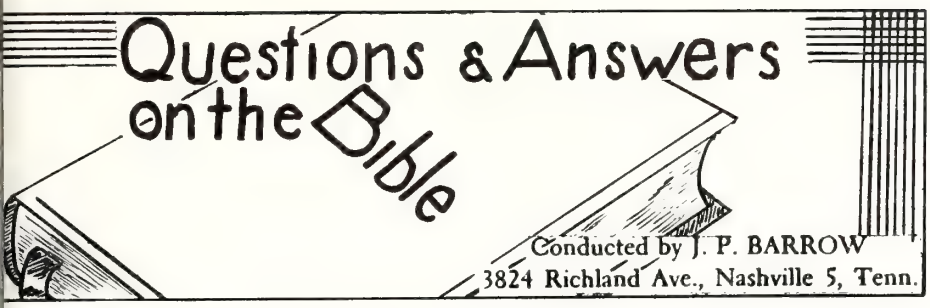
When it is easier to grumble than to praise.

When it is easier to hold grudges than to forgive.

When it is easier to be worldly than holy.

When it is easier to withhold our tithes and offerings and spend them on the trinkets of time instead of investing them in the diamonds of eternity.

These and other human tendencies are sure signs that a real, heaven-sent, heart cleansing revival is needed. (2 Chronicles 7:14).—*Nathanel Olson.*



Question: The women of the auxiliary my church sold a quilt that was given them. They did this by allowing each oman and her husband to put a dollar a provisional receptical. Each who ut in a dollar included his name with e dollar. At the conclusion of this ercise of depositing the money with me attached, one name was drawn and at person was given the quilt. The oney was to be used in much needed pair of the church. Upon hearing of is our pastor resigned. He said the ason for this was that we, the women the church, had brought the world in- the church. I think that if he thought at we were wrong he should have gone us and that he should not have said much to the congregation. What is ur feeling on this situation?—*A reader of the Free Will Baptist.*

Answer: Since the name and address the person who sent this question did ot accompany it, I cannot write her rsonally.

In the first place no such activities of e women of the church should have en carried on in the name of the urch without the approval of the pas- r and the official board. The true urch members are the members of the dy of Christ. The local church is a dy of immersed believers banded to- ther in a united effort to promote the ngdom of God on earth. They should agreed on the fundamental doctrines, urch policy, and what the Bible teach- concerning the promotion of the cause Christ. They should have a pastor nder Christ who oversees the activities the local group, including the church fficers who are his assistants and who operate with him in carrying out the ders of Christ as found in the New estament.

The New Testament gives specific alifications for the pastor and other urch officials. (See 1 Timothy 3:2- .) We may call the officers of the urch by different names but the same les apply for there are quite strenuous gulations imposed in the Bible upon members of the church.

If one keeps true to the regulations the Bible sets for all Christians, he is morally and spiritually fit for any office including that of pastor. The Bible would have all Christians to regard themselves as dead to this world's system, but alive to Christ. (See Colossians 3:3 and Romans 12:1, 2.)

The Great Commission is to all Christians and not just to the few that go to foreign lands to work in behalf of the poor benighted lost souls of the land to which they go. (See Acts 1:8; Mark 16:15, 16; Matthew 10:38; Luke 14:27; John 13:15-17; 1 John 1:6, 7; 1 John 2:15-17; and 1 Thessalonians 5:22.)

I believe that in the light of all these Scriptures you can easily see that suppers, quilt sales such as yours, and rummage sales have no place in the economy of God as a means to take care of material needs in the church. The Scriptural way of systematic giving according to one's income is that which is to be followed. (See Matthew 23:23; Malachi 3:10; and 1 Corinthians.)

MISSIONS

(continued from page seven)

R. H. Jackson is attending several other meetings over the state during March.

The schedule of foreign missions candidate, Miss Winnifred Averette, for March is as follows: She spoke at Pine Level church, March 3, 11 a. m.; at Johnston's Union, March 10, 11 a. m.; Smithfield First church, 7:30 p. m. She will be at Owens Chapel, March 17, 11 a. m.; British Chapel March 24, 11 a. m.; Mount Zion, Roper, North Carolina, for the Albemarle Sunday School Convention on fifth Sunday.

Miss Barbara Becton, missions candidate, was at Shilo church, March 10, 11 a. m.; Smithfield First church, 7:30 p.m.; and she will be appearing at several other churches during the month of March.

March 4-9—The Rev. C. F. Bowen, board member, was engaged in revival services at Palmer Memorial Mission, Raleigh, North Carolina.

The Eastern Conference executive and mission boards have recently approved and accepted a mission in Clinton, North Carolina, into its fellowship. Attendance in the mission is averaging more than thirty for the services.

Applications for assistance have recently been approved by the mission board from the new churches at Weldon and Clinton, North Carolina.

The mission department will furnish a missions worker at Cragmont during the summer and for mission work in the general area of Black Mountain, North Carolina. The mission worker will be responsible for all Sunday worship services at Cragmont for the summer.

June 24-30 has been designated and accepted by the missions board as missions camp at Cragmont.

The Central Conference Missions Board has recently negotiated the purchase of property in Roanoke Rapids, North Carolina, for a church there. The board is also preparing to furnish a building for temporary worship at Weldon when church property is completely negotiated for.

The Rev. Austin Carter of Rockingham has enrolled in Laurinburg Presbyterian College to work on his Master's degree and will not be going to the mission field immediately, but will continue to pastor while he is in school. We appreciate his awareness of the need of preparation before going to the field.

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A SMILE

A friend of ours has a son who is forever asking questions. Trying to rest after an exceedingly hard day, father was beset with an endless stream of unanswerable questions from the little fellow.

"What do you do down at the office?" the boy finally asked.

"Nothing!" shouted the father in exasperation.

After a thoughtful pause, Willie inquired, "Daddy, how do you know when you're through?"—*The United Evangelical.*

WRITERS

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Stories for Christian Girls and Boys



HE WOULD UNDERSTAND

Edith C. Stevenson

FLUMO turned restlessly on his mat, his head throbbed. His body was covered with cold perspiration but he was burning hot inside. Flumo was afraid!

It seemed such a long time ago, and yet it was only this morning.

Flumo had stood motionless behind the bushes as two men stopped to continue their conversation. They were right beside him! He held his breath!

"I tell you Zadi, the juju will not be satisfied this moon without a human sacrifice. The rice is beginning to ripen," Tofli, the devil doctor said, "You cannot let the juju get angry and have your crops ruined."

They had talked further and to his horror Flumo realized they were planning to steal him away and make him the sacrifice.

What would he do? The time of sacrifice was only two days away. That was when the human sacrifices were offered to the juju. Only two days!

Suddenly Flumo sat up on his mat. Why hadn't he thought of it before? Yes, he knew what he would do. Down the trail he would run and run and run and never stop till he came to the white man; to the place everyone called the mission. Thinking thus, Flumo fell fast asleep!

It seemed only a moment that his eyes were closed when they flew open and he sat up quickly. It was broad daylight.

"Flumo get up! You lazy boy! Don't you know we must go to the farm for wood today and the sun is already high!" scolded his mother.

Slowly he rose to his feet, and reaching for his bow and arrows prepared to go with her. Late that afternoon as they were returning to the village they heard quite a commotion. Coming up the pathway to the village was the missionary and a group of the mission boys.

That evening the missionary called the villagers to gather for a meeting, and as he said to "show them some pictures."

Some of the pictures he really didn't understand. Then he gave a gasp of fear as one picture was thrown on the screen. It showed a Man nailed to a cross. And what was that the missionary was telling them? He was a sacrifice!

Flumo shivered and looked around nervously. But he must hear all the missionary said. "He died a sacrifice for us. To pay for our sins, the sins of the whole world. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

Flumo knew what a sacrifice was. Was he not going to be one maybe tomorrow night? But he must know more about this one called Jesus who had so willingly died for him.

When the meeting was finished, Flumo siddled up to the missionary and taking his hand whispered "I want to go with you, please!" I want to go to mission, please take me!"

With a smile the missionary patted his head and replied, "I have quite a few boys with me now my boy, but you come in the morning." And saying thus, the missionary turned and walked away.

Flumo ran after the missionary, but even as he ran, a hand reached out in the darkness! He was dragged to the ground! He gave a scream of terror. There was a flash as of a thousand stars, then all was blackness. He knew no more.

Flumo was aware of many strange feelings before he opened his eyes. What he was lying on he could not imagine. It certainly wasn't a grass mat on the hard earthen floor. It was soft. For quite awhile he lay there without opening his eyes.

A warm breeze fanned his cheek and many strange sounds were all around him. He was puzzled. Then like a flash memory returned. They ha knocked him down! Ah yes, he kne now. He had been offered as a sacr fice! Well then he must be in the lan of the spirits with all his ancestors.

The terrifying waiting was over. H had been sacrificed. But it hadn't bee hard. Just that frightful blow, th flash of light, then darkness, and no this.

"But I thought the land of spirits wa a dreadful place. All our people ar so afraid to die," whispered Flumo t himself. "But this is wonderful!" Gen ly he moved his body.

And then he remembered the pictur of the Man hanging on the cross. H had been a sacrifice too. " I wish knew more about Him. I wonder if H could be in this place. Maybe I ca talk to Him and ask Him if it hurt t be a sacrifice and . . ."

As Flumo lay pondering these thing he suddenly realized that some one wa standing beside him. In fact there wer several people.

"Poor lad, he surely had a roug time of it," said someone softly. Th voice was so familiar.

"Yes, indeed, how good it was tha you were there."

Flumo remembered the voice. Hi eyes flew wide open, and there, benc ing over him, was the missionary!

"Where am I?" he whispered.

Gently the missionary leaned over an stroked his head.

"Well now, we are happy to see you eyes open and to hear you speak. Fo awhile we wondered if you were going t slip right away from us."

A puzzled frown wrinkled Flumo' forehead.

"Did they make me a sacrifice?" h asked.

"They tried to, lad. But they didn' succeed!"

"Then I didn't die? I . . ." Flum looked around the place more closely "This isn't the land of all the spirits He isn't here then?"

"One question at a time. No, yo didn't die. But you nearly did. An

(continued on page sixteen)

Forty Thousand Dumb People

L. E. Ballard

In a recent copy of "Challenger," *well nown* mimeographed publication of Durham, North Carolina, the Reverend Eugene Waddell makes the statement that " 'The Free Will Baptist Witness' the *only* voice speaking for Original Free Will Baptists in North Carolina." f this be true, then there are around orty thousand dumb Free Will Baptists n North Carolina—for "The Free Will Baptist Witness" does not speak for the orty thousand.

But, wait! The claim has been made ver and over that the new State Asso iation represents between 40 and 50 ercent of the Free Will Baptists of North Carolina. This could not possibly eave forty thousand *outside* the new tate organization.

But, no more, dear Brother mine! Now the highest body of Free Will Baptist authority on earth (?)—the Na ional Association of Free Will Baptists —has spoken. Let us explain.

Some time ago this writer took the 961 minutes of all the conferences and ssociations of Free Will Baptists in this tate, plus such information as it was ossible to gain about new organiza ions not listed in the 1961 minutes. We dded the membership figures, church y church (and doing a little guessing n some cases where no figures were given), and came up with the evidence hat the new State Association could ossibly represent between eleven and welve thousand. (This was giving them redit for *all* churches in two western ssociations which left each church to lecide for itself what it would do, and it is definitely known that some of the churches are not going along with the new group.) Now, if you will take a *close* look on page 3 of the February number of "Heartbeat" of the Foreign Mission Board of the National Association, you will find a list of cooperating state bodies with the National program. In a column after the names of states there appears "Membership," and opposite the name North Carolina you will find the figure 12,000. This is the first time any National agency has recognized the fact that the new State Association is a small minority group in North Carolina which did not choose to go along with the majority. (In this case, the majority *did not* "carry the point!")

But, here comes another *but!* A lot of these twelve thousand are ready to say that the forty thousand are *not* "Original Free Will Baptists." Just what does it take to make an "Original Free Will Baptist"? The conference in which these forty thousand hold membership are most all over 100 years old—one is over two hundred years old. During all this time they have had the same faith and practices. Of course, from time to time disciplines have been revised, but only to interpret in words more easily understood the same forms of government practiced from the beginning, not only in North Carolina, but in other states as well. The way some people talk here in the good old North State you would think it a capital crime to revise a discipline or treatise. Well, what about the new revised National Treatise? As the old mountaineer would say, "It shore ware revised."

Nobody on earth can dispute with reason the historical fact that the people now claiming to be the "Original Free Will Baptists of North Carolina," as represented by the State Convention and its affiliated conferences, are the denominational descendants of those who first bore the name of Free Will Baptists. We were known as "Original Free Will Baptists" long before there was a National Association—and long before most of the churches now in the new State Association were organized. It was as "Original Free Will Baptists" that we joined the National Association in 1935, under a clearly defined and accepted (at that time) agreement that we would not have to change ("repudiate") any of our traditional forms of procedure or government to remain members. When we found that this "Provision" was upon the part of far too many only the noise of "sounding brass and a tinkling cymbal," we withdrew, not because we wanted to, but because others had brought about a condition which made it impossible for us to remain members with honor.

For the information of Brother Waddell and any others who may be in need of such information, even if the forty thousand Original Free Will Baptists of North Carolina, who are still steadfastly standing where they have always stood, do not have a "Witness" or a "Challenger" to speak for us, we have the oldest Free Will Baptist publication on earth—"The Free Will Baptist," published by the *only* Free Will Baptist printing establishment on earth!

But . . . well, you just go on butting!

THE MAIL BOX

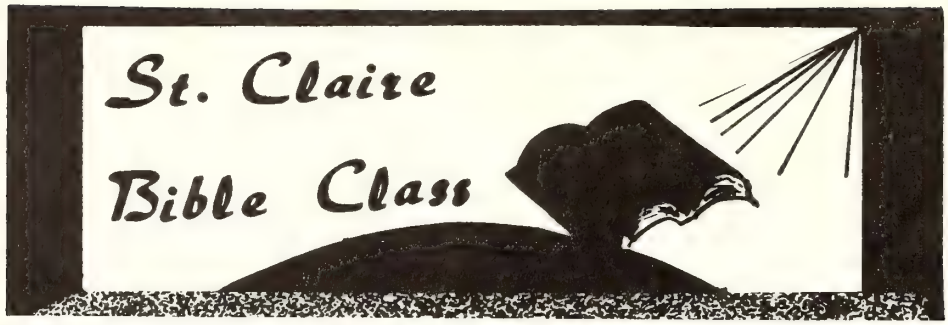
EXPRESSION OF THANKS

"We wish to express our thanks to all our friends for their kind expression of interest and love, as well as the prayers offered in behalf of our son, Michael, while in Duke Hospital.

"We are especially grateful to the Rev. Fred Rivenbark, pastor of the Sherron Acres Free Will Baptist Church near Durham."—*Mr. and Mrs. Milford Singleton, LaGrange, North Carolina.*

NOTE OF THANKS

"I wish to express my thanks to the different auxiliaries that remembered me on my 79th birthday with cards and gifts, and also at Christmas; also the superannuation check. It is heart warming and very helpful. May God's blessings rest on each one."—*Mrs. Duffy Toler.*



Why Men Resist Christ

(Lesson for March 24)

Lesson: Mark 12:13-17, 28-34

Golden Text: John 12:49

I. INTRODUCTION

Last week's lesson found Jesus entering Jerusalem to begin the final week of His life on earth. He cursed the fig tree and went into the temple to cleanse it, driving the evil merchants out. Between these events and today's lesson is the parable of the wicked husbandmen, which symbolized the religious leaders of Israel who had persecuted and killed God's servants and prophets. They were at this moment getting ready to kill His Son.

The members of the Sanhedrin were aware that Jesus spoke this parable against them. Therefore, they sought even the more to get rid of Him. They wanted to arrest Him, but fear of the people kept them from doing so.

The religious leaders had been made villains by Jesus, and they could not bear to be shown up so bluntly. In impotent rage, therefore, they plotted to destroy Him by confusing Him in His own words and teachings. They asked Him three questions with the hope of trapping Him. The first question concerned the paying of tribute to Caesar (taxes); the second one had to do with resurrection and marriage; and the third was about the greatest commandment. The hope of these questioners was to make Jesus look ridiculous or to appear as a blasphemer. We are concerned in this lesson with the first and last of these questions.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

The teacher should note the background Scripture for this lesson.

1. The question of paying tribute (Mark 12:13-17).

2. The question of resurrection (Mark 12:18-27).

3. The question concerning the great commandment (Mark 12:28-34).

4. The question of Christ (Mark 12:35-37).

5. Warning against the scribes (Mark 12:38-40).

6. The widow's mites (Mark 12:40-44).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

In the first twelve verses of this chapter, Christ relates the parable of the vineyard. When He had completed the parable, the opposition sought to lay their hands on Him and take Him, but again they feared the people.

The Pharisees and Herodians were sent to trick Him in His words. The Herodians had united with the Pharisees and the Sanhedrin in a plot against Christ. "And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words" (v. 13). Luke tells us that they sent forth spies (Luke 20:20) that they might catch Him. The spies posed as just men, which pretension was the most vile form of hypocrisy.

Their question was well planned. It was so designed that either answer would endanger Christ. "And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?" (v. 14). The Herodians were a sect of the Jews who supported the house of Herod and who were in favor of giving tribute to the Roman Caesar. The tribute tax to which they referred was an assessment tax on the whole population. It was most unpopular, as taxes usually are. May we note:

Christ immediately perceived their hypocrisy. "Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it" (v. 15). If Christ had said that tribute ought to have been given to Caesar, He would have exposed Himself to the malice of the Jewish people who prided themselves upon their freedom. On the other hand, if He had said that tribute should not be paid to Caesar, He would incur the wrath of Caesar and the Roman power. This is the exact reason that the question was put to Him as it was.—*The Bible Student.*

"And they brought it. And he said unto them, Whose is this image and superscription? and they said unto him, Caesar's" (v. 16). They brought the denarius to Jesus because they felt that they had Him trapped. They wanted to give Him plenty of rope, so to speak. The denarius was a Roman coin and was used for paying the poll tax. The Jews especially disliked this coin because it carried the picture of Caesar. Note how Jesus answered their question by asking them one. This was a method that He used often. It is still one of the best methods in existence to use in answering questions.

"And Jesus answering said unto them, Render to Caesar the things that are Caesar's and to God the things that are God's" (v. 17). Jesus, of course, recognized that all things belong to God; however, He knew that there are some things that belong uniquely to one's government (Caesar) and some things that belong uniquely to God. What are some of the things that one owes to his government? One owes it to his country to be an active, informed citizen and to help support the government that protects him by the payment of taxes.

What are some of the things that belong uniquely to God? The Bible is God's book and should be treated as such. Sunday is the Lord's Day and should be so regarded and kept by Christians. The tithe is the Lord's portion of our income and should be given to Him. The church house is the Lord's house and should be respected as such.

Verses 18-27 of the chapter are not included in the printed text, but we believe that they should be included in a study of the lesson. We urge you to take your Bible and read these verses so as to see the connection.

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?" (v. 28).

Scribes were men who had been employed to copy the law. As they copied, they naturally became acquainted with the law and as a result became astute theologians.

Contrast the questioner here with the ones of the first question. Here, only one man comes to ask the question; there, a number, we do not know how many, came with the question. Here, the man came on his own accord; there, the group came because they had been sent probably by the Sanhedrin. Here, the man came seeking knowledge; there, the group came to try to entrap Jesus.

The scribe did not mean to ask which was the first commandment in number. He surely knew the arrangement of the Ten Commandments. What he wanted to know was which one Jesus felt was most important.

"And Jesus answered him, The first of all the commandments is, Hear O Israel; The Lord our God is one Lord" (v. 29). The answer which Jesus gives in this verse and the next is the so-called Shema, which every pious Pharisee repeated twice a day (Deuteronomy 6:4, 5). It begins with the great declaration of divine unity found in this verse. This is the starting point of all Jewish theology—a revolt against the prevailing polytheism of ancient times."—*Selected.*

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (v. 30). This verse simply means that we are to love God with all our powers. When we love Him with less than our whole being, He becomes less to us than He would otherwise. Note also that to love God requires that we recognize Him as a person. One cannot love a mystery or an idea. There must be personality if we are to love; therefore, God is a person.

"And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (v. 31). Note that Jesus gave equal importance to these two commandments. This is true because the only way that we can show our love to God is by loving our fellowman. To emphasize love to God without love to one's fellowman is an impossibility.—*The Advanced Quarterly.*

"And the scribe said unto him, Well, Master, thou has said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices" (vv. 32, 33).

Here again this scribe showed how willing he was to learn from Jesus. He recognized the truth readily, and knew that Jesus, by giving priority to these commandments, had given him the law in a nutshell. What sounds like recitation on his part is his acknowledgement of the truth.

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question" (v. 34).

He was not far from the kingdom of God, but did he actually ever enter? Almost all of us would like to know more about the friendly scribe. Did he ever become a disciple? We are left in doubt. Jesus said "not far," but there is no record of entrance. How true this is of so many people. By natural affections, the influence of the home, Christian parents, the church, and perhaps the work of the Holy Spirit, they are near to the kingdom. They may have moral qualities about them that excel those of many followers of Christ, and yet they have never made a public profession of faith in Christ. They are not in the kingdom of God. They have never been born from above. —*The Bible Teacher.*

Lest We Forget

(continued from page five)

tween the press and the Sunday school board. Brethren, we need to return to that spirit and agreement of our first experiences of cooperation in 1934 and 1935 when we agreed to help each other to promote and use what was in operation and add other agencies as we could.

In the sweeping experience at Norfolk, Virginia, in 1961, the North Carolina State Convention, the agency charged and fired at, was given no chance of explanation.

The National Association of Free Will Baptists held the North Carolina State Convention guilty for what fifty-two men did as individuals. The State Convention of over three hundred churches and over two hundred and fifty ordained ministers was called upon to take action because fifty-two men stated what they believed to be a fact. However, none of the fifty-two men were ever permitted to give their reason for their convictions. In the Free Will Baptist Church everywhere I have observed, the member, as such, is directly responsible to his church and the ordained minister is responsible to his conference or association for his conduct; yet, the National Association, by its action, called upon the State Convention to repudiate any and all forms of connectional church government when, in actuality, the convention was not involved at all. Furthermore, five of the men from North Carolina were unmercifully and unreasonably kicked out of their national offices. Why?

According to the North Carolina State Convention policy, it is not permitted to hand down decisions to the conferences because it is an advisory body to the conferences and not a judiciary body. To change the North Carolina Discipline, it is required that a two-thirds vote of the conferences and a majority of those voting in each conference be obtained. Yet, the National Association told the State Convention to override its policy of organizational purpose.

No, the crisis did not come in March of 1962, but at an earlier date or dates.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

ELMER IVEN GARNER

Elmer Iven Garner, 78, died Monday, December 10, 1962, at his home at Gales Creek, North Carolina. He was a member of the Sound View Free Will Baptist Church, where he served as a deacon for many years. Funeral services were held at Sound View church, Thursday, December 13, at 2 p. m. by the pastor, the Rev. Raymond W. Hardison, assisted by the Rev. Lemmie Taylor, former pastor of Sound View church. Entombment was in the Gales Creek Cemetery.

Surviving are his wife, Daisy Mae Garner; one daughter, Mrs. Linwood Fulcher of Miami, Florida; three sons, Gaylord A. Garner of Cortez, Florida, Floyd A. Garner, of Newport, Route 1, and E. Jerome Garner of the home; three sisters, Mrs. J. H. Lewis of Newport, Route 1, Mrs. Molly Hall, and Mrs. Izora Bell, both of Newport, Route 2; one brother, Denard B. Garner of Newport, Route 2; one half-sister, Mrs. J. W. Alligood; four half-brothers, Claude M. Garner, Marion Garner, Blake Garner, and B. Allen Garner; seven grandchildren and three great-grandchildren.

I cannot say, and I will not say
That he is dead, he is just away!
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land.

You are not forgotten loved one
Nor will you ever be,
As long as life and memory last
We will remember thee.

Written by his devoted wife, Daisy M. Garner.

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Boys' and Girls' Stories

(continued from page twelve)

this is the mission hospital, and this is the nurse who looked after you when I brought you here. But whom did you want to see? You asked if He were here?"

"I mean the Man nailed on the cross who was a sacrifice too. Isn't He here? I wanted to see Him. He would understand."

A tear glistened in the missionary's eye. "No lad, He is not here that you could see Him. But if you will rest now and get stronger I will tell you of Him and how you may find Him, and then one day see Him and live with Him."

Satisfied, Flumo turned on his pillow and was soon asleep.—*My Pleasure.*

Woman's Auxiliary

(continued from page eight)

on the importance of a complete surrender to the will of God.

Mr. Hinnant led the congregation in a song on Friday night before concluding the Bible study.

NEWS NOTES

(continued from page six)

Mrs. Millard Snipes, and Mrs. Braxton Watson.

Mrs. J. T. Rains poured red punch. Cookies and nuts were served. Mrs. H. G. Watson presided at the register and good-byes were said to Mr. and Mrs. Bobby Pope.

Valentine colors of red and white were used in the decorations throughout the home. In the living room red roses and burning red tapers were used.

In the dining room white gladioli and white and red burning tapers were used on the dining table and buffet.

Final Service for Hansley At Daniel's Chapel

Sunday, February 18, marked the final services at Daniel's Chapel Original Free Will Baptist Church, Wilson, North Carolina, for the Rev. David Charles Hansley, who has served the church for the past two and one-half years.

During his pastorate at the church, improvements were made in and around the church, educational building, and parsonage. On Loyalty Sunday in November an offering of $2400 was received.

The final Sunday evening services were filled with music from the well-known Craftsman Quartet of the church. At the close of the service, everyone was invited into the educational building where a going away party was given for the pastor and his family. Mrs. Howard Pittman poured punch. Cookies and nuts were also served. At the close of the party, Mrs. Hubert Jomp, president of the Woman's Auxiliary, presented Mr. and Mrs. Hansley a beautiful punch bowl set from the auxiliary.

Revival in Progress At Gray Branch Church

Revival services are now in progress at Gray Branch Free Will Baptist Church, Deep Run, North Carolina, and will continue through Saturday, March 15. The Rev. Andrew Hill, New Bern, North Carolina, is the guest speaker for these services.

The pastor, the Rev. Ray Harrison, is assisting Mr. Hill in these services which begin each evening at 7:30.

Supreme Court Hands Down Decision

(continued from page four)

dict is inconclusive. Therefore, the judgment assigning the Edgemont property to the Miles faction is vacated.

Who is entitled to the property? is the question that must be settled; and in order that it may be properly settled, the Supreme Court posed two questions that must be answered. They are as follows:

1. Were the conditions, circumstances and activities within the congregation of the Edgemont Church in 1960 and until January 18, 1961, such as to justify and invoke the exercise of the authority and jurisdiction of the Western Conference to decide between factions in the Edgemont Church?

2. Was the Miles faction given reasonable notice of the nature of the charges against it, the general identity of its accusers, and opportunity to be heard in its defense?

The partial new trial was ordered t answer these two questions. The cou said that "If both suggested question are answered 'yes,' judgment will b entered declaring the Teasley factio entitled to the exclusive ownership, us and possession of the Edgemont Churc property, and granting permanent in junctive relief." On the other hand, i the questions are answered "no," th Miles faction will be entitled to the prop erty with all rights and privileges there to.

The court's decision simply means tha the Western Conference had the author ty and jurisdiction to decide which fac tion is the true congregation. Yet to b answered is the question of who gets th property. That question will be decide by the answers to the two questions men tioned above. If the Western Conferenc shows that there was enough dissensio in the church to justify its actions an that it gave proper notice of the charge to the Miles faction and that the Mile faction was given the opportunity to b heard, the property will go to the Teasle faction. But if it cannot show thes things to be true, the property will g to the Miles faction.

Now, just a word about the $400,00 libel suit Ronald Creech brought agains the ten officials of the Western Con ference. When the case came up fo trial last year, Judge Mallard ruled tha if the Supreme Court upheld the answe to issue number 1 mentioned above Mr Creech would have no case. As the read er can see, the court upheld the verdict and if Judge Mallard's decision holds that issue is settled.

NOTICE

The books listed on page 80 in DEVOTION for study courses can be purchased from the Free Will Baptist Press, Box 158, Ayden, North Carolina.

the Free Will Baptist

Ayden, North Carolina, Wednesday, March 20, 1963

LUOMA PHOTOS

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Editorial

LEGISLATURE CAN LIFT BURDEN FROM RELIGIOUS PUBLICATIONS

J. Marse Grant
Editor and Business Manager
BIBLICAL RECORDER

THE RECORDER hopes the General Assembly now in session in Raleigh will seriously consider removing the three percent state sales tax from nonprofit religious publications. Already beset with a variety of difficulties, publications like the Recorder must stretch their budgets still further to meet this new demand.

In a resolution adopted January 28, the Recorder board stressed that "these are difficult days for religious publications, striving to serve their constituency in the face of rising costs." The resolution called on Governor Terry Sanford and the General Assembly to relieve church papers of this tax burden if possible. We do not believe the 1961 General Assembly which enacted the sales tax law meant to work a hardship on publications which are the voices of Christian progress in this state. And yet, unless the statute is amended, the hardship will continue.

If religious publications are exempted from the sales tax, the loss in revenue to the state will not be more than $10,000 to $15,000, with nearly $5,000 of this amount being paid by the Recorder on its 80,000 circulation. Other publications affected include Charity and Children of the Baptist Children's Homes, the North Carolina Christian Advocate (Methodist), The Churchman (Episcopal), The Presbyterian News, the North Carolina Lutheran, The Free Will Baptist, the North Carolina Catholic, and other fine periodicals of various denominations.

These papers have a long history of service to their readers; and at the same time, they have contributed immeasurably to the moral stability of our state. In addition, these publications stimulate support for children's homes, Christian colleges, homes for the aging, hospitals, missions, and related ministries of the church. Unless these causes receive adequate support, the state must assume a greater share of the load.

Because of the nature of these publications, we think it is reasonable for them to have some relief. We would like to think that such a bill would receive widespread support in both the House and the Senate. At a time when Christian journalism in this state has its share of problems, such consideration on the part of the General Assembly would be a tremendous boost. If the legislature is inclined to take this step, we believe the vast majority of people of this state will applaud the action.

The editor of THE FREE WILL BAPTIST joins Mr. Grant in calling upon Governor Terry Sanford and the General Assembly to relieve church papers of the sales tax burden. These publications have only one aim: to serve their constituency; and in the face of rising costs, the task is made increasingly difficul Relief from the sales tax would not solve all the fina cial problems of the religious papers, but it sure would help a great deal. These nonprofit religio publications have stretched their budgets to the lim in an effort to operate in the black; but even then, t red appears part of the time.

Exemption from the sales tax would enable the publications to render a greater service to their rea ers; and since a greater service would mean a boost moral and spiritual growth, all the people of Nort Carolina would be benefitted directly or indirectl That alone would much more than compensate for t small loss in revenue to the state.

It is sincerely hoped that the members of t Legislature will give serious consideration to this ma ter and grant these publications relief from the sal tax burden.

•

BREAD OF HEAVEN

Blessed Jesus, Bread of heaven,
Feed me from Thy bounteous store,
Ever fill my cup with blessings,
Keep me till this life is o'er.
Guide my feet in paths of goodness,
Use my voice to sing Thy praise,
May my hands work for my Master,
Bless me till the end of days.

—Tract.

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Wednesday, March 20, 1963
THE FREE WILL BAPTIST
RALPH LIGHTSEY, *Editor*

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The Current Communist Threat

By J. Edgar Hoover
Director, Federal Bureau of Investigation

(An appraisal of the current Communist threat written by Mr. Hoover for the annual report of the Federal Bureau of Investigation. Condensed.)

THE number of official representatives of Communist-bloc nations igned in the United States varies from ne to time, but at any given moment ere are several hundred of them. Many them are engaged in some type of inligence activity, much of which is oute the scope of their recognized official ties.

A former Soviet intelligence officer has imated that from 70 to 80 percent the Russian officials stationed in the nited States have an intelligence assignent. This may range from a careful iew of hundreds of daily newspapers d other publications to the acquisition rough any means of technical informaon on military and industrial equipment d installations, either classified or unssified. Penetration of various govnment agencies as well as anti-Comunist organizations also is a major goal Communist-bloc officials.

Never in the history of the world has pionage been emphasized as it is today the Communist nations. In addition the use of official representatives for telligence purposes, Communist-bloc wers are training professional underver spies—men like Rudolph Ivanovich bel—to carry on clandestine operations. kewise, Communist officials are conantly seeking contacts with Americans, ntacts they can exploit.

Propaganda is another field which occupies much of the Communist officials' time. In the 1962 fiscal year, for example, 193 speeches were scheduled by representatives of Communist-bloc nations. While they have actively sought speaking engagements in this country, they have ignored any suggestions that similar opportunities be offered to American representatives in Communist countries.

During the 1962 fiscal year, seven Communist-bloc officials—four Soviets and one each from Rumania, Czechoslovakia and Bulgaria—were declared persona non grata, ordered to leave the United States or denied readmission to this country. In each instance, the action was based on information developed by the FBI and supplied to the Department of State.

The Threat from Within

Probably more Americans saw and heard a self-avowed member of the Communist Party, U.S.A., in fiscal year 1962 than in the preceding ten years. Unquestionably, the party unleased one of the most intensive propaganda campaigns in its history.

Cause of the sudden torrent of Communist lies was the Supreme Court's ruling in June, 1961, upholding the decision of the Subversive Activities Control Board to the effect that the Communist Party, U.S.A., is directed and controlled by the Soviet Union. The party was ordered to register its members, account for its finances and identify its propaganda in accordance with the Internal Security Act of 1950.

With typical arrogance and disrespect for constitutional law, party leaders voiced defiance. They loudly proclaimed the Internal Security Act of 1950 and the Supreme Court were instruments through which all Americans would be cheated out of their basic rights. Self-righteously, they claimed to be defenders of the Constitution and Bill of Rights. Tons of printed propaganda were distributed throughout the Nation; new front groups were organized; and Communist leaders began issuing public statements, appearing on radio and television programs and making speeches. The central theme of the aggressive campaign was the fraudulent claim that the Communist Party, USA, was bearing the brunt of the assault on American rights.

Encouraged by the early success of college appearances, the party established a lecture and information bureau and early in 1962 sent a letter to college newspaper editors offering speakers on communism. Near the end of the 1962 fiscal year, the party already was lining up speeches for the coming academic year.

The prime objective of all the public activity on the part of the Communist leaders was to create a new image for the party—an image which connotes respectability, legitimacy, as a liberal political faction and freedom from foreign dictates. Their denial of subservience to the Soviet Union, however, was clearly branded as ridiculous by the fact that several party officials were delegates to the 22nd Congress of the Communist Party, Soviet Union, in October, 1961. Heading the delegation was Elizabeth Gurley Flynn, national chairman of the Communist Party, USA, who in a speech before the congress, brazenly predicted the United States would be in the Communist orbit by 1980.

A Federal grand jury in Washington, D. C., on December 1, 1961, returned a 12-count indictment charging the

(continued on page fifteen)

Christian Education



Items from Colleges
Sunday Schools
Vacation Bible Schools



MOUNT OLIVE AREA CITIZENS ASSURE COLLEGE OF SUPPORT

The Board of Directors of Mount Olive College met in a special session March 11 to hear a report from citizens of the college community working to retain the college in Mount Olive. Among other items, Cletus Brock, editor of the *Mount Olive Tribune* and spokesman for the local community, reported:

1. "Concrete, collectible pledges" of $287,975 had been secured over the past 30 days by a group of volunteers who had time to reach only a small portion of the people who will support the institution;

2. Dr. C. C. Henderson, long-time benefactor of the college, has arranged to bequeath 35 percent of his estate to the college. No estimate was made at the meeting, but Mount Olive sources estimated the doctor's estate would approximate $1 million;

3. Signed options have been secured on an additional forty acres of land adjacent to the new fifty-acre campus location on U. S. 117 which would give the college between 90 and 100 acres for future campus development;

4. A survey committee working for retaining the college at Mount Olive plans a foundation that would work closely with the college and the public to keep the needs of the institution before the people and to assure continuing financial support. The foundation would be made up of supporters of the college and representatives of the college board of directors, and a director would be employed;

5. Support of the college through civic organizations, individuals and by the press has been proven in the present location; and the college, without it, would not be in a position today to attract offers from New Bern or other communities.

Brock cited the strength of the Mount Olive and Goldsboro area in terms of greater population and financial resources and permanent factors influencing that strength. He called upon the board of directors to make careful comparisons between the Mount Olive and New Bern areas before coming up with a decision.

He showed that the present college area has a projected number of high school graduates between 1962-1970 of 29,640 students, compared to 16,077 seen for the New Bern area.

NO ALCOHOLIC BEVERAGES

Brock hit strongly on other points: "The absence of the legal sale of alcoholic beverages in the county and community immediately surrounding the college now is indicative of the kind of atmosphere in which a church-related college can best function."

Following the meeting in the college auditorium, which was attended by visitors, students, and faculty, the board was entertained at a dinner in the Mount Olive Elementary School building.

The board took the Mount Olive report under study and set Tuesday, March 26, for its next session, at which it hopes to make a definite and final decision on the future location of the college.

New Bern leaders have promised to raise $1 million if the college would relocate in that area.

President W. Burkette Raper has issued a request that Free Will Baptist churches everywhere observe Sunday, March 24, as a special day of prayer for the college. "Our one objective," he declared, "is to build the college that can render the greatest service to the Free Will Baptist Church, the State, and the Nation."

Let us thank God for his providence which has safely brought Mount Olive College to this hour of golden opportunity, and let us dedicate ourselves without reservation to know and follow His will in the momentous decision now before us.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

LEONE FOSTER MOORE

On December 20, 1962, God in hi infinite wisdom saw fit to take from ou midst a beloved sister, Mrs. Leone Foste Moore. She was the wife of Brothe R. L. Moore.

She had been an active member o Branch Chapel church for many yea and had served as a teacher in the Sun day school most of the time.

At the time of her death, she wa serving as teacher of the Ladies Bibl Class. Her teaching was an inspiratio to all. One of her greatest Christia assets was her ability and willingness t serve in any capacity that would benefi her church. She could be counted o to fill her place at all times.

Although we are saddened by he passing, we humbly bow to the righteou will of our heavenly Father in th loss of a faithful member, a consecrate Sunday school teacher, and a dear siste in Christ; but we would not weep, a those who have no hope, for we feel tha our loss is her eternal gain.

A pew in our church is vacant, a lov ing voice has been stilled; but we hav the consolation of meeting her again i that heavenly home where there will b no more dying, neither sorrow, nor cry ing, for God himself will wipe away a tears.

Written by Mrs. Herbert Herring.

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"This is to announce that I will b available for pastoral work as of Augus 31. I am in good standing with th Central Conference and the State Con vention.

"I will be glad to serve wherever th Lord may direct."—*Rev. Ray Harrison Jr., Route 2, Box 340, Grifton, North Carolina.*

"Please announce through the pages o *The Free Will Baptist* that my addres has changed from Box 3, Cove City North Carolina, to the Daniel's Chapel Parsonage, Route 3, Box 432, Wilson North Carolina."—*Rev. W. S. Burns.*

History of

Peace Free Will Baptist Church

By Mrs. Lester Langley

Sunday, February 10, 1963, was a spec- day for Peace Free Will Baptist hurch of Pinetops, North Carolina.

The church combined two events for lebration on this occasion: the sixth niversary of the organization and its ortgage-burning service. The Rev. M. Johnson was speaker of the evening, d special music was rendered by the dgewood Free Will Baptist Church oir.

A social hour was held at the Pinetops mmunity building following the wor- ip service at the church.

December, 1955, marked the begin- ng of Free Will Baptist mission work Pinetops. The mission work was un- r the leadership of the Central Con- rence mission board.

On the above date, the first cottage prayer meeting was held in the home of Mr. and Mrs. Woodrow Wooten. Much interest was shown at this meeting, and weekly services were held in the homes of Mr. and Mrs. J. L. Fuller and Mr. and Mrs. Edward Moseley.

The Sunday school was organized during one of these prayer services. Woodrow Wooten served as the first superintendent. At the first meeting on March 4, 1956, at the Pinetops community building, twenty were present. The community building was used each Sunday for Sunday school and on second and fourth Sundays for worship services.

The hopes and dreams of this mission group became a reality on June 28, 1956, in a service at Edgewood Free Will Baptist Church when Peace Free Will Baptist Church was organized with twenty-three charter members. The Rev. Hubert Burress was elected pastor; and the following slate of officers was installed: J. L. Fuller, Irving Wooten, and Woodrow Wooten, deacons; Lester Langley, Edward Moseley, and J. L. Fuller, trustees; Mrs. Edward Moseley, clerk; Mrs. Irving Wooten, treasurer.

Mr. George Weldon, lay minister, served the church until Mr. Burress could assume his pastoral work in September.

On the first Sunday in July, 1956, the ground-breaking ceremony for Peace church was held on the site located 1.9 miles west of Pinetops.

Donations by members, gifts from friends, a donation from the $5 Club, and a loan on October 18, 1956, from the Church Finance Association enabled the church to proceed with the task of erecting a building which consists of the sanctuary and four Sunday school rooms.

On the second Sunday in February, 1957, the first worship service was held in the new building.

During the years, many improvements have been made. Among these are the addition of two Sunday school rooms, the installation of a new heating system, the securing of adequate church furniture, and the improvement of the grounds. Plans are in progress at the present time to add rest rooms in the church.

The church, with a membership of forty-nine, has an active YFA, AFC, and woman's auxiliary.

The church is very grateful to have cleared the indebtedness in a shorter period of time than was scheduled. This was made possible through God's blessings, the leadership of Mr. Burress, and the cooperation and interest of the members.



Shown in the picture are, left to right, Mrs. Betty Cummings; Gail Hendrickson, Sunday school superintendent; Lester Langley, deacon; M. L. Johnson, guest speaker; Hubert Burress, pastor, Woodrow Wooten, deacon; Irvin Wooten, deacon; Mrs. Irvin Wooten, treasurer; and Mrs. Edward Walston, clerk.

570 Attend Second Convocation

Five hundred seventy Free Will Baptists attended the second convocation at Smithfield, North Carolina, in celebration of the Year of Jubilee, the fiftieth anniversary of the State Convention.

The Rev. R. P. Harris led the congregation in singing several choruses, and Miss Leah McGlohon rendered special vocal music. The featured speaker was the Rev. Ralph Lightsey.

A special feature of the occasion was a musical program by the Mount Olive College chorus.

The Lord Jesus Christ was exalted throughout the service, and all who attended experienced a real blessing.

News & Notes of Denominational Interest

the Free Will Baptist
Ayden, North Carolina

Second Central Union Meets at Piney Grove

The Second Union Meeting of the Central Conference will convene at Piney Grove Free Will Baptist Church near Greenville, North Carolina, Saturday, March 30. The program committee takes this means of announcing the following program for the union with the expressed wish that all persons selected to serve on the program will give enthusiastic support to the program by filling their responsibility.

Morning Session

10:00—Hymn, Led by the Rev. Willis Wilson
—Prayer, Host Pastor
—Devotions, Mr. Leo Tripp
10:15—Welcome, Mrs. Frances Cassick
—Response, Mr. Charlie Little
10:25—Seating Delegates and Ministers
10:30—Business Period
10:40—Reports of Denominational Enterprises
10:55—Worship Hour
—Message, the Rev. N. Bruce Barrow
12:00—Lunch

Afternoon Session

1:00—Hymn, Led by Song Leader
—Devotions, Mr. Stephen Walters
—Business Session
2:00—Adjournment
—Benediction
—Response

Sasser to Hold Pleasant Hill Youth Revival

The youth revival of Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, begins on Sunday night, March 24, and will continue through Saturday night, March 30, with the Rev. Raymond T. Sasser, pastor of the First Free Will Baptist Church, Tarboro, North Carolina, as the evangelist.

The pastor, the Rev. Jack Mayo, announces that the youth of the church will have charge of each evening service. There will be special singing, good Christian fellowship, and a soul-stirring message each evening. Services will begin each evening at 7:30.

The public is cordially inivted to attend each of these services.

Fifth Eastern Union To Meet at Trent

The Fifth Eastern Union Meeting will convene at Trent Free Will Baptist Church, Pamlico County, North Carolina, March 30. The theme of the program which follows is "Missions in the Light of the Children's Home."

Morning Session

9:30—Congregational Singing, Led by the Rev. Earl Glenn
9:45—Welcome, the Rev. T. C. Smith
9:50—Devotions, the Rev. Andrew Hill
10:00—Roll Call of Ministers and Recognition of Visitors
—Roll Call of Churches
—Appointment of Committees
10:30—Recognition and Reports of Denominational Enterprises
1. Free Will Baptist Press, the Rev. Graham Lane
2. Mount Olive College, the Rev. Michael Pelt
3. Missions, the Rev. A. B. Bryan
4. Cragmont, the Rev. Henry Armstrong

11:15—Congregational Singing, Led by the Rev. Earl Glenn
11:30—Message, the Rev. M. L. Johnson
11:50—Offering for the Children's Home
12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing
1:20—Devotions, the Rev. Elmo Harper
1:30—Final Roll Call
1:40—Business
2:30—Adjournment

Evening Session

7:30—League Convention, John French, Jr., President
Congregational Singing
Devotions
Sword Drill
Programs
Business Period
Offering
Adjournment

Sound View Church Announces Revival

The Reverend Melvin K. Everingte will be the guest speaker for revival se vices at Sound View Free Will Bapti Church near Morehead City, North Ca olina, March 25-30. The services wi begin each evening at 7:30.

The pastor, the Reverend Raymon W. Hardison, and the membership i vite the public to join them in this r vival effort.

(continued on page sixteen)

Coming Events

March 21—Eastern Woman's Auxiliar Convention convenes at Long Ridg Free Will Baptist Church, Dupli County.

March 27—Central Woman's Auxiliar Convention convenes at Hickor Grove Free Will Baptist Church nea Bethel.

April 3—Western Woman's Auxiliar Convention convenes at Stoney Cree Free Will Baptist Church, Goldsbor

April 6—Second Union League Conven tion at Hull Road church, Snow Hill North Carolina, at 7:30 p. m.

April 10—Cape Fear Woman's Auxil iary Convention, St. Mary's Grov Free Will Baptist Church near Ben son, North Carolina.

April 14—Easter Sunday

April 18—Albemarle Woman's Auxil iary Convention.

April 25—State Sunday School Conven tion will convene at Saint Mary's Fre Will Baptist Church, New Bern, North Carolina.

April 27—Daily Vacation Bible Schoo Workshop at Mount Olive College

May 3, 4—North Carolina State Leagu Convention meets at First Free Wil Baptist Church, Wilson, North Caro lina.

May 9—North Carolina State Woman' Auxiliary Convention meets at Hick ory Chapel Free Will Baptist Church Ahoskie, North Carolina.

May 15—Third Convocation at th East Rockingham Free Will Baptis Church, Rockingham, North Caro lina.



The Church Worldwide



New Bible Translation

London (EP)—A translation of the ble "in clear, simple English" is unrway here by the British and Foreign ble Society to help in the translating Scriptures into various native tones.

Called a "translation for Translators," e edition will aid translators in reote mission areas who do not have acss to original Greek or Hebrew verons. These translators will be able to e the new "straight-forward, unambigus" English edition as a standard for eir foreign-language translations.

A society spokesman said that the ur Gospels and some of St. Paul's letrs already have been translated and sent areas of the world where they have en welcomed by missionaries and other urchmen.

Urgent Prayer Requests

Pray for Reverend and Mrs. Mack C. wens and their work in New Brunswick, anada.

Pray that God will give physical and iritual strength to bear the burden of e cold climate.

Pray for the two mission churches, awkin's Corner and Cloverdale.

Pray for the new converts, that they ight grow and be strong witnesses.

Pray for those who have not as yet en saved, but are attending services gularly.

Pray for the young people of both urches.

Pray for the two vacation Bible schools hich are being planned for both urches.

Pray that God will lead someone to ew Brunswick to help in these two ible Schools.

Pray that the financial need will be upplied for these Bible schools.

Pray that God will supply adequate ransportation for the mission work in ew Brunswick, Canada. (A car-type us is needed to transport children to unday school, Bible school, and would e used in other phases of mission work.)

Pray for Brenda Owens, the youngest daughter of the Owens' who has a physically defected foot. She will soon be seeing a bone specialist in Fredericton, New Brunswick.

King James 'Easier to Read'?

Memphis (EP)—The King James Version of the Bible is easier to read than the modern versions.

So said Robert Gunning of Blacklick, Ohio, a specialist on clear writing. But, Gunning added, this does not mean the King James Version is easier to understand. It came out in 1611.

Gunning, main speaker at a conference here for program writers for the Royal Ambassador programs of the Southern Baptist Convention, works with the nation's large newspapers, magazines, and corporations to improve the writing habits of their personnel.

On Fasting

Washington, D. C. (EP)—An article in the January 18 issue of *Christianity Today* calls for "a second look" at fasting as a religious practice.

"Maybe denying oneself of food," said Dr. James H. Blackmore, "would be the easiest step in learning to discipline oneself in the service of One who asks for complete commitment."

Blackmore, a Southern Baptist minister and former Army chaplain, said fasting "would sharpen our sympathies for the unfortunates of our own society and for the hungry of the world" and "would help clear our minds and spirits as we face great problems and tasks."

"As Americans, we are known for our much eating," he observed.

He cited warnings from the Lord Jesus Christ against wrong motives in almsgiving, praying, and fasting:

"If we do any of the three for the show, then that show is exactly what we will have and no more. But if we keep a steady countenance before men and 'fast unto God' in secret, then we shall receive an open reward in that fasting (Matthew 6:16-18)."

Evangelistic Writing School

Minneapolis, Minn. (CNB)—A three-day school of evangelistic writing will be conducted in Minneapolis next summer under the sponsorship of Decision magazine, monthly publication of The Billy Graham Evangelistic Association.

The school, the first of its kind in this specialized field, will open Monday morning, June 24, and will close Wednesday evening, June 26, with a banquet at which Dick Ross of Hollywood, Calif., will be the principal speaker. Mr. Ross, president of World Wide Pictures, will discuss "Evangelistic Film Writing."

The purpose of the school, as announced by the sponsors, is "to challenge young writers to express imaginatively their basic loyalty to Jesus Christ, and to implement their desire to win others to Him through the finest possible use of literary media."

Students will be housed for the three days in the dormitories of Northwestern College. Sessions of the school will be held in the headquarters of The Billy Graham Evangelistic Association.

It is expected that most of the applications will be from young writers and aspirants in the United States and Canada. Application forms may be obtained by writing to The Dean, School of Christian Writing, 1300 Harmon Place, Minneapolis 3, Minnesota.

The school faculty will comprise the editorial staff of Decision magazine—Dr. Sherwood E. Wirt and Dr. Robert O. Ferm, editors; George M. Wilson, managing editor; Lois G. Weigand, copy editor; Robert P. Blewett, production manager, and Russell Busby, photographer.

In addition to Mr. Ross, guest speakers will be: Margaret J. Anderson, Dassel, Minn., author and past president of the Minnesota Christian Writers' Guild; Willmar Thorkelson, religion editor of The Minneapolis Star; Rev. Mel Larson, editor of The Evangelical Beacon, official publication of the Evangelical Free Church, Minneapolis; Don Hustad, organist of The Billy Graham Evangelistic Team and director of The Moody Institute Choir; Rev. George Edstrom, personnel manager of The Billy Graham Evangelistic Association; and Lance Zavitz, who heads the Association's Crusade News Bureau.

Decision has an international monthly circulation of 1,250,000 copies.



TWO WOMAN'S AUXILIARY CONVENTIONS

Central Mets at Hickory Grove

The Woman's Auxiliary Convention of the Central Conference will convene at the Hickory Grove church near Bethel, North Carolina, instead of at Harrell's Chapel as formerly announced, on March 27. The theme for the convention will be "Walking Together with the Master"; and the Scripture will be 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "O Master, Let Me Walk with Thee"
—Devotions, Mrs. Albert Proctor
—Welcome, Mrs. J. D. Knox
—Response, Mrs. Selby Tomlison
—President's Remarks, Mrs. Bill Taylor
—Business Session
—Children's Home News, the Rev. M. L. Johnson
—Report of Children's Home Chairman, Mrs. J. C. Moye
—Special Music, Free Union Church
11:30—Sermon, the Rev. Floyd Cherry
—Appointment of Committees
—Announcements
12:00—Lunch

Afternoon Session

1:15—Hymn
—Prayer
1:30—Presentation of Life Membership Award, Mrs. Paul Thigpen
1:40—Mount Olive College News, Dr. W. B. Raper
—Cragmont News, Mrs. Carl Dudley
—Youth Chairman, Mrs. Earl Skinner
—Study Course Chairman, Mrs. Bruce Barrow
—Enlistment Chairman, Mrs. Albert Proctor
—Benevolence Chairman, Mrs. Walter Reynolds
—Business Session
—Program-Prayer Chairman, Mrs. Paul Thigpen
—Report of Field Worker, Mrs. H. L. Spivey
—Benediction

The pianist will be Mrs. Carl Barrow, and the music director will be Mrs. J. C. Moye.

Western at Stoney Creek

The Western District Woman's Auxiliary Convention will convene at Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, April 3. With "Stewards of a Risen Lord" (Romans 10:13-15) as its theme, the program is as follows:

Morning Session

9:15—Registration
9:30—Hymn 117, "Send the Light"
—Devotions, Mrs. Clement Sullivan
—Welcome, Mrs. Kenneth Sullivan
—Response, Mrs. Gladys Deans
—President's Remarks
—Appointment of Committees
—Minutes of Last Meeting
10:30—Children's Home Chairman, Mrs. W. E. Renfrow
—Hymn 352, "Love Lifted Me"
—Offering for the Children's Home
10:55—Study Course Chairman, Mrs. James Burgess
11:05—Enlistment Chairman, Mrs. Jim Mumford, Jr.
11:15—Program Chairman, Mrs. Edward Wooten
11:25—Special Music, Calvary Auxilia
Duet
11:30—Convention Message, Mrs. Wa
ter Carter
—Hymn 72, "Throw Out the Lif
line"
12:00—Lunch

Afternoon Session

1:00—Hymn 125, "The Kingdom Coming"
1:15—Youth Chairman, Mrs. R. H Weaver
—Declamation Contest
—Hymn 330, "The Light of th World"
—Offering for Mount Olive Co lege
1:45—Benevolence Chairman, Mrs. Effie Davis
—Superannuation
—Special Music, Stoney Creek Trio
—Memorial Service
2:15—Field Worker, Mrs. James Ra Kennedy
—Cragmont
2:30—Business Session
—Treasurer's Report, Mrs. B. I Godwin
—Report of Committees
—Appointment of Delegates
—Hymn 480, "God Be with You
—Benediction
—Adjournment

Mrs. Lillie Mae Sasser will serve a pianist, and Mrs. Edward Wooten wi serve as song leader.

Auxiliary Leads Day Of Prayer

The Woman's Auxiliary of the Dav Original Free Will Baptist Church me Friday in the community building to pra with others throughout the world in ob servance of World Day of Prayer. Mr Virginia Davis, prayer chairman, was i charge of the program.

Churches represented at the service in cluded Sea Level, Cedar Island, Stacey Otway and Davis. Mrs. Davis gave th devotional and talked on missions.

Mrs. Harry Willis taught a course i "Christian Stewardship." "Living Abur dantly" was the subject of a talk give by Frank E. Burkhatter.

A special feature of the occasion wa a consecration service. Mrs. Willis an Mrs. Davis sang a duet, "Is Your All o the Altar?" Everyone bowed at the a tar pledging to live a more consecrate life in service to God and their fellow

an. Mrs. Mary Styron and Mrs. H. B. olden, Sr., gave the consecration pray-

After a picnic lunch was served, the ternoon program included the devotion- and a course on home and foreign issions taught by Mrs. Sara Styron.

Mrs. Florence Davis pronounced the nediction.

Attention Youth Chairmen of First Western District

The time has come for the young eople to present their declamations and says. Each local auxiliary that has a ntestant is asked to please bring him Holly Springs church, Route 2, Kenly, orth Carolina, March 30, at 7 p. m. ach manuscript will be presented at this me and the judges will decide who will to the district convention.

The district convention will convene Stoney Creek church near Goldsboro, pril 3, and from there to the State onvention.

YFA to Observe Youth Sunday

The Youth Fellowship Auxiliary of idney Free Will Baptist Church, Bel- aven, North Carolina, will observe outh Sunday on March 24.

The YFA will have complete charge f each service, beginning with Sunday chool at 10:00 a. m., with Jimmy Brinn cting as superintendent. At the 11:00 'clock worship service Chester Smith ill be the speaker. Everyone is invited attend these services.

Youth Chairman Reports

Mrs. David W. Hansley, state youth hairman, reports the following youth ork that has been approved by the exe- utive committee of the North Carolina Woman's Auxiliary Convention.

1. The meeting formerly known as tate Youth Rally was changed to North arolina State Youth Convention, and ill consist of delegates and visitors from he district youth conventions. There ill be officers on the state and district evels.

2. This convention will have a chair- nan for each phase of our work to re- ort what our young people are doing in our denomination. This experience will prepare them to step into the State Convention work.

3. There will be a Youth Camp Field Day at the Children's Home at Middlesex on a date to be set by the state youth chairman.

4. The names of the youth groups were changed from YPA to YFA (Youth Fellowship Auxiliary) and GTA to AFC (Ambassadors for Christ, 2 Corinthians 5:20).

5. New emblems were approved for the YFA and the AFC.

6. A new manual is to be written by the state youth committee.

7. The state youth committee to work with the state youth chairman, YFA sponsor, and the AFC sponsor are as follows: Mrs. Earl Glenn, Ruth Cotton Clark, Wayne West, Melissa McCoy, David Charles Hansley, and Mrs. Marie Gaskins.

8. Rules for the declamation and essay contests were approved. (See youth books.)

9. Contest awards will be announced later.

10. Winners of these contests will become members of the Paul Palmer Society.

11. The project for the youth groups for 1963 will be to provide recreational facilities and equipment for Cragmont youth conferences.

12. The watchword, motto, hymn, and colors for each youth group have been changed and are printed in the new program books for 1963.

Shiloh Church Observed Youth Sunday

The Shiloh Free Will Baptist Church observed Youth Sunday on March 3, with the youth of the church taking charge of the services.

All Sunday school offices were filled by the youth of the YFA. Wiley Windley, YFA parliamentarian, presented the morning message on "The Seven Downward and Upward Steps of the Prodigal Son."

Special music was rendered by the youth choir, with Sandra Stokesberry and Faye Foreman singing a duet.

Everyone enjoyed the services very much.

Dunn, N. C.—The YFA of Robert's Grove Free Will Baptist Church met on March 4 at the home of Betty Spell.

The meeting opened with Scripture reading by Betty Spell, and Linda Starling led the group in prayer.

After a short business session the program was presented by Miss Spell. The topic was "The Heart," which was written by Wanda Johnson, a graduate of Mount Olive College. The following participated in the program: Barbara Stancial, Bonnie Lee, and Windell Spell.

The hostess served refreshments to eleven members.

Beaufort, N. C.—The Welcome Home Free Will Baptist Woman's Auxiliary held its monthly meeting at the home of Mrs. Kathleen Kapijohn.

The meeting was called to order by the president, Mrs. Emily Gillikin. The group sang "Face to Face," with Scripture reading given by Mrs. Jasper Golden. Mrs. Graham Baker led the group in prayer.

Mrs. Jasper Golden introduced the program, "Footprints on Distant Shores," and several members took part.

After the meeting ten members and fourteen visitors enjoyed the social hour. Mrs. Luther T. Salter was presented a corsage of pink and blue roses made of baby socks. She was also presented with a number of lovely gifts, after which delicious refreshments were served.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church met at the fellowship hall of the church on March 6.

Mrs. Sherwood West opened the meeting with the singing of "I'll Go Where You Want Me to Go." Mrs. West read the Scripture from John 21:1-6 and 1 Peter 2:21, which was followed with a solo and prayer.

The program, "Footprints on Foreign Shores" was presented by Mrs. Mae Ellen Warwick. Various members gave a short talk on the program which was enjoyed by all. Mrs. Annie West pronounced the benediction.

Mrs. Pearl Tart and Mrs. Katie Lee served delicious refreshments to the 22 members present.

Pink Hill, N. C.—The Ard's AFC of Christian Chapel Free Will Baptist Church gave a very interesting program Sunday night, in which new officers for the coming year were installed.

Charlton Tyndall introduced the AFC, an organization which seeks to make everyone a better informed Christian and worker for Christ. Michael Taylor

(continued on page sixteen)

NOTES AND QUOTES



By J. C. Griffin

THE HOLY SPIRIT

The Holy Spirit is the Spirit of truth (John 14:17; 15:26); the Spirit of grace (Hebrews 10:29); the Spirit of life (Romans 8:2); the Spirit of promise (Ephesians 1:13); the Spirit of power (2 Timothy 1:17); the Spirit of love (2 Timothy 1:7); the Spirit of sound mind, the Spirit of holiness (Romans 1:4); the Spirit of wisdom (Ephesians 1:17); the Spirit of glory (1 Peter 4:14); thus He is called by ten names, but He is the Holy Spirit or the Holy Ghost, as given in the King James Version. Jesus promised that He would pray the Father and that He would give another Comforter, even the Spirit of truth (John 14:16). Jesus further stated that the world cannot receive Him, ". . . because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:17). May we notice that the world "knoweth him not." The world cannot know the Holy Spirit except through Christ. When we accept Christ as our personal Saviour, the Holy Spirit comes in and the words of Jesus to Nicodemus become real: ". . . Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:5).

Nicodemus could not understand this. It was new talk to this unsaved ruler of the Jews. Neither can any man understand this mystery. The person who has been saved knows it, but does not understand. Christ informed Nicodemus by telling him about the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:8). Yes, we can feel the wind; we can see the effects, as it sweeps across the fields and as it shakes the boughs of trees. The wind has great power; also it has a comforting feeling. We enjoy its refreshing coolness. It helps us to be comfortable in the midst of that tired, uncomfortable state of fatigue and tired experience that has caused us to seek rest. So the Holy Spirit, the Comforter, gives to us rest in the time of trials and burdens and causes us to sing "Have thine own way, Lord." We can know the secret of Psalm 61:3, "For thou hast been a shelter for me, and a strong tower from the enemy," or ". . . as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isaiah 31:2). God has given unto us everything for comfort and rest if we will only meet the conditions. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). It is for us, but so many of us rather rest in our own selfish dwelling than to abide in Christ. Blessing after blessing which is at our fingertips is never received because we say "no" to God's invitation, and the blessing is withdrawn and we pine and die spiritually.

It Is Prepared

Jesus said, ". . . A certain man made a great supper, and bade many; And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come" (Luke 14:16-20). The excuses made to this man were just excuses. People today make similar excuses. Sam Jones said one time, "Excuses are dressed-up lies." Very often this is true. After preaching for a long time, we can tell when a man is telling the truth. So Sam Jones knew a lot about excuses.

Let us notice that poor fellow that had married a wife; he had married a wife who would not let him go to a supper. I had a man tell me one day when I was talking to him about his soul, "Preacher, I cannot be a Christian and live with the woman that I am living with," speaking of the one to whom he claimed to be married. From Adam to this day men have found fault and made their wives responsible for their sin. Adam said to God, "The woman you gave me took and did eat, and gave to me." In other words, he meant "Lord had you not given that woman to me, I would not be a fallen man"; therefore, he placed the blame on the woman an God for his sin.

The Final Verdict

"And the Lord said unto the servant Go out into the highways and hedge and compel them to come in, that m house may be filled. For I say unt you, That none of those men whic were bidden shall taste of my supper (Luke 14:23, 24). Jesus said that non of those who refused the invitation t eat that which had been prepared fo them should even taste of His supper.

God so loved the world, that throug the sacrificial gift of His Son Jesu Christ, we might have the bread of lif and feast on the bounty thereof; bu millions are making excuses and sayin "no" to God's invitation. So God i saying "NO SUPPER" to those wh make excuses and refuse to accept God' offer of salvation. Life is prepared fo all; but Jesus says, "And ye will no come to me, that ye might have life.' (John 5:40).

It Is Wicked

To reject Jesus Christ as the Son o God and the Saviour of man is wicked Here is what God says: "The wicke shall be turned into hell, and all th nations that forget God" (Psalm 9:17) The righteous seek to please the Lord The death of the righteous is pleasin to God. The writer of Holy Writ said "Precious in the sight of the Lord i the death of his saints" (Psalm 116 15). Notice that the writer said, "Pres ious is the death of his saints," not th death of sinners, but *His saints*. Why Because His saints are His children. Al real fathers that are fathers indeed ar happy when their children come hom so God, our heavenly Father, is glad t welcome His children to their eterna home. Heaven is a prepared place for prepared people. Jesus said, "Let no your heart be troubled: ye believe i God, believe also in me. In my Father' house are many mansions: if it were no so, I would have told you. I go to pre pare a place for you. And if I go an prepare a place for you, I will com again, and receive you unto myself; tha where I am, there ye may be also" (Joh 14:1-3).

"When we all get to heaven
What a day of rejoicing that will be!
When we all see Jesus
We will sing and shout the victory."

But how about the man that sing here "Oh, how I love Jesus" and wil not speak to a neighboring Christian be

(continued on page sixteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

***Question*: The pastor of the church** at I have been attending of late says at God has fulfilled His promises to e Jews, and that when He speaks of rael in the New Testament, He means iritual Israel or all who love Him. hat is your view on this question?— . L. T., *California.*

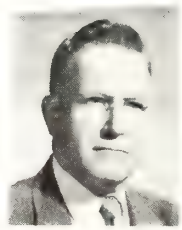
Answer: I think this is a mistaken view. certainly cannot hold up under any ir method of scriptural interpretation at I learned either in our Seminary Ayden, North Carolina, or in any of e several fundamental schools I atnded up to 1945.

The Jew himself offers the best anver I know to such a question. If any her race of people had been persecuted, artyred, and pushed from one corner the globe to another as the Jews have, at race would have been completely nihilated or amalgamated or integrat into other peoples of the world hunreds of years ago. But in the case of e Jews we see the very contrary right fore our own eyes today. American ws (some of them here for several gentions) English Jews, Spanish Jews, erman Jews—everywhere in every coun y and among all nations we find the ws; and wherever they may be seen, ey are at once identified as the sons of rael standing apart from all classes. od alone, who promised to do so, is sponsible for keeping them in this disct but scattered condition. We find em in all the nations and yet separated Why is this true? The reason is that om the people of the different nations. od promised them that it should be us, and God's promises cannot be oken. He will honor His Word when e lips of all men shall be silenced and l left in the dust except the raptured mnant. He promised that He would ve Israel a King, even Christ Jesus our ord, the Jew's Messiah.

The Jew has been rightly referred to as e miracle of the ages. Why a person ho would call himself a scholar would e so blind as to not see this I cannot nderstand, unless it is the fact that atan has blinded his eyes. I see no honest way for a person to read Romans 11 and still not see this fact, unless some supernatural stumbling device be put in his way. According to this important chapter, as well as many others, God will again deal with His people as a nation.

I realize that many good Christians who are post-millennialists do spiritualize such promises of God made to Abraham and his children. But again I feel that I must emphatically assert that they are missing some of the most precious truths found in the Bible when they try to explain away the promises of His coming to bring from this earth system a kingdom of peace and righteousness as He fulfills His covenant with Israel. We must in this, as in all questions, learn to follow Paul's admonition, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE MARK OF A CHRISTIAN

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

The Bible has a great deal to say about a knowing relationship with God. We are told that by certain specified means we may know that we are the children of God. This text, along with many more, tells us that there are unmistakable and clearly identifying marks of a Christian that others know.

The following short article which I want to pass along to the readers of this column came to my attention recently:

"What is the unmistakable mark of a Christian? Such a mark would be the same on all continents and under all suns. It would be the same among the black and the white, among the learned and the ignorant, among the rich and the poor. What sort of mark has God stamped upon His people? It is the mark of gentleness and love.

"Love must serve. Love must sacrifice. Love ignores criticism. Love sits by the one who weeps, and weeps. Love stands with the one misunderstood, and understands. Love walks the long road of lonely hidden service and inspires every traveler.

"In the world of hate, Christians are dominated by love.

"In this age of selfish egotism, the Christian goes the second mile and speaks words of cheer and lifts burdens that belong to others.

"Love suffers long and is kind—kind to the unthankful and the unholy.

"Love pierces the hard armor of degrading sin and brings to the deluded soul a relationship of God.

"God has set a mark on His people —that mark is love for others.

"Satan has marked his people—that mark is love for self.

"Does the world see God's mark or Satan's mark as day by day it evaluates your words and deeds? In the secret sanctuary of your soul which mark do you recognize as the one most prominent?"—*Selected.*

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4: 20, 21).

THOUGHT FOR THE WEEK:

"The man is happy, Lord, who love
like this doth owe:
Loves thee, his friend in thee, and,
for thy sake, his foe."

•

"The consecrated one-talent man or woman has promise of a larger influence for good than any intellectual genius who has not met the Master."



Stories for Christian Girls and Boys



A VOICE CALLS

June R. Chapman

THE sun had been shining brightly all morning and the clear, blue sky above told Isobel that this would be a perfect day for the hike.

She looked up rather impatiently at Pastor Dixon who was standing on the church steps giving instructions to the boys and girls.

"I do wish he would hurry," she said to her friend Kathy, "I already know everything he's saying anyway."

She grew more irritable as she heard his final words . . . "and above everything else, let's all stay together for we certainly do not want anyone to get lost in the woods."

"Now who would be silly enough to get lost?" she said as the pastor finished talking. "That would be a stupid thing to do."

Grabbing Kathy's hand, she said, "Come on; let's get in line so we can get started."

Isobel was really glad that Kathy had decided to come, for the group was supposed to walk in pairs, and for some reason that Isobel could not explain, Kathy was the only girl who ever paid much attention to her. She had tried and tried to figure out the reason for this, but always came up with the wrong answer. Like the time she thought that if she gave Laura her pretty hand-crocheted clutch-bag, that Laura would be happy to have her for a friend, but Laura had only shrugged her shoulders and said, "No thank you: I already have enough bags."

She had tried other things too, but nothing seemed to work. Oh, maybe a girl would go some place with her one time but then, always after that, she would make some excuse for not going again.

"I wouldn't go this way," she said when Pastor Dixon finally got started. "Anybody would know it's quicker to go down Olive Street."

She wondered why Kathy looked at her the way she did. Several times lately her friend had looked at her as if she wanted to say something, but said nothing, and Isobel was beginning to be curious about this.

"Why did you look at me like that?" she asked.

"Oh, you always know everything," Kathy said in a tone that sounded more like one of the other girls than Kathy.

Isobel's heart sank a little. Was she going to lose this friend too?

"What do you mean?" she asked.

"Oh, nothing, just skip it," was all that Kathy would say.

When they arrived at the edge of the woods, Pastor Dixon stopped to warn them once more that they should all stay together. Isobel did not listen very closely, for she had dropped behind the rest of the group and was busy with her own thoughts. She could not help but wonder why Kathy had acted as she did. However, her thoughts were soon interrupted for suddenly from out of nowhere jumped a rabbit and ran across the path. Before Isobel thought the second time, she darted after it.

Farther and farther into the woods she ran until she saw the rabbit disappear into a hole in the ground. Then as she stopped and looked about her at the giant trees that towered above her, she became very frightened for she had no idea at all which way to go to get back with the rest of the group. It took only a few seconds for all kinds of fears to crowd in upon her. What if darkness came before she found her way back or worse than that, what if she could never find how to get out of the woods? Would the others be able to reach her before something awful happened to her?

She looked at the little sack that held the lunch she had brought for the hike. What would she do for food after this was gone? There was no answer for these questions so she sat down in dismay and began to cry. She knew nothing about survival under such conditions. She would just sit there and wait for the worst to happen.

As Isobel thought of how little she knew about getting herself out of such a situation, Kathy's words came to he "You always know every thing."

Then she thought of what she ha said when the pastor had warned the to stay in one group. "I already kno everything he's saying; who would l silly enough to get lost?"

As she recalled these words, thin began to make sense. Did she alwa act as though she knew everything ar was this the reason no one wanted h for a friend? Perhaps this was God way of telling her of this fault. Ev since she had trusted Jesus a few wee ago, she had asked God each day to sho her how to be a better Christian, bu now she knew that she had not li tened to His voice any more than sh had listened to the pastor when he ha warned the group to stay together.

Determined to find her way bac Isobel stood up and as she did so, sh promised herself and God that fro now on she would not be a "know-i all."

She started running and then su denly stopped, for she had heard som one calling her name. She listened an sure enough through the trees came th sound of her pastor's voice. "Isobe can you hear me?"

Joyously Isobel answered. "Oh, ye I can hear you!"

She followed the sound of the voic and soon she saw her pastor standing b a big oak tree.

Running to him and throwing h arms around him, she burst into tear "I listened and then followed the soun of your voice," she cried, "but yours not the only voice I've heard today an intend to follow."

He looked at her in a curious way, bu asked no questions. Maybe Pastor Di on did not know what she meant, bu Isobel knew that from now on she woul be listening closely and following th voice of the greatest One of all.—M *Pleasure.*

Famous Last Words

Nathanael Olson

Napoleon Bonaparte, the famous ilitary strategist of France, said, hile waiting for death: "I die before y time, and my body will be given ck to the earth. Such is the fate of m who has been called the great Naoleon. What an abyss between my eep misery and the eternal kingdom of hrist!"

Voltaire, the noted French infidel, id to his doctor: "I am abandoned by od and man! I will give you half of hat I am worth if you will give me x months' life. Then I shall go to hell, nd you will go with me. O Christ! O esus Christ!"

Thomas Hobbes, a skeptic who corupted some of England's great men, ghed: "If I had the whole world, I ould give it to live one day. I shall e glad to find a hole to creep out of he world at. About to take a leap into he dark!"

M. F. Rich, an atheist, cried, "I would ather lie on a stove and broil for a illion years than go into eternity with he eternal horrors that hang over my oul! I have given my immortality or gold, and its weight sinks me into n endless, hopeless, helpless hell."

Sir Thomas Scott, on his deathbed, aid, "Until this moment I thought here was neither a God nor a hell. Now I know and feel that there are oth, and I am doomed to perdition by he just judgment of the Almighty."

Dwight L. Moody, the great evangelist, exclaimed, "I see earth receding; heaven s opening. God is calling!"

John Wesley, English preacher and eligious leader, said with confidence: "The best of all is, God is with us!"

Mrs. Catharine Booth, wife of the Salvation Army General, said joyfully, "The waters are rising, but so am I. I m not going under, but over. Do not be concerned about dying; go on living well. The dying will be right."

Mrs. Ann Hasseltine Judson, missionary to Burma and wife of Adoniram Judson, faced death with these words: "Oh, the happy day will soon come when we shall meet all our friends who are now scattered—meet to part no more in our heavenly Father's house."

Samuel Rutherford met death with this attitude: "I am in the happiest pass to which man ever came. Christ is mine, and I am His; and there is nothing now between me and resurrection, except—paradise."

What a difference in these famous last words! Do you know why?

The Bible has the answer. "He that believeth on the Son (Jesus Christ) hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

A personal faith in Jesus Christ made —and still makes—the difference!

The modern outlook is, "It doesn't matter what you believe so long as you're sincere. The important thing is to believe something!"

But this "foolosophy" doesn't work in real life, nor in real death. Napoleon, Voltaire, Hobbes, Rich, and Scott all believed in something—but it didn't help them! The other five believed in Someone—Jesus Christ, and this personal belief brought personal peace, even in the hour of death.

The soul who can claim, "The Lord is my shepherd," is the only one who can truthfully conclude, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou (God) art with me" (Psalm 23).

Remember, Christ's famous last words were: "It is finished . . . Father, into thy hands I commend my spirit" (John 19:30; Luke 23:46). He completed full and free forgiveness for you. There is nothing you can do or need to do to be converted from your sins, except believe! "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Will you believe Christ? Will you receive Him as your personal Saviour today?

If you will, you can say with the Apostle Paul: "For to me to live is Christ, and to die is gain" (Phil. 1:21).

What better last words could you say? —*Tract, from American Tract Society*, 513 West 166th Street, New York 32, N. Y.

Attention All Leaguers!

Yes, it is almost convention time again! For many years Free Will Baptists who are young at heart have enjoyed wonderful fellowship at the North Carolina State League Conventions. The 1963 convention will convene with the First Free Will Baptist Church in Wilson, North Carolina, on May 3 and 4. The Reverend Clarence F. Bowen, who is president of the convention and also pastor of the host church, cordially invites all leaguers to attend.

Each year at the convention we have worship, fellowship, and fun. We expect this convention to be no exception! Another important part of the program is the "check your knowledge" time. On Saturday afternoon, we plan the annual Sword drill which is designed to permit leaguers from all over the state to compete with others with their knowledge of the Bible and their skill in searching the Word of God. We would like for your church or local league convention or union to send us your best Sword drill contestant.

Application for your contestant should be made in letter form by April 1 or as soon thereafter as possible. The letter should include the name and address of contestant, church or sponsoring group and address, and the birthdate of the contestant. The contestant should be between the ages of 12-15 by convention time. When your application has been received, I will mail a study guide to your contestant to be used in preparation for the Sword drill.

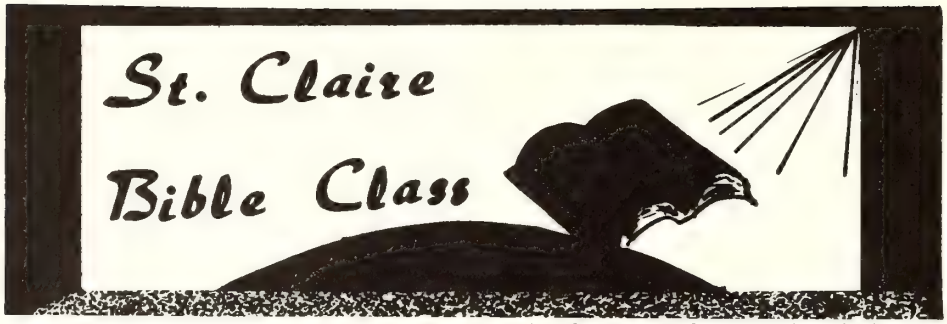
Besides having hidden the Word of God in your heart, there will be another reward offered to the winner of the state contest. The winner will be awarded an expense paid trip to League Week at Cragmont this summer.

We believe this is a wonderful opportunity for your youth. Will you be sure that your league has a contestant?

Hilda F. Owens, 617 East Front Street, New Bern, North Carolina, Sword Drill Leader.

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"The Christian faith was once a revolutionary force in a tired world. It still shows the flashes of its old revolutionary power, but its institutional forms and habits of its people are often tied to a disappearing past. Only as Christian faith recovers the vitality of its resources has it a future in today's world."—*Dr. Roger L. Shinn.*



Preparation for Christ's Coming

(Lesson for March 31)

Lesson: Mark 13:24-37

Golden Text: Mark 13:33

I. INTRODUCTION

Today's lesson is concerned with the events of Tuesday evening of Jesus' last week on earth before the crucifixion. He came out of the temple, weary from cleansing it from all the corruption of the money changers, and sat on the Mount of Olives. There He further discussed His prediction of the destruction of the temple. He also talked about the conditions of the last age and of His return to the earth.

Jesus stressed the fact of His return and the uncertainty of the time. No one knows the time when He will return; but according to His statement, certain things will happen that will let us know that the time is at hand, even at the doors.

Many will come in His name to deceive those who will listen to them. In addition there will be wars and rumors of wars, but these things will not bring the end. More trouble will come. Persecutions will be the lot of His followers, but those who endure to the end will be saved.

The important thing is for everyone to be ready at any time, for He will come at the most unexpected time.—*Intermediate Class Quarterly*.

II. HINTS THAT HELP

In preparation for this lesson, the teacher should study the following background Scripture:

1. Questions concerning the temple (Mark 13:1-4).

2. The course of the present age and the preaching of the gospel (Mark 13:5-13).

3. The great tribulation (Mark 13:14-23).

4. The personal appearing of Christ (Mark 13:24-27).

5. The sign—the parable of the fig tree (Mark 13:28-33).

6. The warning to watchfulness (Mark 13:34-37).—*The Teen-Age Teacher*.

III ADDITIONAL TRUTHS

In the first two verses of this chapter, Christ predicted the downfall of the temple. The disciples could not understand what Christ meant. It was then that Peter, James, John, and Andrew came to Him personally and asked Him when these things were to be, ". . . and what shall be the sign when all these things shall be fulfilled" (Mark 13:4). Christ then entered into an explanation of things that were to come to pass. He warns them against deception, saying that they could not depend upon a sign because false prophets and teachers would give false signs. He discusses the fall of Jerusalem which took place in the year 70 A. D. He warns about natural calamities that have come in every generation. He reminds them that there would be wars and rumors of wars ". . . but the end shall not be yet" (Mark 13:7).

Many unusual things shall take place. As to how man will react to these things is mere speculation. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light" (v. 24). It is believed by many Bible scholars that the tribulation in this verse has reference to a definite period of calamity and chaos upon this earth. Others believe it has reference to those things spoken of by Christ in the preceding verses. May we note:

1. With Christ's return the heavenly bodies shall not give the light. Matthew Henry supposes that the reason is that Christ's brightness and glory shall outshine the heavenly bodies. (See Isaiah 24:23.)

2. The stars of heaven shall fall and the powers that are in heaven shall be shaken (v. 25). As the end of the world approaches, the elements will quiver and tremble.

Then shall the Son of man come in great power and glory. Matthew tells us (24:30) that the sign of the Son of man shall appear in heaven. It is n known what this sign shall be. So think it will be a cross, representin Christ's death. "And then shall the see the Son of man coming in the clou with great power and glory" (v. 26). seems most logical that it shall be Chri first and only. The coming in gre power and glory causes us to wonder another sign is needed at all.

Christ shall gather His elect unto Hin self. This represents a great harve wherein Christ's own people shall b gathered—the final harvest. "And the shall he send his angels, and shall gathe together his elect from the four wind from the uttermost part of the earth t the uttermost part of heaven" (v. 27). Concerning this verse, Matthew Henr wrote: "They shall be fetched from on end of the world to the other, so tha none shall be missing from that genera assembly; they shall be fetched fron the uttermost part of the earth, mos remote from the place where Christ' tribunal shall be set and shall b brought to the uttermost part of heaven so sure, so swift, so easy, shall their con veyance be, that there shall be none o them miscarry, though they were to b brought from the uttermost part of th earth one way, to the uttermost part o the heaven another way. A faithful Is raelite shall be carried safely, though i were from the utmost border of the lan of bondage to the utmost border of the land of promise."—*The Bible Student*

"Now learn a parable of the fig tree When her branch is yet tender, and put teth forth leaves, ye know that summe is near" (v. 28). Jesus often spoke in parables. Someone has defined a parable as "an earthly story with a heavenly meaning." Jesus used parables to clarify and emphasize His points very much as a preacher today uses illustrations.

The fig tree was common. Jesus' hearers knew exactly what He meant when He spoke about a fig tree. Just as the budding of the fig tree announced that summer was on the way, so the appearance of the signs which Jesus had given indicated that His coming was near. Many of these signs were being fulfilled in Jesus' day, and many more of them are being fulfilled today. However, we must not make the mistake of feeling that every sign means that He must come today. The return of Christ is imminent; that is, He may come at any time.

"Verily I say unto you, that this generation shall not pass, till all these things be done" (v. 30). This is a difficult verse and one that has been given many and varied interpretations. The best in-

rpretation we have seen is in *Higley's ommentary* from which the following ragraph is taken:

"Some have applied the expression to e race of the Jews. Still others make mean the race of men. Admittedly e of the meanings of the Greek word *nea* is 'race.' But elsewhere in the ospels it seems to mean the generation people then living. About the only her way that this normal sense of the pression can be applied is to interpret e statement as indicating that the gen- ation existing would be living when ese signs began to be fulfilled and that neration would typify or symbolize the neration which will be alive at Christ's ming."

"Heaven and earth shall pass away: but y words shall not pass away" (v. 31). sus is simply pointing out here that the ord of God is permanent. This world, we know it, may pass away, but the ord of God is eternal. God's Word is ernal because God is eternal. For this ason, the Bible has been called the mmortal Book.

"But of that day and that hour know- h no man, no, not the angels which e in heaven, neither the Son, but the ather" (v. 32). God the Father is the ly one who knows the time of Christ's ming; therefore, we may be sure that y date setting is not of God. It may interesting to conjecture about the atter, but we must always distinguish etween man's conjectures and the Word God.

"Take ye heed, watch and pray: for ye now not when the time is" (v. 33). ecause the date of Christ's coming is nknown, we must be prayerful and atchful. The only reasonable and nsible thing to do is to live each day though we felt that He would come at day. And who knows—today might the day He will come!

"For the Son of man is as a man tak- g a far journey, who left his house, nd gave authority to his servants, and every man his work, and commanded e porter to watch" (v. 34). Jesus gain resorts to the parable to emphasize is point. If this doctrine of the second ming of Christ is preached and be- eved, it will do much to cause us to live ean, separated lives. Also, it will make s realize the urgency of reaching the lost r Christ at the earliest possible mo- ent.

"Watch ye therefore: for ye know not hen the master of the house cometh, at en, or at midnight, or at the cockcrow- g, or in the morning" (v. 35). This verse is merely a repetition of the warning given in the preceding verses.

"Lest coming suddenly he find you sleeping" (v. 36). In this verse, Jesus names one of the great dangers of our not being watchful—Lest . . . he find you sleeping. The sleeping here does not refer to the sleep of rest, but to the inactive, carnal condition in which many Christians live.—*The Advanced Quarterly.*

We should watch and pray that sin may not slip into our lives unaware. Watch and pray lest we neglect the spiritual renewal of life in communion with God and the church. Let us watch and pray lest our sympathies be hardened, and our compassion frozen. Fail to watch and the possibilities of service in the kingdom of God will go by unseen and unseized. "And what I say unto you I say unto all, Watch" (v. 37). —*The Bible Teacher.*

The Current Communist Threat

(Continued from page three)

Communist Party, U.S.A., with willfully and unlawfully failing to register. A motion to dismiss the indictment was filed.

Individual six-count indictments against Gus Hall, general secretary of the party, and Benjamin J. Davis, Jr., national secretary, were returned on March 15, 1962. Motions to dismiss these indictments were pending at the end of the 1962 fiscal year.

The Attorney General on May 31, 1962, petitioned the Subversive Activities Control Board to order 10 members of the national committee, Communist Party, U.S.A., to register as party members. These individuals will be afforded a hearing before the Board to determine if their registration should be ordered.

The first case under Section 504 of the Labor-Management Reporting and Disclosure Act of 1959, which forbids an individual to hold certain positions in labor organizations if he has been a member of the Communist party within five years, was tried in fiscal year 1962. This resulted in the conviction of Artie Brown in U. S. District Court at San Francisco, California, on April 5, 1962. Brown, who had been active in the Communist movement for many years, allegedly was elected to an office in Local 10 of the International Longshoremens' and Warehousemen's Union to test the law. He was sentenced to six months' imprisonment on May 4, 1962. He appealed the conviction and was released on $5,000 bail.

The International Union of Mine, Mill and Smelter Workers on May 4, 1962, was declared a "Communist-infiltrated" union by the Subversive Activities Control Board under provisions of the Communist Control Act of 1954. The union has petitioned the Board to determine that it is no longer infiltrated.

Communist Fronts

Most of the established Communist-front groups as well as many of the new ones created in fiscal year 1962 were used extensively in the massive propaganda campaign against the enforcement of the Internal Security Act of 1950.

Shortly after the Supreme Court's June, 1961, decision, upholding the constitutionality of the registration provision of the act, the Communist party formed a national group and a number of local organizations in various sections of the United States. The names of these organizations were designed to perpetuate the sham that the party was protecting constitutional liberties and the Bill of Rights.

The one and only function of these groups was to protect the party by generating public support. Their methods were those which have been used by Communist fronts for many years—distributing leaflets, holding rallies, organizing and encouraging protest communications to government officials and circulating petitions. Naturally, each group constantly engaged in efforts to raise funds.

Early in 1962 another national organization was formed to spearhead the defense of party leaders facing legal action. While the name of this group varies from that of the one created earlier to protect the party, the functions, funds and personnel of each are interchangeable and their goals are the same—the advancement of the cause of communism.

Of course, the Communists have not deserted their unusual front activities. They continue to operate organizations which promote programs relating to peace, disarmament, nuclear testing, youth, racial and nationality groups, labor unions and other matters. Likewise, party members have intensified their efforts to infiltrate various legitimate organizations. They are especially anxious to control, influence or undermine the affairs of labor unions; peace movements; and minority, youth, veterans', women's, cultural, educational, civil rights, and similar groups.—Reprinted from *Christian Victory.*

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COM

Woman's Auxiliary

(continued from page nine)

led the group in prayer. Carman Howard introduced the hymn and asked everyone to join in the singing. Ronnie Heath gave the colors: royal blue, Carolina blue, and gold.

Various symbols were presented, after which the pastor, the Rev. Kemery Ard, gave a brief but interesting talk.

The group would like t oinvite all boys and girls under the age of 12 to come and join the club. It meets every Tuesday afternoon at 4:00 at the church.

New Bern, N. C.—The Woman's Auxiliary of Saint Mary's Free Will Baptist Church held its monthly meeting at the church on Thursday night, March 7.

Mrs. S. M. Harrison, president, presided over the meeting. "Footsteps of Jesus" was sung, which was followed with prayer by Mrs. Delphia Davis.

Mrs. Earl Glenn, program chairman, gave a very interesting program on "Footprints on Distant Shores." Forty-three members answered the roll call and Mrs. Harrison welcomed the new members and visitors.

A life membership award was presented to Mrs. C. C. Jackson for over thirty years of service to the Lord and the woman's auxiliary.

Routine business was transacted and committee reports were given. Several recommendations were adopted.

A special offering was taken at the close of the meeting for missions, after which Mrs. Bernard Adkins gave the prayer of dedication.

After the meeting, Mrs. S. M. Harrison was given a surprise shower and delicious refreshments were served.

Ayden, N. C.—The AFC of the Elm Grove Free Will Baptist Church met in the home of Mrs. J. T. Beddard, Jr., with Johnnie Beddard as host.

There were 18 members and two new members present. The meeting was opened by singing "If You Know the Lord," which was followed with prayer by Bruce Jones.

During the business session it was decided to visit the sick members of the church and to send get-well cards to the boys and girls the age of the AFC members.

Danny Oakley dismissed the meeting and everyone enjoyed delicious refreshments.

Pinetown, N. C.—The Woman's Auxiliary of Shiloh Free Will Baptist Church held its regular monthly meeting with 18 members, two new members, and four visitors present.

Routine business was discussed and reports were given.

Although the auxiliary had a split about six months ago, it still has about half of its membership.

The group desires the prayers of Christians everywhere.

Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church had its second meeting Tuesday night, March 5, at the home of Mrs. Henry R. Johnson.

The program, "Walking Together with Him," was presented by Mrs. Cecil Boswell, which was followed with prayer by Mrs. Henry R. Johnson.

After the business session, special prayer was requested for the youth of the church.

Refreshments were served and the meeting was enjoyed by all.

NOTES and QUOTES

(continued from page ten)

cause his neighbor does not interpret the Scripture as he does. I am not the judge; but if we cannot or will not speak to our brother here on earth, can we be happy in our fellowship? I am afraid not. What will we do when we meet the man that we have called a "guinea pig" or a "stool pigeon" and many other names that some so-called church members use in speaking of those whom they do not like or those whom they hate. God is the Judge. He will know where to place us. "Be not deceived, God is not mocked: . . ." (Galatians 6:7).

NEWS NOTES

(continued from page six)

Cape Fear Union To Meet at Goldsboro

The Cape Fear Union Meeting w meet at First Free Will Baptist Churc Goldsboro, North Carolina, March 3 With "Look to Calvary" (John 12:32 as its theme, the program is as follow

Morning Session

10:00—Opening Hymn, "At the Cross
—Devotions, the Rev. Garland Teasley
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Finance Committee
—Roll Call of Churches
—Special Music, Goldsboro Church
11:00—Morning Worship, the Rev. N E. Godwin
12:00—Lunch and Fellowship

Afternoon Session

1:00—Hymn, "Glory to His Name"
—Program from Young People
—Devotions, the Rev. Gideon Stevens
1:40—Miscellaneous Business
—Treasurer's Report
2:00—Adjournment and Benediction

College Day Services

New Bethlehem church, the Reve end Graham Lane, pastor, and Arapaho church, the Reverend W. A. Hales, pa tor, will observe Sunday, March 24, a "Mount Olive College Day."

President W. Burkette Raper wi preach at 11 a. m. at New Bethlehe and at 7:30 at the Arapahoe church.

NOTICE

The books listed on page 80 in DEVOTION for study courses can be purchased from the Free Will Baptist Press, Box 158, Ayden, North Carolina.



the Free Will Baptist

MAR 27 1963

Ayden, North Carolina, Wednesday, March 27, 1963

LUOMA PHOTOS

Editorial

COMPANIONSHIP

"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; But for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:18-24).

Next to salvation, God's greatest gift to a man is his wife. That, of course, does not minimize his mother who brought him into the world and nurtured him during his formative years.

A man's wife was especially created to be his helpmate and companion. She was taken from his side and is, therefore, a part of his own flesh and bones.

It is significant that woman was taken from man's side, rather than from some other part of his body. The fact that she was taken from his side signifies companionship; and her place is by his side, not under his feet to be trampled upon, nor on his head to domineer.

It is this writer's firm belief that God has a wife for every normal man and a husband for every normal woman, "and they twain shall be one flesh." But someone asks, "How are they going to find each other?"

Choosing a companion is a matter of grave importance, and it should be done advisedly and in the fear of the Lord. Every person who even considers marriage, no matter how remote the thought may be, should seek God's guidance and blessings in the endeavor. The individual should let God direct him to the one He has especially made for him. Such things, therefore, as infatuation, physical attraction, and one's own desire should not be the deciding factors in the matter. God's will in the matter is paramount. In fact, it is the only thing that will assure a happy marriage.

When God brings a couple together, they are to build a home with Christ as the foundation. Everything that they do should be in keeping with His will for their lives.

As they launch out on life's venture, the husband is to be the head of the house. That means, of course, that he is to assume the major role of leadership in the home. The earning of a livelihood is mainly his responsibility; and he is to guide the family in its spir ual growth. He should endeavor to keep all their a tivities in harmony with the will of God at all tim Furthermore, his love for his wife and children shou be so profound that he would willingly give his life necessary to protect them from danger.

The wife's place is the husband's house; there h business lies, and that is her castle. As the husba assumes the major responsibilities for the well-bei of the family, the wife, as his companion, should c operate and be fruitful, not only in children, but wisdom, righteousness, and good management. S should be a loving wife and a good mother.

As the wife seeks to do these things, her husba should love her and respect her as his wife and co panion. He will not make of her a slave or servant, a she will not expect the impossible of him.

No man is ever to assume that as the head of t house he is to be a boss or that he is to lord his w over his wife or children. No decent husband, not even mention a Christian gentleman, would ever thi of making his wife bow in subjection to him. On t other hand, no wife worthy of the name would expe her husband to set her up as an object of worsh and to fall prey to all her whims and fancies.

Companionship means that each gives himself completely to the other that self is ruled out. The tw are one flesh; and as such, they seek to build a home f the glory of the Lord and the benefit of humanit There is no boss or servant. Each is a companion the other.

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Wednesday, March 27, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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History of Original Free Will Baptists in North Carolina

(Written by Floyd B. Cherry, this chapter is the fourth in a series.)

Chapter IV

CIVIL WAR DAYS

During the period from 1845 to 1888 ny changes took place among Original e Will Baptists of North Carolina. ry soon after the Campbellite crisis, ontroversy over Masonry arose. How- r, even in this period of controversy, denomination experienced unprece- ted growth. While the Civil War s completely changing the way of life the South, it naturally caused many nges among the Original Free Will ptists.

The Masonic Controversy

At the General Conference which met th Hood's Swamp church, Wayne unty, the controversy over Masonry ne into the open. The Masonic Or- r was becoming popular in the state, d many new lodges were being organ- d. Many older people in practically denominations opposed Masonry. ey said, "Christ did nothing secret." owever, along with many from other nominations, some Original Free Will ptist laymen and ministers united with e order.

This caused a resolution declaring that e conference was "separate from all cret societies of the day" to be intro- ced. This resolution caused much dis- rbance. But after being hotly de- ted, it passed. When the resolution ssed the conference, many brethren ho had united with Masonry or who ere in favor of it withdrew. Among ose who withdrew were three minis- rs: Stephen D. Collins, John Dupree, id J. Utley.

The controversy over Masonry did not me to the floor of the General Con- rence again until 1850 at Wheat vamp church, Lenoir County, when lder Calvin Ruff introduced a motion at the resolution the conference had dopted at Hood's Swamp in 1847 in elation to Freemasonry "be expunged." This motion passed with small opposition.

Immediately after his motion, Elder Jesse Vause introduced a resolution which left the matter of secret societies in the hands of the local church. However, his resolution carried the power of appeal. Any individual dissatisfied with the decision of his local conference might appeal to the General Conference. This resolution was also passed.

As a result of this action of the conference, many of those who had previously left their churches returned. Some of the churches allowed members to belong to secret orders; whereas others did not. This precipitated a dispute over the right of the local church to discipline members.

In 1851, when the General Conference met at the Free Union church in Greene County, Elder Calvin Ruff introduced a resolution giving each church "power to transact its own business without the General Conference having any control over it further than that of an appeal." The meaning and purpose of this resolution was to leave the matter of disciplining members with the local church without destroying the right of aggrieved members to appeal to the conference. However, this resolution was amended to the effect that "no member shall be excluded, or any person debarred from becoming a member of any church belonging to this connection, for being a member of any of the following orders: Free Masons, Independent Order of Odd Fellows, or Sons of Temperance." The resolution in its amended form was passed.

The very next year, 1852, when the General Conference met at Lousan Swamp in Lenoir County, the resolution which had been passed the year before at Free Union was repealed. This caused great dissension and became the subject of much discussion throughout the churches during the next year.

When the time for the meeting at Free Union in Martin County came in 1853, both sides of the controversy were ready for battle. Immediately after the organization of the conference, Elder Alfred Moore introduced a resolution saying that "no church belonging to this conference shall be at liberty to reject any person applying for membership, or to excommunicate any member, on the ground that he belongs to the order of Free Masons or of Odd Fellows."

Immediately Elder James Moore presented a substitute motion or resolution to the effect that each church should be able to do as it wished regarding this matter. The moderator, H. G. Paul, refused to put this substitute motion before the house; whereupon, Elder James Moore arose and put the two motions —his and that of Elder Alfred Moore— before the house. Elder James Moore's resolution received sixty votes, and that of Elder Alfred Moore thirty-six. Thus the conference voted to leave this matter with the local church.

This action of the conference created great confusion. Harrison and Barfield's *History of the Free Will Baptists of North Carolina* says, "At this stage of the proceedings there was great confusion such as we hope never to see again among Christian people." The confusion was so great that the conference could take care of no other

(continued on page thirteen)



Missionaries Slain in Viet Nam

Saigon, Viet Nam (EP)—Two members of the Wycliffe Bible Translators were slain in South Viet Nam by Viet Cong guerrillas on March 4th. Shot down before the eyes of their wives and children without apparent reason or provocation were translators Elwood Jacobsen, a native of Foreston, Minnesota, and Gaspar Makil, Wycliffe's Filipino member.

Also killed at the Viet Cong roadblock 66 miles northeast of Saigon on the Dalat highway was a Vietnamese driver from another vehicle. One of Makil's four-month-old twins, Janie, and his three-year-old son, Thomas, were seriously wounded by the burst of gunfire; Janie died the following day.

The Wycliffe party of nine, comprising the Jacobsen and Makil families, was traveling by Land Rover in a convoy of some 30 vehicles stopped by the guerrilla roadblock .When the roadblock was encountered, instructions to stop and leave the vehicle were obeyed. Although lectures or robbery might be expected, there was no provocation which might be expected to generate violence.

Banditry on the highway is not uncommon in South Viet Nam, but violence to civilian personnel has been rare. The Saigon-Dalat highway is one of the main arteries in South Viet Nam. It has been commonly traveled by many Americans, being considered in fact one of the safer highways in the country.

Newspapers said that the Viet Cong apparently were startled by the appearance of a helicopter overhead and then by the approach of some government troops. One report said that the approaching government forces fired a warning shot, which may have triggered the guerrillas into opening fire with their machine guns.

Urged to Promote Atheist Drive

Moscow (EP)—Russia's camera fans are being urged to "do their bit" in the war against religion.

A contest for the best atheistic photo has been announced by the State Museum of the History of Religion in Leningrad, the Ministry of Culture of the Russian Federation and the magazine *Soviet Photo.* The closing date is March 31.

Subjects suggested by the sponsors of the contest include portraits of "energetic atheists," scenes showing religious rites being replaced by atheistic weddings and name-giving ceremonies, or others "exposing so-called religious miracles," or revivalistic "excesses."

Prizes range from $110 for the best photo to $30 for that in tenth place.

Additional prize money is promised to contestants whose pictures are accepted for publication in Soviet journals.

New Youth for Christ President

Wheaton, Ill. (EP)—Dr. Carl J. Bihl has been named new president of Youth for Christ International, succeeding Dr. Ted Engstrom, who resigned effective April 1. Dr. Bihl has served as YFCI vice-president for National Development.

'Bible Belt" Disappearing?

Charlotte, N. C. (EP)—The traditional picture of the Southern "Bible Belt" where Christians interpreted the Bible literally and preachers exercised public influence is fast disappearing from the American scene. At least, so says a survey made in this area by the *Charlotte Observer.*

After interviewing more than 100 ministers, businessmen, housewives, and other residents, the daily said it found that "we live not so much in the 'Bible Belt' as on the fringe of an area that used to be the 'Bible Belt.' "

If Christians still live in the belt, the paper concluded, they do so "in part by habit and tradition and in part by public appearance."

Christians "no longer are nearly unanimous in their views on religious matters," the *Observer* continued, "and the literal acceptance of the Bible as the final guide to action is perhaps the single point on which the most people disagree."

"While the 'Bible Belt' itself is revered as a source of all religious guidances for almost all those interviewed," the daily said, "just what the Bible means is far more likely to be a matter of personal interpretation than a matter of denominational doctrine. This is just about as true for one denomination as it is for another."

Concerning the public influence of ministers, the *Observer* said preachers "are no longer accepted as final authorities by a majority of their members."

"While many church members are devout in their faith, regular in their attendance and giving and religiously sincere in their daily conduct," it said, "they are far more likely to make decisions for themselves than to rely firmly on what the minister says.

"This is markedly true in the larger, more liberal churches in larger cities, but it is becoming truer each day in the smaller churches in rural areas where fundamentalism was once thought to be the only salvation."

Other "Bible Belt" customs which have disappeared or are on their way out and which are missed by church members include, the *Observer* said, the singing of old familiar hymns in church, Sunday dinners with the preacher as guest, church suppers with their home cooking, and the bringing of gifts, usually food, to church.

The paper also noted such other changes as more commercial activities and sports on Sunday, makeup and shorts for women, smoking, drinking, and dancing—all frowned upon in the belt a generation ago.

Tithing—giving ten percent of one's income to the church—also is disappearing, the survey showed. "Church members are more likely to give cars or make mortgage payments on parsonages or pay for tickets abroad for study," the paper said.

Although some church members do not realize it, the *Observer* concluded, "many find their religion more of a philosophical than an emotional attachment."

Also, it said, some Christians "find it hard to see specific relations between their religious views and their own concepts of right and wrong as they live their lives every day."

•

Then opened he their understanding, that they might understand the scriptures, (Luke 24:45).

"And every man went unto his own house. Jesus went unto the mount of Olives" (John 7:53-8:1).

Lonesome, But Never Alone

by Rev. Harold Vander Ploeg

HAVE you ever been alone? Really alone? Webster defines loneliness as "being entirely by one's self and feeling a lack of close companionship." This is an emotion we do not usually associate with Jesus Christ. After all, wasn't He the Son of God? Didn't He have the privilege of fellowshipping with heavenly hosts of angels? Couldn't He but pray and God would minister to Him in an intimate way?

All of these are true, but we forget that Christ was also the Son of man. Paul reminds us that He "was made in the likeness of men: and being found in fashion as a man, He humbled Himself." Christ experienced in no small measure the many physical and mental anxieties which we today experience, yet without sin entering the picture.

One of these was loneliness.

Yes, it was a loneliness involving difficulties beyond our understanding. Loneliness is "being situated apart from other things or beings of the same kind." How true this was with the earthly life of our Savior. Christ was veiled in human flesh, but He was aware of the glory He once had with His Father. "In my Father's house are many mansions." This implies first hand knowledge. He was certain because of previous glory with the Father, yet He in no small measure was separated from those of His kind.

This was loneliness, divine loneliness. It is depicted in the verses, "And every man went unto his own home, (but) Jesus went unto the mount of Olives." Every man had some place to call home, but Jesus went alone unto the mount of Olives and stayed until morning. Christ gave us a picture of His inward feelings and longings of heart when He said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." (Matt. 8:20).

Loneliness, how can we describe it?

The eternal Son of God, the One who spoke the world into being, the One who formed man out of dust, who fashioned the forests with His hand and flung stars into space, the One who left His position of universal authority to walk with man, He it is who is now alone.

Angels could have ministered unto Him. They often did. Yes, He had fellowship with His Father, but nevertheless He experienced great loneliness. It never left Him and was culminated at the cross. In this complete and final act of submission God covered His face and Christ exclaimed in that moment of total loneliness, "My God, My God, why hast thou forsaken Me." Thirty years of being separated from the glory He once shared now welled within Him. It was a divine loneliness known only unto the Son of God.

Loneliness is also part of the Christian's walk. We do not experience a loneliness like unto Christ, for we have never known the fragrance of heavenly flowers. Nevertheless, we can be called lonely people.

Why? Because this world is not our home! We are strangers in this land. Heaven actually is ours; we are pilgrims in a foreign country. Why shouldn't we be lonely for heaven? What has this world to offer in its place? I do not mean to disparage the life spent here, yet in comparison to our eternal home this world is a depraved depository of grief and sin. To each Christian there is a longing to be with Jesus, a loneliness to be in our eternal home.

One of the reasons why our homesickness for heaven does not become acute is that we experience Christian fellowship with people of like precious faith. The Holy Spirit gives to us the consciousness of Christ's presence. God has planned it that fellowshipping one with another supplants in the heart that feeling of loneliness. Remove Christian fellowship and if you are truly a Christian you will become spiritually lonely.

Yet we need to know that loneliness may draw us closer to the Lord. Remember, each man went unto his own home. This pictures security, no need of outside aid. Four walls and a roof over one's head often removes our sense of dependence upon God. We become sufficient within ourselves. But Jesus went unto the Mount alone, and, as a result, drew spiritual strength from His Father. If there would have been one person lonely and hungry for spiritual fellowship with the Master, he would have accompanied Christ to the Mount.

Don't let the security of your home keep you from the Lord! Don't even let the fellowship of the saints act as a substitute for your personal fellowship with Christ! At times, follow Him to the mount, leave your place of security, spend time with Him in prayer and supplication. Oh, to be alone with Him! That is why personal prayer is necessary. Certainly we need group prayer, we need concerted efforts in praying, but we also need to feel the pangs of loneliness and meet with Him in secret, intercessory prayer. Don't ever count this kind of loneliness a thing of which to be ashamed. Christ asks for this solitude of heart. It produces results.

It may have been loneliness that caused the prodigal son to return. When he was with the gang and had money to spend, his thoughts were not directed toward home and father. The securities of money, pleasure, friends were sufficient in themselves to keep him from the thoughts of God. But when the stench of the pig sty became so great that the prodigal was left to himself, then he faced his moment of loneliness. Result; "I will arise and go back to my Father."

It is at times hard to seek God in the rush of the day. This does not mean that God cannot be reached while we are in the milling throng, but the times of greatest spiritual success come when we have been in the garden alone with Christ. Does this mean a monastic experience? No, that is only one answer. When the world and its system loses its

(continued on page sixteen)

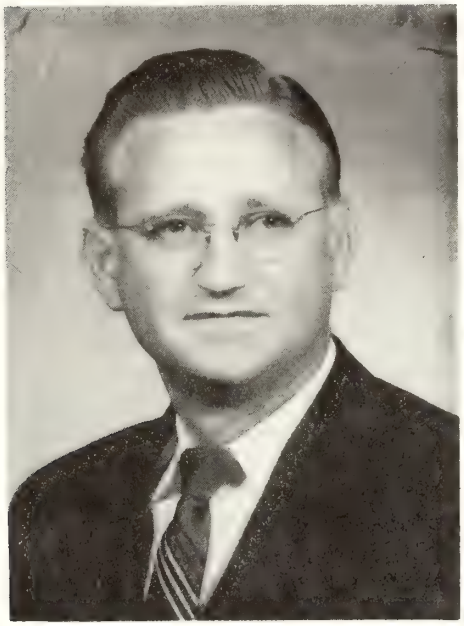
NEWS AND NOTES

the Free Will Baptist
Ayden, North Carolina

Of Denominational Interest

Starnes Evangelist for Holly Springs Revival

The Rev. J. B. Starnes will be the evangelist for the spring revival services at Holly Springs Free Will Baptist



Church, Route 2, Newport, North Carolina, the week of April 8 through 14. Services will begin each evening at 7:30.

Easter Sunday will not only climax a week's revival services, but also an evangelistic crusade in the Sunday school for which a final goal of 300 pupils has been set. The work at Holly Springs has been greatly blessed. During the past few months sixteen members have been added to the church by profession of faith, and several others have been added by transfer of letter.

The pastor and members urge everyone to come and enjoy each of these special services. Special music will be rendered each evening.

Florida Association To Hold Meeting

The North Florida Association of Free Will Baptists will hold its first quarterly meeting of the year on Saturday, March 30, at St. John's Free Will Baptist Church. The Rev. T. F. Carlton of Perry, Florida, is the host pastor for this session.

The meeting will be called to order at 10 a. m. by the Rev. L. A. Grubbs, moderator. All ministers, deacons, and delegates of the churches are urged to attend this session.

Second Western Union To Convene at Mt. Zion

The Second Union Meeting of the Western Conference will convene at Mt. Zion Original Free Will Baptist Church, Route 2, Nashville, North Carolina, Saturday, March 30. The program is as follows:

Morning Session

10:00—Devotions, the Rev. Charles Morgan
10:15—Welcome, Mrs. Earl Bass
—Response, Mrs. Lonnie Sherrod
10:20—Roll Call of Ministers
10:30—Reading of Minutes
10:40—Roll Call of Churches
10:50—Business
11:10—Fellowship
11:20—Song Service
—Offering for Children's Home
11:30—Report on Sunday School Convention, Lester Duncan
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Henry Eason
1:15—Special Music, Eason Trio, Local Church
1:25—Report of Committees
—Home Missions, the Rev. Swade Benson
—Education, Luther Bissette
1:45—Final Business Period
2:15—Adjournment

Rockfish Quarterly Union

The Rockfish Quarterly Union will convene March 30 at 10 a. m. with Mount Moriah Free Will Baptist Church near Hamlet, North Carolina. The Rev. Steve English of Hamlet is the moderator. Everyone is welcome.

Holly Springs Church Makes Progress

In the past few months much prog has been made at Holly Springs chu Route 2, Kenly, North Carolina, un the leadership of the pastor, the F W. L. Poythress of Wilson. Two bathrooms, hardwood floors, and carpets have been added; and the p have been refinished.

The pastor has been a loyal and fa ful pastor during the trying times denomination has undergone.

"Get Acquainted Night" Held At Roberts' Grove Church

Tuesday night, March 12, was "G Acquainted Night" at Roberts' Gr Original Free Will Baptist Church n Dunn, North Carolina, for its new p tor and his family, the Rev. and M David Charles Hansley and daugh Cynthia Lee Jean.

After choir practice at the church

Coming Events

March 27—Central Woman's Auxilia Convention convenes at Hick Grove Free Will Baptist Church n Bethel.

April 3—Western Woman's Auxilia Convention convenes at Stoney Cre Free Will Baptist Church, Goldsbo

April 6—Second Union League Conve tion at Hull Road church, Snow Hi North Carolina, at 7:30 p. m.

April 10—Cape Fear Woman's Aux iary Convention, St. Mary's Gro Free Will Baptist Church near Be son, North Carolina.

April 14—Easter Sunday

April 18—Albemarle Woman's Aux iary Convention.

April 25—State Sunday School Conve tion will convene at Saint Mary's Fr Will Baptist Church, New Bern, Nort Carolina.

April 27—Daily Vacation Bible Scho Workshop at Mount Olive College

May 3, 4—North Carolina State Leagu Convention meets at First Free Wi Baptist Church, Wilson, North Car lina.

May 9—North Carolina State Woman Auxiliary Convention meets at Hic ory Chapel Free Will Baptist Churc Ahoskie, North Carolina.

May 15—Third Convocation at th East Rockingham Free Will Baptis Church, Rockingham, North Car lina.

oximately 100 persons gathered at the sonage to meet the pastor and his ily. Refreshments consisting of hot fee, assorted soft drinks, cookies, and ughnuts were served.

The pastor, whose address is Route 1, nn, North Carolina, began his work March 17.

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bemarle Meetings to Be Held

The Albemarle Union Meeting and ague Union will be held at Mount n Free Will Baptist Church, Roper, rth Carolina, on Saturday, March 30. e Sunday School Convention will be d at the same place on Sunday, March The programs for the meetings low.

NION MEETING

Morning Session

:00—Devotions, the Rev. Robert May
:10—Welcome Address, the Rev. Charlie Overton
—Response, the Rev. Tom Davenport
:15—Moderator's Address, the Rev. A. B. Chandler
:20—Minutes of Last Union
—Roll Call of Ministers and Churches
—Announcements
—News of Mount Olive College
:15—Congregational Singing and Worship
—Offering
—Special Music, Host Church
:30—Message, the Rev. L. A. Ambrose
:00—Lunch

Afternoon Session

:00—Devotions, the Rev. John Owens
:15—Business Period
—Report of Treasurer
—Announcement of Next Union
:15—Closing Hymn and Benediction

EAGUE UNION

:30—Devotions, Eddie Spencer
:40—President's Message
:45—Appointment of Digest Committee
—Roll Call of Leagues
—Minutes of Last Union
—Recognition of Ministers
—Announcements
:00—Congregational Singing

UNDAY SCHOOL CONVENTION

Morning Session

:00—Devotions, Mrs. Hilda Davenport
:15—Welcome Address, James Hassell, Local Sunday School Superintendent
—Response, Miss Alice Webster
10:10—President's Message
10:15—Sunday School Lesson, Mrs. Blanche Cameron
10:40—Enrolling of Ministers
—Reading Minutes of Last Convention
—Sunday School Reports
—Announcements
—Congregational Singing and Worship
—Offering
—Special Music, Host Sunday School
11:30—Message, Miss Winnifred Averett, Missionary Candidate, Mount Olive College
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. L. E. Ambrose
1:10—Business Period
—Report of Treasurer
2:00—Adjournment

Fourth Central Meetings To Convene at Harrell's Chapel

The Sunday School and Auxiliary Convention of the Fourth Union Meeting of the Central Conference will convene at Harrell's Chapel church near Snow Hill, North Carolina, Sunday, March 31. The program is as follows:

Morning Session

10:00—Sunday School
11:00—Devotions, Miss Hilda Owens
11:10—Welcome, Mr. Raymond Hart
—Response, Miss Elaine Whitley
11:15—Recognition of Ministers and Delegates
11:20—Representative from the Children's Home
11:25—Offering for the Children's Home
11:30—Chorus Time
11:35—Representative from Mount Olive College
11:40—Special Music, Spring Branch
11:45—Sermon, the Rev. David Charles Hansley
Alternate, the Rev. N. D. Beaman
12:10—Announcements, Pastor of the Local Church
12:15—Lunch

Afternoon Session

1:15—Devotions, Mrs. Bobby Bazen
1:25—Program, Local Church
2:15—Adjournment

Pastoral Institute to Be Held at Caswell School

On Tuesday, April 16, 1963, from 9:00 a. m. to 3:30 p. m. the third biennial Pastoral Institute on Mental Retardation will be held at Caswell School in Kinston.

Registration will start at 8:30 a. m. The morning session will be devoted to lectures by staff members on the theme "Developing Community Resources for the Mentally Retarded Person." Luncheon will be served at noon for a nominal fee. The afternoon will be devoted to tours of the medical, training and education, rehabilitation facilities, and living units.

In the light of recent national and state emphasis on mental retardation, we feel that this institute will be of help to the clergy in determining their helping role in this field.

All pastors are invited to attend this institute.

Fifth Eastern Sunday School Convention at Trent Church

The Fifth Eastern Sunday School Convention will convene at Trent Free Will Baptist Church, Merritt, North Carolina, Sunday, March 31. With "Preparation for Christ's Coming" (Mark 13:33) as its theme, the program is as follows:

Morning Session

10:00—Prayer, Walter R. Sandlin
—Convention Hymn 198, "Love Lifted Me"
—Welcome Address, Robert Miller, Superintendent of Host Sunday School
—Response and Devotions, Evon Jones, Vice-President
10:15—Business Period, President Presiding
10:45—Program, Children of Host Sunday School
11:00—Sunday School Lesson, Mrs. Fannie Swindell
11:20—Offering and Offertory Prayer, Ralph Broughton, Superintendent of Oriental Sunday School
11:30—Worship Service, Host Choir and the Rev. T. C. Smith, Pastor
12:00—Lunch and Fellowship

Afternoon Session

1:00—Devotions, the Rev. E. E. Edwards
1:15—Business Period
1:45—Recognition of Visitors and Announcements
1:55—Special Music and Programs by Sunday Schools of District, Delmas Brown, Director
3:00—Benediction

Mrs. Irma Kemp will serve as pianist; and the Rev. T. C. Smith, as music director.

(continued on page sixteen)

Woman's Auxiliary

Pee Dee Auxiliary Convention to Be Held

The Pee Dee District Woman's Auxiliary Convention will be held at Oak Grove Free Will Baptist Church of Bladenboro, North Carolina, April 6. The theme of the meeting will be "Walking Together with Him." The program follows.

Morning Session

Hymn
Devotions, Mrs. Dora Mercer
Welcome, Mrs. Lucille Bryant
Response, Mrs. Doris Goodwin
Remarks from President, Mrs. Mary Bell Pait
Special Music
Business Session
News from Children's Home
Reports from Chairmen
Special Music
Convention Message, Mrs. Hattie Adcox
Lunch

Afternoon Session

Hymn
Devotions, Mrs. Larue Mears
News from Field Worker
News from Mount Olive College
Special Music
News from Mission Board
Hymn
Benediction

Eastern District Auxiliary Convention

The Eastern District Woman's Auxiliary Convention met last Thursday with the Long Ridge Free Will Baptist Church in Duplin County. The theme of the convention was "Walking in the Light." The devotions and president's remarks reminded the women of the need of walking in the light as Christ is in the light. In the morning message Mrs. Dola Dudley suggested ways of walking in the light: by going and telling our brethren the news of salvation in Christ; by praying always because the Bible says, "Men ought always to pray"; and by going to Cragmont Assembly.

The YFA and AFC declamation contest winners, Martha Glynn Jenkins and Brenda Jenkins, gave their declamations following the morning messages. Both of these gave much food for thought and were well delivered. These young ladies are to be congratulated for their fine work.

Some of the projects presented for the year were as follows: Easter offerings from the Pre-Easter Week of Prayer will be given to North Carolina missions. The Children's Home is asking for a special Mother's Day gift of one dollar for each auxiliary member in May. The ladies will continue to work on the same piano project for Mount Olive College and also encourage the purchase of a book a month for Mount Olive College library. The ladies were encouraged to continue the contributions to North Carolina missions and also help with the aluminum building project. Money sent from the youth groups will be used for the purchasing of recreational equipment for Cragmont.

Encourage the support of each of these projects and continue "Walking in the light as He is in the light."

Ayden, N. C.—The Celia Garris Woman's Auxiliary of the Ayden Free Will Baptist Church met Monday night, March 18, at the home of Mrs. Vick Hart, with Mrs. Margaret Moseley as cohostess.

The meeting was called to order by the president, Mrs. Ralph Lightsey, after which the group sang "Christ for Me." Mrs. Nettie Woodall then led in the opening prayer.

During the business session it was decided that Mrs. Anna Hill and Mrs. Zelbert Cox would represent the auxiliary at the district convention at Hickory Grove church. The following gave books to be placed in the Mount Olive College library: Mrs. Anna Hill, in memory of Mrs. Lulu Tripp; Mrs. A. F. Ro in memory of the Rev. and Mrs. R. Spencer. After a short talk on the of Mrs. Lillian M. Myers by Mrs. H the auxiliary voted to give books to college library in memory of Mrs. My

Mrs. Zelbert Cox, program chairm gave a very interesting talk on "Fo prints on Distant Shores." After a po by Mrs. Simpson, Mrs. Beulah Sto pronounced the benediction.

Delicious refreshments were then joyed by everyone.

Kinston, N. C.—The February me ing of the Woman's Auxiliary of Fa Free Will Baptist Church was held the home of Mrs. C. D. Hedgepa The meeting was called to order by t president, Mrs. Alma Ruth Barro Prayer was offered by Mrs. Geo Smith.

"Sunlight" was sung by the gro and Scripture was read. Mrs. Flo Taylor, program chairman, introduc the program. Mrs. Alma Barrow, M George, Smith, Mrs. Ben Taylor, a Miss Elizabeth Skinner participated the program.

After routine business Mrs. La Taylor pronounced the benediction.

Cash Corner, N. C.—Circle No. 1 Mount Zion church held its March me ing at the home of Mrs. Jeanie Ro with eight members present. Mrs. Selr Rowe presided over the meeting.

After the singing of "If Jesus Go with Me," Mrs. Margaret Rose led prayer and Mrs. Rowe read the Scri ture. Then Mrs. Judy Hudson preser ed the program entitled "Footprints Distant Shores."

A business period was held, after whi the group sang "Onward Christian Se diers," and Mrs. Rowe gave the benedi tion. The hostess served delicious r freshments.

Kenly, N. C.—The Woman's Au iliary of Piney Grove church met Tue day night, March 12, in the education building of the church. Mrs. Roy Sta ford presided.

The meeting was opened with th group's singing "I'll Go Where Yo Want Me to Go." Mrs. Lucy Jon read John 21:1-6 and 1 Peter 2:2 Sentence prayers followed.

Mrs. Wilbert Bass, program chairma introduced the program. Taking part i the program were Mesdames Will Evans, Frank Waddell, Calvin Medli and Glenn Parnell. The program wa climaxed with a duet, "Footsteps

esus," by Mrs. Stanford and Mrs. Wadell. A period of silent meditation followed. Each one was requested to dedicate her life more wholeheartedly toward the work of Christ.

Several of the women decided to visit the Rest Home in Smithfield and remember the patients with a little party very soon. Also, delegates were elected for the Western Woman's Auxiliary Convention on April 3. They were Mrs. Wilbert Bass and Mrs. Calvin Medlin.

There were 18 present, 3 new members—Mrs. Kermit Wall, Mrs. Jack Wall, and Mrs. Leland Game—and 1 visitor.

Kenly, N. C.—The YFA of Stancils' Chapel church met Thursday night, March 14, at the church with twenty members present. Lynwood Renfrow presided over the meeting.

After a devotional Paulette Batten, Williams Lee, Elaine Batten, Wallace Renfrow, Helen Boykin, and Jo Ann Batten discussed the program entitled "Confidence." The group enjoyed discussing each topic.

During the business session plans were made to render special music for the pre-Easter services. The meeting was closed with prayer by the pastor, the Rev. W. E. Renfrow.

Bladenboro, N. C.—The Woman's Auxiliary of Oak Grove church held its monthly meeting March 12 at the home of the Rev. and Mrs. Billy Hardee. Eighteen ladies were present.

The meeting was called to order by the president, after which the group sang "Where He Leads Me." After the Scripture reading from John 21:1-6 and 1 Peter 2:21, Mrs. Gracie Hester led the prayer.

In addition to the routine business, three ladies volunteered to serve as delegates to the Pee Dee district convention; and three other ladies were appointed to select and buy flowers for the spring revival services.

The program, "Footprints on Distant Shores," was presented by Mrs. Louise Smith, Mrs. Marty Russ, Mrs. Bonnie Dove, and Mrs. Minnie Pait.

THE MAIL BOX

CHURCH SEEKS PASTOR

"Please announce that Smryna Free Will Baptist Church, Blount's Creek, North Carolina, is seeking a pastor to begin in September. Any minister who is interested in this work is requested to contact Ottis Cox, Route 2, Box 166, Chocowinity, North Carolina."—*Ottis Cox.*

THE SHARP EDGE OF LONELINESS

The small boy sitting intently on the steps of an old apartment building was observed in the act of cutting a worm in two with the sharp edge of a tin can. When the grisly operation was completed, he leaned over his victim with poignant solicitude and said, "There, now you have a friend!"

It isn't the decapitation of the unfortunate worm that saddens us so much as the silent agony of a boy's heart who would do for a worm what had obviously not been done for him. This is not an object lesson in the fine art of making friends, but an eloquent plea by a lonely boy for someone to love him.

Loneliness is a sharp edge.

When Jesus met the individual, he was not convinced that hostile and hurtful reactions were evidences of hate; rather, he saw one who had been bisected again and again by the inward knife of loneliness. He knew all too well that desperate attempts to bring happiness by dividing the self against pleasure only doubles the pain. He watched men fragment themselves in frantic attempts to create values out of stone, flesh and gold. He looked into the heart of the hurried and saw fear, into the soul of the seducer and saw disgust. He looked at men and knew that only a friend could heal his hurt, that only God could stop this carnage.

"No longer do I call you servants," said Jesus, "But I have called you friends . . . you did not choose me, but I chose you." (John 15:15, 16) The message that Jesus brought to man was not profound. He simply called the individual to Himself with the assurance that God is a sufficient friend. And if we will cease our senseless vandalism of life long enough to hear His voice, peace shall be our portion.

It is not easy to respond when we exist in so many segments. Can our several selves be made one again? Is repentance a sufficient surgeon to sew up what has been torn?

"Him who comes to me, I will not cast out." Jesus said that.—*Rev. Ray S. Anderson, in Evangelical Beacon.*

THE HIDDEN TREASURE

An old book tells this story of a hidden treasure: A traveler was one day passing along and stopped at a cottage to ask for a drink. When the door was opened in answer to his knock, he found that the cottage was a very unhappy place. The frightened children were crouched in a corner, and the father and mother were quarreling and scolding. The house was untidy and there was nothing pretty or comfortable in it.

"Oh, sir, you do not know how hard it is to be poor," said the father. He thought that all their troubles came because they had so little money, but the wise traveler knew better. When the traveler had his drink of water and was ready to start on his journey again he said to the man and his wife, "I see that you have a treasure in your house which will bring you great happiness if you only will use it." Then he went on his way.

They could not imagine any treasure that could be hidden in their poor little cottage, but the traveler had seemed so kind and had had such a fine, strong face that they felt sure he meant what he said. By and by the woman went out to gather some sticks to cook their poor dinner, and the man began to hunt for the treasure. He looked and even dug up some of the earth floor, but he could not find it.

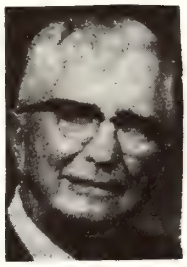
The next morning as soon as the man went away to his work, the woman began to hunt for the treasure; and although she hunted as carefully as she could, she did not find it, either. So they kept on, each trying to find it when the other was away; and when they failed, they were more cross and unhappy than ever. They wished that the traveler would come that way again, so that they could tell him how carefully they had looked for the treasure but could not find it. Maybe he would tell them where it was.

One day the woman picked up an old Bible that lay on a dusty table in a corner, where nobody ever looked at it. She opened it, and there, written in the front by her mother, who had long ago given her the Bible, was a verse telling that that precious book was worth more than all the gold and silver in the world. She knew then that she had found the treasure that the traveler meant, but she did not know what a treasure it really was.

She read the Bible to herself and to the children, but she did not tell the man about it. With Bible thoughts in her mind she grew gentler and kinder. One night when the man came home scold-

(continued on page ten)

NOTES AND QUOTES



By J. C. Griffin

WHAT GREAT MEN SAY ABOUT THE BIBLE.

"To the Bible men will return, because they cannot do without it. Because happiness is our being's end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible. For this simple reason men will return to the Bible, just as a man who tried to give up food, thinking that it was a vain thing, and that he could do without it would return to food, or a man who tried to give up sleep, thinking that it was a vain thing and that he could do without it, would return to sleep."—*Mathew Arnold.*

* * *

"A Bible well worn in that part which contains the sermon on the mount is the Book which our age most needs. There the will of the Father, those laws which save souls or damn them, lie in perfect plainness."—*David Swing.*

* * *

"Talk about the questions of today, there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are great Christian men. During the many years I was in the Cabinet I was brought into association with sixty master minds and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation." — *Gladstone's Remarks to Talmage at Hawarden.*

* * *

"The Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen."—*John Adams* (Second President of the United States).

* * *

"From the time, that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplations. If there be anything in my stile or thoughts to be commended the credit is due to my kind parents in instilling into my mind an early love for the Scriptures."—*Daniel Webster.*

* * *

"Sinners on earth are always punished less, and in hell never more, than their iniquities deserve." — *Benjamin Beddone.*

* * *

Mr. C. E. Putnam, while traveling on a train and reading his Bible as his custom was, was asked by a young man who was sitting near, "Old man, do you believe that book you are reading?" Mr. Putnam said, "Yes." Then the young man who thought, I am sure, that he was smart said, "Only ignorant people believe that book." Then Mr. Putnam said, "Young man, I thank you for the compliment of classing me with George Washington, the first President of the United States of America and the other Presidents who followed after him. I find that all the Presidents believed in the teachings of the Bible, and the Congress of the U. S. opened with prayer to Almighty God."

* * *

There are men like the young man who classed Mr. Putnam as being ignorant. Paul the great apostle said, "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

* * *

Last Sunday was a very busy day: I attended Sunday school at 9:45 a. m., preached at 11 a. m., conducted a funeral at 3 p. m., attended the Free Will Baptist League at 6:30 p. m., and preached at 7:30 and baptized and received into full fellowship by reading the Church Covenant and praying these who had recently given themselves to the Lord. It was a pretty full day.

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"If you want to stay young, associate with young people; if you want to feel your age, try to keep up with them."

INFORMATION WANTED

Our first printing of YFA program books has been sold out. Any YFA that will need additional boks is requested to send the number needed at once to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina, so that we will know whether we need to reprint.

March 31–Mount Olive College Sunday

W. Burkette Raper, President

The observance of fifth Sundays a "Mount Olive College Day" has becom a standard practice among Original Fre Will Baptists. On March 31, all ou churches and Sunday schools are aske to make special gifts to the college.

All contributions, whether receive from the church treasurer, Sunday schoo auxiliary, leagues, or individuals ar credited to church quotas, except gifts t the building fund. We urge our peopl to use March 31 as a day to take a gian step forward in reaching their recom mended quotas for the college.

Mount Olive College is rendering a indispensable educational service to th Free Will Baptist Church. This servic requires the full loyalty and generou support of our people.

Our objective is to make Mount Oliv a superior and outstanding Christia college. We now have a good college but we must spare no effort to make i better.

Our enrollment for the 1962-63 schoo year has reached an all-time high of 228 If each church will raise its recommend ed quota, this year will be the best i the history of Mount Olive College.

The Hidden Treasure

(continued from page nine)

ing and cross and tired, she met him a the door with kind, loving words; and when he wondered about the change in her, she told him of the treasure she had found. After that they read it together

One day the traveler passed that way again and stopped at the cottage, but he scarcely could believe that it was the same place. It was neat and clean and pretty. The children were happy and were no longer ragged and dirty. The Bible had taught them how to live kindly and helpfully; and as soon as they all began to work happily together and do kind things for their neighbors, all sorts of blessings came to them.

The richest people in the world are those who love God most, for they have His care and His blessing all their lives and then—a heavenly home with Him. —*The Sunbeam.*

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Any automobile will be glad to go to church on Sunday, if it has a good guide.



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is the correct view iblically concerning women and their ork in the church as ministers or preachrs? Does God call some women to reach the gospel?

Answer: In this, like several other subcts, we need to give full recognition the whole breadth of Scripture on the uestion, as well as the clearly defined mitations they indicate. In the Bible od sets forth the fact that He has a markable and wonderful ministry for omen. There are by far a greater numer of women doing God's work today in ie world than there are men. Missionry women often show a willingness to o where men would never dare go, and ever appear in any way discouraged. ome well-known tract-producing agenies report far more requests for literature s coming from women than from men, ven though many tracts distributed by omen are ordered by men. God from ie very beginning has made a remarkble use of the women in the church, nd through their efforts millions of uls have been won to Christ.

However, God at the very outset laced a ban on woman's taking the place f authority. "Let the woman learn in lence with all subjection. But I suffer ot a woman to teach, nor to usurp auority over the man, but to be in since" (1 Timothy 2:11, 12). Having id this, God gives his reasons for so oing. "For Adam was first formed, en Eve. And Adam was not deceived, ut the woman being deceived was in ie transgressions." (1 Timothy 2:13, 4. The devil in bringing sin into the orld went to the woman rather than to ie man.

Adam had this place of authority, and is thought by good Bible scholars that dam was placed there with such a posion that he was able to readily withstand atan. When the man took the fruit of ie tree of knowledge of good and evil, e was not deceived. He was fully and ompletely aware of what he was doing. Ie sinned against full light; hence, the an was in the greater transgression. dam was not deceived by either Eve nor the devil. When Eve took the fruit, the devil deceived her into the act. He did this when he told her, ". . . Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:4, 5). So Eve was deceived, but Adam was not. He only took part in the act to please Eve. He not only knew what he was doing, but also knew what would result from it; for God had told him, making him responsible to keep the garden and all therein.

For this very reason God placed the woman in subjection. This fact is set forth in the Scriptures as a beautiful and wonderful type of Christ and his church in their relationship to one another. There are several types of the Church given in the Bible, but the marriage relation of the man to the woman most clearly depicts Christ and his bride, the Church. However, when God demands that the woman be subject to the man, he also requires that the man be ready to die for his wife. (See Ephesians 5:25-32.)

Ephesians 5:25-32 indicates that the place of authority is given to the man and not to the woman; therefore, when the woman steps out of the place of subjection into that of authority, the end is confusion. We have considered what God had to say about it in 1 Timothy 2:11-14. Let's look now at a similar passage: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (1 Corinthians 14: 34). Thus, the woman's place in the assembly is to be clearly seen in such Scriptures. Of course, this is meant for the congregation when met together in the assembly for worship and for the carrying on of church business. Here the woman recognizes the headship of man, and man in recognizing it should accept his responsibility in being the head. This to everyone, when carried out Biblically, should suggest in a remarkable way the relationship of Christ to the Church. Dr. Louis Talbot says, "It is not a matter of superiority or of inferiority; it is a matter of order."

It is sad, but nonetheless true, that conditions do prevail in the church that are completely contrary to the teachings of the Scriptures on the subject. One of the greatest and probably the most frequent conditions that works counter to the Scriptures is that men in many instances show such little interest and take such a small part in Christian activities that if women, and especially mothers, hold back and await their husbands taking the initiative there will be little or no religious interest in the families' activities. In some cases that I have known, the wife and mother must arise, prepare to get breakfast ready and eaten, then the children ready for Sunday school and church, and either through effort arouse the father to drive them to church or drive them herself. Then so few men make any effort to keep Sunday school going that she must be pushing all the time with all her might and main to see that Sunday school is carried on. She must teach, organize, develop, and do what she can or things will drag; for if Dad goes, that is about the end of his activities. Now some say that since the Sunday school does not constitute the assembly to worship that perhaps this is all right; but, on the other hand, the man's place of responsibility is to see that everything goes on that is needful in conjunction with the church and its correct functions. When he has, Mom will have more time to give that much needed mother's touch in shaping the characters of her beloved offspring.

Women may, I think, teach Sunday school classes and do many things not carried on in the assembly. She may visit, win souls, and fit in wherever her assistance will enhance the work of the devoted Christian men. Such was carried out by women in the New Testament. A woman may prophesy if she goes at it correctly. "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (1 Corinthians 11:5). Dr. L. I. Talbot says on page 157 of his book, *Bible Questions Answered*, "But the place of woman today as pastors of churches, exercising authority over the men, even in the worship hour of the assembly, is one of the signs of the last days." There is a sense in which I agree with Doctor Talbot; and yet, on the other hand, we are confronted with the

(continued on page fifteen)



PLAGUE IN THE SODDY

Esther L. Vogt

NELLA HUNTER smoothed out her long dark skirt and stared. Was that a wild daisy growing from the old sod house roof? Sure, enough! And there was a brown-eyed sunflower on the other corner!

"Won't I have something to write Cousin Sereny!" she chuckled, pushing her thick yellow hair out of her eyes.

"This house here on the prairies—made from layers and layers of sod—and the roof, all striped with grass and weeds. And since the spring rains the wild flowers are starting to grow! Oh, will Sereny ever have to eat her words!"

Sereny had called it a "God-forsaken wilderness" when the Hunters had come West here, rumbling over the Santa Fe Trail in their covered wagon.

Of course, their first winter here had been so long and cold and dreary, with the blizzards howling across the plains. But now spring had come. And it was full of delightful surprises.

There were spicy-blossomed wild plum bushes down by the trail, and sleek fat catfish darting in the lazy water of the creek down by the log bridge. And the dazzling buttercup hill that stretched like a gay piece of calico.

Oh, there was so much to tell Sereny! Nella poised her pencil over the crude tablet and began to write: "Dear Sereny . . ."

"Nella!"

She heard her mother's voice calling urgently. It was probably time to rock Baby Luke in the old wooden cradle, or churn the cream in the big stone butter crock into butter. Oh, well, tomorrow she'd continue her letter to Sereny. and she quickly shoved her pencil into her pocket.

"Nella, I want you to stay here with Baby Luke," her mother talked fast, wiping her hands on a gay crash towel. "I'm going to the upper field to bring your father his dinner. He wants to finish planting corn today and will not come home to eat. Be sure you stay near the house, will you?"

"Yes, Mother. Is Baby Luke sleeping now?"

"No, he's awake," her mother chattered as she picked up the wicker basket with the dinner and started toward the door. "You can feed him his bread and milk while I'm gone. I should be back in an hour."

Nella watched her mother disappear out of sight over the hill. How she hated to be alone! The Prairie stretched so vast and wide over the rolling hills, it was no wonder Sereny thought God wasn't there. But He had never seemed to forget them up till now. And Nella was sure He wouldn't today.

"Let's eat your breadee and milkee, Lukee," she chanted in a sort of sing-song voice. "Upon my lap, and here by the table!" As she talked to the baby, she picked him out of his cradle and carried him to the crude, homemade table. She poured a stream of milk from the thick blue pitcher and watched the cream clot into yellow blobs. "You and me, Luke, all alone in the soddy! But we won't be scared, will we? We won't be sc—"

The words froze in Nella's throat. For standing just outside the open window was an Indian, dressed only in buckskin trousers with a leather pouch hanging around his waist. The sun glinted brightly on his shiny black hair and threw shadows on his red-brown skin. He did not seem to notice them.

Nella gripped Baby Luke tightly in her arms in terror. What should they do? If they could only hide!

"God, You're out here on the p-prairies," she whispered. "Help—me and B-Baby Luke s-somehow!"

Then she remembered the verses of the ninety-first Psalm: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day . . . There shall no evil befall thee, neither shall any plague come nigh, thy dwelling . . ."

Nella held her breath, for fear of the Indian's hearing her. Even Baby Luke was quiet, as though he sensed the danger.

And suddenly the Indian was gone Nella let out her breath slowly and tip toed toward the window. She glanced about quickly. No, the Indian was no where in sight.

"Whew!" Relief flooded Nella's fac as she turned around. "The Indian i gone! God heard—"

Luke's screams drowned out the res of her words. She was terrified to se him clutching a big brown snake whicl had slithered from the sodded roof an had just sunk its fangs into the baby' tender flesh. Then it streaked swiftl through the door and vanished. Horri fied, Nella picked up the screaming bab and ran wildly around the room.

"Oh, I thought God was watching ove us on the prairie!" she sobbed so tha she could be heard even above Bab Luke's cries. Maybe Sereny was righ Snakes from the sod roof! And the roo had looked so pretty with the flower growing from it!

"No plague shall come nigh th dwelling"—the verse said. But weren' snakes and Indians "plagues"?

Tears continued to wash over Nella' face as she paced back and forth witl terrified Baby Luke. If only Mothe would come! And she wouldn't write t Cousin Sereny now. She couldn't pos sibly tell Sereny that there were Indian and snakes around to keep even Goo away.

"Let Gray Cloud see boy-baby."

Nella whirled about to see the Indian dressed in buskskin trousers standing silently inside the door. Sereny wa right. God had forsaken them!

Nella didn't move as the Indian gent ly picked up the moaning baby. Quickly he examined the snake-bite, and grinned with a flash of white teeth.

Suddenly Nella was no longer afraid and sat down to watch Gray Cloud witl the baby. He took a mysterious oint ment from the leather pouch at his sid and dabbed it lightly on the snake-bite

"Him snake-bite bad. Boy-baby hin be well soon. Gray Cloud go findun snake. Take stick—bham!" And h took an imaginary stick and whacked a the floor. With that, the Indian swung

(continued on page sixteen)

istory of Original Free Will Baptist in North Carolina

(Continued from page three)

siness that day. So it adjourned until e next morning at ten o'clock.

The next day confusion still reigned. he two factions were not able to recon- e their differences. So Elder Alfred oore and the other ministers and lay- en who agreed with him withdrew m the conference. Conference min- es show a list of thirty ministers be- re the division and seventeen afterward. herefore, we assume that the denomina- n lost thirteen ministers and a large mber of laymen at that time.

From our vantage point in history, we n see that one thing was permanently ttled for Original Free Will Baptists— e local church has the authority to say no may or may not belong to it. How- er, it should be pointed out that even this time of great controversy, an ag- ieved minority never lost the right to peal to the conference.

Great Growth

After Original Free Will Baptists were most consumed by the Campbellites, e might expect that their growth in e years immediately following would small. However, such was not the se. Even in the midst of the Masonic ntroversy, the churches reported un- ecedented growth. For example, one urch reported to the General Con- rence in 1847 that it had baptized 112 ring the previous year; and in 1850, usan Swamp reported that she had 5 additions during the previous year.

The controversy over Masonry must ve slowed the growth of the church cause the next year after many had lled out, Harrison and Barfield says, The churches generally reported a small crease."

The slow-up in growth did not last ng, however. The reports from the urches to the General Conference held Holly Hill, Duplin County, in 1858 ows 246 baptisms, and the next year 36 baptisms were reported.

During the period from 1860 to 1863, e growth of the churches showed a eat decline. This was the time of e Civil War and the whole country as in chaos, especially the South. We sume that the economic, political, and cial conditions brought about by the ar had much to do with the growth of riginal Free Will Baptists.

However, even before the war ended, the group seemed to adjust to conditions and continued to grow rapidly. In 1864 when the General Conference met at Elm Grove, Pitt County, 425 additions were reported. The following year 275 were reported.

Why was this small denomination able to grow so rapidly during this period of social upheaval in our nation's history? The answer lies in their continued belief in a universal atonement—the belief that Christ died for all men. This belief gave them the authority and the urgency to want to get the gospel to all men.

Negro Free Will Baptists

Until 1866, the Negroes and the white people belonged to the same churches. Of course, the Negroes were slaves and belonged to the same church as their owners. They had no voice in the management and operation of the church, however. A special place for them to sit was set aside in each church, but the Civil War and the emancipation of the Negro changed this.

In 1866 while the General Conference was in session at Pleasant Grove, Wayne County, a motion was made and passed which stated that "the colored people who are, or wish to be, remain as they have done heretofore." However, the very next year (1867), a resolution was passed which advised "the colored members of this connection to unite and form churches to themselves; but if any of them wish to remain enrolled among the white members, they can do so as private members, and we also advise them to form a general conference to themselves." Moreover a further resolution was passed which called for a committee of ten ministers to "have the oversight of them, to advise and instruct them until they are competent to act for themselves." The committee was composed of Elders Haskill Jones, Thomas Rives, Joseph Sauls, Henry T. Richardson, Malachi Linton, William T. Bilbro, James Moore, William May, Henry A. Dixon, and R. K. Hearn.

The following year when the General Conference met at Reedy Branch, Pitt County, Elders H. Jones, R. K. Hearn, William May, and T. N. Manning were appointed to organize the colored Free Will Baptist General Conference. Thus we see that the colored Free Will Baptist churches in the state date from about 1866.

Union Meetings

At the 1859 session of the General Conference which met at Reedy Branch, Pitt County, Elder B. B. Albritton made a motion that "we hold union meetings in our connection on the fifth Sundays in every month that has five Sundays." A further motion was made by Elder R. K. Hearn that the moderator appoint a committee of six to draw up a "plan for the proper regulation of the union meetings." Elder J. Harrell, who was moderator at the time, appointed Elders William May, R. K. Hearn, J. S. Bell, Thomas Moore, B. B. Albritton, and Haskill Jones.

At the same meeting of the General Conference the appointed committee made the following report:

We, the committee, beg leave to report that we think it expedient to hold union and communion meetings, commencing Saturday before the fifth Sundays; and that there be three districts in which they be held: the first on the north side of Tar River; the second between Tar River and Great Contentnea, to the junction of Neuse River; and the third on the south side of Great Contentnea, and south of Neuse River. We also recommend that the first union meeting be held at Gum Swamp, Pitt County, commencing Saturday before the fifth Sunday in January, 1860. We request that the second district petition to the first where they wish them to hold the next; and likewise, the third to the second.

We also beg leave to report that we do not wish to lay any compulsion upon our brethren, but request that all ministers attend when convenient.

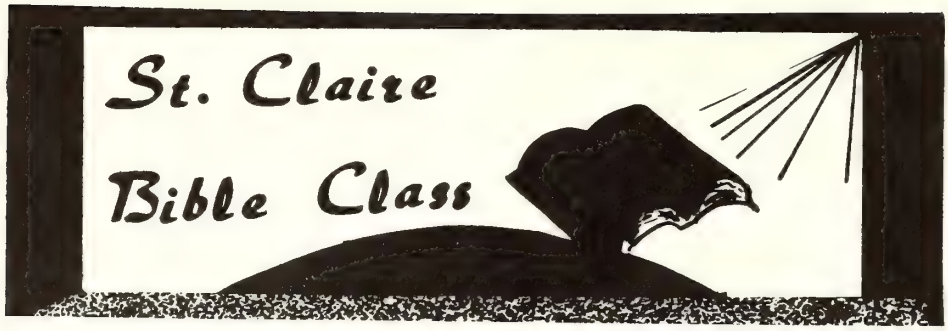
The next year when the conference met at Post Oak, Craven County, on motion of Elder William T. Bilbro, it was decided that there should be a union meeting in each of the three districts as "described in the last minutes." The union meeting in the first district was to be held at Hickory Grove church, Pitt County; the second district, Elm Grove, Pitt County; and the third district at Core Creek, Craven County.

The union meetings proved to be a failure. The reason is not clear. However, it is believed that the churches were too small and scattered, and the fact that there was no stated purpose for the union meetings contributed to its failure. At any rate, by the voice of the conference the work was discontinued in 1861.

Chief Characteristics

What were the chief characteristics of the Original Free Will Baptists in this period from about 1850 to 1870? Although they shared in the turmoil and hardships that existed in the country at large, there were three definite characteristics that stood out as the denomina-

(continued on page fifteen)



Jesus Fulfills His Mission

(Lesson for April 7)

Lesson: Mark 14:32-36; 15:24-31, 37-39

Golden Text: John 10:17

I. INTRODUCTION

The lesson today is a continuation of this series from Mark—the Gospel of Action. Throughout last quarter, the lessons dealt with events in the life of the Lord Jesus Christ, particularly during His public ministry.

Today's lesson is based on His actions during the last hours of His life, including death on the Cross.

Beginning with the events in the upper room, His humiliation and suffering reached a new high during those last hours. The agony of Gethsemane and the self-sacrifce on the Cross are the fulfillment of His mission to redeem the world.

Young people should realize that Jesus went to the Cross to redeem them and to make of them useful servants in the promotion of His cause throughout the world. His agony and self-sacrifice give inspiration for the tasks that lie ahead.—*The Intermediate Quarterly.*

II. HINTS THAT HELP

In preparing this lesson on "Jesus Fulfills His Mission," the teacher should study the background Scriptures:

1. The plot to kill Jesus (Mark 14: 1, 2).
2. The anointing at Bethany (Mark 14:3-9).
3. The bargain of Judas (Mark 14:10, 11).
4. The Last Supper (Mark 14:12-26).
5. The agony in Gethsemane (Mark 14:27-42).
6. Betrayal and arrest (Mark 14:43-52).
7. Jesus before the Jewish council (Mark 14:53-65).
8. Peter denies the Lord (Mark 14: 66-72).
9. Jesus before Pilate (Mark 15:1-15).
10. The crucifixion (Mark 15:16-41).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

Perhaps more than at any other time during our Saviour's ministry on earth, we see His humanity revealed in Gethsemane. Although He was (and is) the Son of God, He faced the same physical and mental emotions that we face. We must remember that He was deity clothed in human flesh. It is the realization of this Biblical truth that helps us to see that our Saviour knows and understands all the temptations and human weaknesses that we experience; He experienced them Himself. Thus, He knows and understands our need. He is our perfect Advocate.

Jesus went to Gethsemane to pray. It is believed that Gethsemane was at the foot of the Mount of Olives. It was an enclosed piece of ground and the word itself means *the place of the olive-press.* "And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray" (v. 32). To Jesus, Gethsemane was a place for retirement and prayer. As the time drew near for His death, He became more burdened. Being of human flesh, with the same temptations of all men, He needed the strengthening power that prayer could give Him.—*The Bible Student.*

Jesus realized that this was to be an hour of trial; therefore, He immediately went to the Father in prayer. This should be the cardinal rule of our lives —to always go to God in prayer when we are faced with trials or tribulations.

"And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy" (v. 33).

These three had accompanied the Lord Jesus to the Mount of Transfiguration, which should have prepared them for the ordeal which they are now to face. It would seem from the testimony of the Scripture that these three had been closer to the Lord than the others and that they had a better understanding of His nature and His mission; therefore, they were privileged to accompany Jesus on certain occasions when the others had to be left behind.

In this moment of contemplation the soul of the Lord Jesus was more amazed. The more He thought about that which lay before Him, the more difficult it became for Him to resign Himself to that task.

"And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch" (v. 34).

Though the disciples had testified that they were capable and willing to drink of the cup of the Lord's suffering, it is evident from what is here revealed that Jesus did not consider them able to stand it at this time; therefore, He requested them to remain behind in a state of watchfulness while He bore the agony of this hour alone.

"And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him" (v. 35).

It is rather difficult for us to conceive of the agony which Jesus was undergoing at this time. It was not only death that He dreaded; but His soul revolted within Him at the suffering, both mental and physical, that had to be associated with that death. The very fact that He was being rejected and crucified by those whom He had come to help and the horrible realization that He was to be betrayed by one of His own number served to make His suffering even more acute.—*Senior Class Quarterly.*

"And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (v. 36). Aramaic was the common language of Palestine in Jesus' day; however, Greek was spoken almost universally, especially in the cities. In this moment Jesus reverted to the language which He had used in childhood and said "Abba," which is Aramaic for "Father." This word is found in two other places in the New Testament: Romans 8:15 and Galatians 4:6.

"What was the cup from which Jesus asked to be delivered? Some have accused Christ of being a coward, of cringing at the thought of crucifixion, of dreading death. Such have not entered into the meaning of Calvary. The cup from which He asked to be delivered was not physical suffering, but separation from His Father's face, when He took man's place as a condemned sinner before God, as He drank the bitter cup of vicarious dying."—*Higley's Commentary.*

We must hasten to point out that Jesus' prayer did not end with a request that the cup be removed. It ended with complete resignation to the Father's will. In the same way our prayers should end.

"And when they had crucified him,

hey parted his garments, casting lots upn them, what every man should take" v. 24). Crucifixion was the death reerved for criminals. Christ had been alsely accused, illegally tried, and now ad been put to death along with two hieves. The cup about which He prayd in Gethsemane was now being experinced. Christ came into the world to ive His life that other men might be ved. This mission was now fulfilled.

Four Roman soldiers had charge of he crucifixion and shared the spoils—he clothing of the victim. The tunic esus wore was a seamless garment and ould not be divided without making it seless; so the soldiers cast lots for it John 19:24).

"And it was the third hour, and they rucified him" (v. 25). This verse simly restates the fact of the crucifixion nd gives us the hour of the day. Mark ses the Jewish method of counting time, etting the time of the crucifixion at 9 . m. John indicated that Jesus' trial was ver about 6 a. m. The interval between :00 o'clock and 9:00 o'clock was probbly used to make preparation for the crufixion.—*The Advanced Quarterly.*

And the superscription of his accusaion was written over, THE KING OF THE EWS" (v. 26).

His superscription contains both ony and truth. It contains irony in hat the charge which condemned Him o death was indeed the truth. He was he KING OF THE JEWS. It contains ruth in that it fulfilled the expectaions and hopes of the Old Testament aints and remains truth for us, beause Jesus is just that. He is the Cing, and He refuses to share His alegiance with anyone in any age.

"And with him they crucify two hieves; the one on his right hand, and he other on his left. And the scripture vas fulfilled, which saith, And he was umbered with the transgressors" (vv. 7, 28).

He who was called the friend of siners died with them. One was crucified n each side of Him. Here is an unntended but true symbolism. He ame to seek and save the lost and ought them to the very end.

He lived and died with the people He came to redeem. These crosses hould always remind us that the Seekr and Saviour of men belongs to the nes who need saving. He refuses to tay behind stained glass windows, albeit He is there too; but He walks the oads of life seeking the weary, blind, he last, least, and the lost.

"And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, "He saved others; himself he cannot save" (vv. 29-31). — *The Bible Teacher.*

Questions & Answers

(continued from page eleven)

Great Commission: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). It is indeed the duty of us who are men to carry the gospel to every creature, but we haven't. Now we must credit women with that which they are due in this as every other respect. In some of the worst or most difficult fields of the world, the women outnumber the men up to the ratio of 8 to 1, and yet the world is not completely evangelized. Why? Because the men have not obeyed the commission that applies to every Christian. Women have gone much more readily; so like Deborah of old, they, and not men in many instances, are going to receive the glory.

History of Original Free Will Baptists in North Carolina

(continued from page thirteen)

tion began to take on a personality of its own.

First, the Original Free Will Baptists of this period had a cooperative, compassionate spirit. This is manifested by the fact that they continued to allow delegates from other denominational groups to represent at their General Conference despite the fact that twice in the brief history of the group they had been almost consumed. Their desire to cooperate and their compassion was greater than their church statesmanship.

Second, these Civil War Original Free Will Baptists were enthusiastic. This is made clear by the fact that this is the period in their history when they experienced their greatest growth numerically, in membership and in the number of churches. Every year the reports showed an increase in the membership, and usually several new churches were added.

Third, a lack of cohesion among the group was evident. One must admire the progress of these Free Will Baptists, but it is amazing that they moved ahead at all in the face of the fact that there was not a single institution among them at this time except the General Conference itself. That these men recognized this is evidenced by the fact that efforts were made at this time to begin a church paper. The only thing that held them together was their common belief in the gospel and its power to redeem those that believe.

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Hard Things

People like to do hard things—things that make them feel big and important. But some only think they like to do hard things, and squirm when they have an opportunity to do them.

Now, here is a list of hard things to do: To apologize, to begin over, to be unselfish, to take advice, to admit error, to face a sneer, to be charitable, to keep on trying, to be considerate, to avoid mistakes, to be modest, to profit by mistakes, to think before acting, to forgive and forget, to keep out of the rut, to make the best of little, to look on the bright side of things.

And it always pays!—*Magazet.*

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Is. 57:15).

Have you ever felt as you read this grand truth that such a privilege can never be your portion? Do you fear that your heart is not in the right condition for the mighty and holy One to dwell within? Despair not, for the same Lord who gives the promise in Isaiah knows your desire, and gives assurance through the words of the Psalmist in Psalm 10: 17: "Lord . . . thou wilt prepare their heart, thou wilt cause thine ear to hear." It is all of Himself. The Lord prepares, and the Lord indwells.

Thou canst prepare my heart, and only Thou—
Humble and contrite make it, even now,
That holy though Thou art Thou may'st be—
At home within my heart—dwelling with me.

—*M. J. Carter, in Choice Gleanings.*

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News Notes

(continued from page seven)

Revival at Christian Chapel

The Rev. S. A. Smith of Beulaville, North Carolina, will be the evangelist for the pre-Easter revival services at Christian Chapel church near Pink Hill. Services will begin April 1 at 7:30 p. m. and will continue through the remainder of the week.

The public is cordially invited to attend.

Faith Church to Have Spring Revival

The Faith Free Will Baptist Church of Morehead City, North Carolina, announces its spring revival services to begin April 1 and to close April 7. Services will begin each evening at 7:30 with the Rev. Paul Davis, pastor of Morganton Free Will Baptist Church, as the visiting evangelist. There will be special music each evening.

The pastor, the Rev. J. B. Starnes, and the church extend a cordial invitation to all to attend.

Mount Zion Church Announces Revival

Mount Zion Free Will Baptist Church, Cash Corner, North Carolina, announces its revival services to begin Monday, April 1, and to continue through April 7. Services will begin at 7:30 p. m. The Rev. N. Bruce Barrow, manager of the Free Will Baptist Press of Ayden, will be the evangelist.

The pastor, the Rev. Elbert E. Edwards of Chocowinity, and the church welcome all visitors and desire the prayers of Christians for the success of this service.

Woman's Auxiliary Announces Pre-Easter Service

The Woman's Auxiliary of Edgewood Free Will Baptist Church near Macclesfield, North Carolina, announces three nights—Wednesday, Thursday, and Friday—of pre-Easter prayer services. There will be a different speaker and special music each night. The public is invited to attend these services.

Singspiration to Be Held at Kinston Church

The Lenoir County Singspiration will be held Sunday night, March 31, at the First Free Will Baptist Church in Kinston, North Carolina. The Rev. Robert Fader will be in charge; and the Rev. A. B. Bryan, pastor, invites everyone to be present for the occasion. A special invitation is extended to all singers to participate in the singing.

The singing will begin promptly at 6:00 o'clock.

Central Conference Mission Rally at Roanoke Rapids

The Mission Rally of the Central Conference will be held at the Roanoke Rapids mission (corner of 7th and Franklin Streets) Sunday, March 31, at 3 p. m.

Every church in the conference is asked to represent by sending one or more of its members and an offering of $25 or more to the rally. Of course, all ministers are urged to be present.

After the rally, those present will be taken on a tour of the new church property at Weldon.

Revival at Daly's Chapel

Revival services will be held at Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina, March 31-April 6. The evangelist will be the Rev. Lloyd Vernon of Richlands, North Carolina.

The Rev. Lemmie Taylor, pastor, and the congregation cordially invite the public to attend the services which will begin at 7:30 each evening.

Boys' and Girls' Stories

(continued from page twelve)

around noiselessly and slipped out of the soddy.

Nella sat stunned. Maybe God had taken better care of them than she thought! He had sent a good Indian with the right ointment, just at the right time, hadn't He? An Indian who was going to kill the snake too! And then she remembered that the Indians who roamed around here were harmless. How could she ever have called them "plague"?

"Well, anyway," Nella hugged Bal Luke close, "we'll have lots to wri Cousin Sereny! Won't she be surprise at what we have on our sod roof!"

Best of all, Sereny would be happy learn that God was even in a wildernes —*Christian Leader.*

Lonesome, But Neve Alone

(continued from page five)

hold upon our lives, then we will con close to Him. This is the separated lif lived unto Him. It is the separated li that enables us to go with Jesus upo the mount. The inevitable call of th world must be replaced by our affini with God.

We, like Christ, are lonely, but n alone. Christ said, "Behold the ho cometh yea, is now come that ye shall b scattered, every man to his own, an shall leave me alone. And yet I am n alone, because the Father is with me (John 16:32)

Loneliness is sometimes necessary f Christian growth, yet we are not alon If our lives are not to shrink into wea ness, we must assume the thought whi became the strength of Christ. ". . . am not alone the Father is with me."

Lonesome, but never alone.—*Evang ical Beacon.*

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You can go to heaven without mone health, fame, education, being loved a many other things, but you can't without Christ.

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NOTICE

The books listed on page 8 in DEVOTION for study course can be purchased from the Fre Will Baptist Press, Box 158, Ay den, North Carolina.

the Free Will Baptist

Ayden, North Carolina, Wednesday, April 3, 1963

LUOMA PHOTOS



Editorial

A BIBLICAL LOVE STORY

One of the greatest love stories of all times is found in the Book of Ruth. The story begins with a man by the name of Elimelech and his wife Naomi, together with their two sons, Mahlon and Chilion, leaving their home in Bethlehem during a famine and going into the land of Moab. Soon after they arrived in the strange land, Elimelech died; and his death, of course, left a widow and two young men.

It was not long, however, before Mahlon and Chilion married Moabite girls, Ruth and Orpah. Things went along nicely for about ten years; but then both the men died, leaving two more widows.

Up to this point, the story is tragic, of course; but the scene changes here, and the guiding hand of the Lord is seen as the events unfold.

Four characters in the story are brought before us: Boaz, the near kinsman of Naomi, is a type of Christ; Ruth is a type of the church, the bride of Christ; Orpah is a type of the worldling who is linked with the church; and Naomi is a type of the backslider who is restored and given a blessing.

Soon after Naomi's sons died, she asked her daughters-in-law to return to their homes. She kissed them and bade them farewell, but the girls did not want to leave her. They wept and insisted that they be allowed to go with her back to her home in Bethlehem. Finally, however, after more persuasion from Naomi, Orpah returned to her home; but Ruth would not go. Instead of going back home, she said, ". . . Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me" (Ruth 1:16, 17).

When Naomi saw that Ruth was determined to go with her, no matter what the circumstances, she quit insisting that she return to her father's house. So the two of them left Moab for Bethlehem.

Soon after their arrival in Naomi's native land, Ruth went out to glean in the fields. (It was customary in those days for the poorer people to glean in the fields behind the harvesters. They were allowed to gather up the fragments, whatever was left, for themselves.)

Ruth's decision to cling to Naomi is significant. Of much more importance, however, is her decision to recognize Jehovah as her God. That for her meant that she would follow Him wherever He led.

Whether or not Ruth was aware of the leadership of the Lord is not known, but it is easy for one to look back on the matter from the vantage point and see His hand at work. Developments came rapidly. Boaz was good to Ruth as she gleaned. He also invited her to eat of his food. More than that, he gave her grain so that she could go back to Naomi with a bountiful supply.

Soon thereafter Boaz and Ruth conversed wit each other; and it was then that Boaz promised t take her to wife, provided that the one nearest of ki would not do so. (In those days, it was customary fc the next of kin to take a widow to wife and rear chi dren to the deceased.)

Immediately Boaz sought the nearest of kin i order that he might get his decision regarding Ruth and in the presence of witnesses, he revealed the matte to him. The nearest of kin eliminated himself, an Boaz was next in line. So he redeemed Ruth an took her as his wife.

Ruth now entered into a new relationship wit Boaz. Before, she was the gleaner in the field; where as, he was the master. She was the slave, and he wa the owner. Now, with the purchase price paid, sh entered into the relationship of the wife. At one tim she was the outcast Moabitess; but now she was in place of honor with her redeemer.

What a picture this is of a Christian. Once a outcast, a sinner, doomed for eternity, he is now r deemed and placed among the children of God. Th redeemed one is made an heir of God and a joint hei with the Lord Jesus Christ.

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It is the faith that continually closes its eyes to th weakness of the creature ,and finds its joy in the suff ciency of an almighty Saviour, that makes the so strong and glad.—Andrew Murray.

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Wednesday, April 3, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

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The Excellencies of Christ

By R. S. Beal

TEXTS "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9).

I WANT to focus your attention upon the word "praises" as found in his text. It is not the word for praise which we ordinarily use when we want to extol another, or seek to lift our voices in cheerful song. The marginal rendition of the word is "virtues" and Weymouth in his modern translation, gives it as "perfections," impressing us with the thought that it is by His infinite grace that God has lifted us to the heights of glory to show forth and to bear witness to the virtues and perfections of His Son, the One who has called us out of darkness and brought us to His marvelous light.

The Rotherham translation gives it "excellencies"; hence God's people are saved with a definite purpose in view, namely, to manifest in every way possible the superior qualities of their Savior and Lord. God's great desire is that His hidden Son shall be made known to the sons of men. This privilege has not been given to angels but to His redeemed children.

We must ever keep in mind that the Lord Jesus is God's uttermost for mankind. He has nothing greater for any one than His only begotten Son. When He is spoken of as "the author and finisher of our faith" (Heb. 12:2), and when He refers to Himself as "Alpha and Omega" (Rev. 1:), it is to discover how He compasses all that the heavenly Father has for us. Some years ago a popular writer published a book called "The Man Nobody Knows," the title of which seemed to be a tragedy. It did not take long to discover that the Christ whom he presented was not the Christ of the Bible but the Christ of human imagination. The Christ of the Bible may be known and is known by others through Christians who reveal His excellencies.

It is not amiss to speak of our Lord as the super-excellent One. Earth has her excellencies, her heroes of peace and war. Christ is far above all. Christ's excellent Person is set forth in simple majesty on the first and last pages of the New Testament, and those whose eyes have been anointed with the Spirit's salve can see Him clearly depicted upon every page.

In His earthly ministry the Lord Jesus boldly asserted that a greater than Jonah was among them and He even went so far as to say that a greater than Solomon was in their midst. It was an outspoken declaration that He was the greatest of all prophets and that He was indeed King of kings, the greatest of all kings. The word "greater" means "more excellent"; hence He has a more excellent nature and more excellent qualities than the two whom the Jews regarded as the greatest of the prophets and kings who had been among them. Solomon had great wisdom, great riches, great power and great glory, but the Lord Jesus surpassed him in these excellencies and even more. In the words of Solomon himself we can say, "Hear; for I will speak of excellent things; and the opening of my lips shall be right things" (Prov. 8:6).

The Excellency of His Name

Writing to the Hebrew saints about Jesus, Paul said, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1:4).

In the natural order of things names do not mean very much. "What's in a name?" one man will say, while another cries out, "I don't care what they call me." Names may mean little to us, but it was not so with God. The excellent name which our Lord bore connotes the wonderful character of its divine owner. It declares and defines His person and His work.

Just as the names and circumstances of these seas are one and the same, so it is with our Lord. Jesus and His name stand for one and the same. Speaking of Mary, the angel messenger from God said to Joseph,

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

The testimony of Scripture is glorious concerning this excellent name. Paul wrote to the Philippian Church, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:9-10).

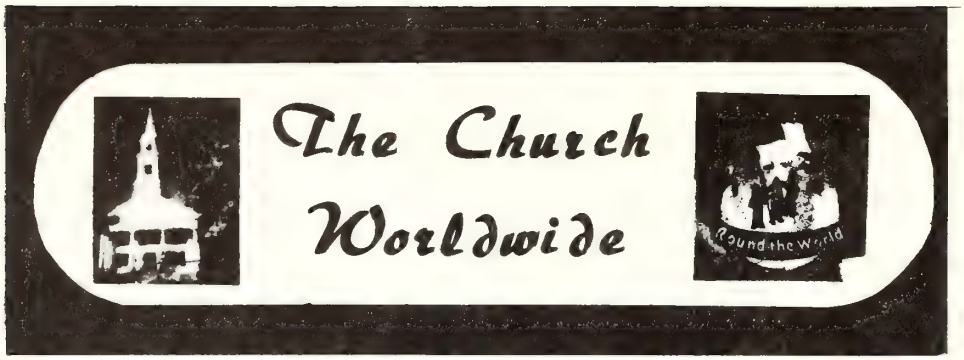
When men get their minds on human names and they begin to exalt one another, the same thing happens as occured in the Corinthian Church:

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:12-13). Human names divide, the name of Jesus unites.

The Psalmist understood the value of our Lord's name for he wrote, "O Lord our Lord, how excellent is thy name in all the earth! . . ." (Ps. 8:1), and in the next Psalm he said, "And they that know thy name will put their trust in thee . . ." (Ps. 9:10).

How foolish it is not to trust Him fully when the very name which He bears indicates the nature of His Person and work. Spurgeon once remarked, "I have been told that every man who is his own lawyer has a fool for a client, and I am inclined to think that when a man sets up to be his own savior and his own revelation, much the same thing occurs."

(continued on page thirteen)



Castro Hits Church Groups

Miami (EP)—Premier Fidel Castro, in a two-hour speech broadcast by Havana Radio, lashed out at three Protestant groups founded in the United States which he charged were "agents of the imperialists" and "enemies of the revolution."

At the same time, he said "some sectors of reaction in the (Catholic) Church tried to use the Church against the revolution, but they were unmasked." He said "this mostly happened during the first months of the revolution, but we hardly hear of it now."

Premier Castro spoke at a rally on the steps of Havana University commemorating the sixth anniversary of a suicide attack by about 30 students who stormed the Cuban "White House" in an attempt to overthrow the former Batista regime.

The Protestant groups he singled out for attack were the Jehovah's Witnesses, the Evangelists of Gideon and the Pentecostal Church.

Describing the bodies as "a vanguard for penetrating Latin America," he called them "imperialist sharks because they have very little to offer the hungry except marvels in the next life."

"They are very subtle," he said. "They work through youth to eradicate literacy. They exploit superstition, particularly in rural areas. These imperialist agents, under the pretext of religion, tell the people, who have a duty to defend themselves, that they must not carry weapons, defend themselves or become militia members.

"They use religion to preach against voluntary work on the Sabbath, telling people not to pick cotton or cut cane on that day. They tell parents not to send their children to school on Fridays so they will not have to pledge allegiance to the flag."

At this point the Premier paused to ask: "Can one tolerate such irreverence to the flag?"

No Youth Organizations in Russia

Atlanta, Ga. (EP)—Russia's churches do not have youth organizations, a visiting Russian Baptist clergyman said here, adding that in his country it is up to the parents to give their children religious instruction.

The Rev. A. I. Mitzkevitch, associate general secretary of the Union of Evangelical Christians (Baptists), made the comment in reply to a question at a press conference here.

He was one of four Russian churchmen who visited Atlanta as part of the U. S. tour by 16 Soviet religious leaders. Their "exchange" visit followed a tour of Russian churches in 1962 by a delegation representing the National Council of Churches.

Others in Atlanta were Archimandrite Pitrium, Russian Orthodox official who is editor of the Moscow *Patriarchate's Journal*; Russian Orthodox Bishop Nicolai of Mukachevo and Uzhgorod; and Boris S. Kudinkin of the Russian Church's Department of External Affairs.

Questioned whether an orphaned child, when placed in a Russian institution, would have an opportunity to learn of Christianity, Bishop Nicolai replied that "when he was of age he could choose whether to be a believer or an atheist."

Mr. Mitzkevich returned to the subject of church influence on Russian youth by saying that while no youth groups existed within the churches, "there are many young people who are true believers and who live Christianity and love Christ."

Opposition to Tax Plan

Washington, D. C. (EP)—A spokesman for the National Association of Evangelicals told the House Ways and Means Committee here that the 40 conservative Protestant denominations it represents strongly oppose enactment of a five per cent "floor" for personal deductions in the proposed tax reform bill.

Frank Nicodem, chairman of the Stewardship Commission of the NAE said in a statement submitted to th committee which is conducting publ hearings on President Kennedy's tax pr posals:

"It would have serious effect on don tions to churches, missionary agencie Sunday schools, rescue missions, overse welfare work, and many other church an charitable activities.

"As the law now stands, most suc deductions are deductible for income ta purposes up to 30 per cent of adjuste gross income," Mr. Nicodem noted. "W believe that the net effect of adoptio of the proposed five per cent floo would be to divert some funds which ar now being given to our churches, educa tional institutions, and charities towar the government in the form of taxes."

"People who tithe, or who give b yound the tithe, are quite naturally pe ple who file itemized income tax dedu tions," the NAE spokesman testifie "These are the people to be affected b this proposal."

He said that churches are well awar of the effect of economic recessions o church contributions.

"A few months after any recession i the economy, there is always a noticeabl drop in giving to the churches," M Nicodem added.

Net effect of the tax proposal woul be to make five per cent of the indiv dual's net income, hitherto free from ta if he contributed it to charity, subject t tax at the highest bracket into whic the individual taxpayer falls, he charge

The NAE spokesman also expresse opposition to a provision that would el minate unlimited charitable deductio which can be made at present by an person who, in eight of ten years, giv away 90 per cent of his net income.

"While this proposal would not hav so widespread and devastating an effe as the five per cent 'floor,' its net effe would be adverse to churches and chari able organizations," he pointed out.

Measure Would Ban Liquor Ads

Washington, D. C. (EP)—Rep. E gene Siler (Rep., Ky.) has re-introduce his bill to eliminate all advertising alcoholic beverages from interstate com merce.

The bill would ban liquor advertisin from the U. S. mails and would als forbid the interstate transportation of an newspaper, periodical, newsreel, phot graphic film, or sound recording "a vertising alcoholic beverages or contai ing a solicitation for an order for alc holic beverages."

(continued on page sixteen)

Christian Education



Items from Colleges
Sunday Schools
Vacation Bible Schools



EWS CONFERENCE ON FUTURE
OCATION OF MOUNT OLIVE COLLEGE

Wednesday, March 27, 1963

he Decision

After months of careful study, and ter a full day of serious and painful liberations, the College Board of Dictors last night made its decision rerding the future location of Mount live College. Sitting with the board an advisory capacity was the Executive Committee of the Free Will Bapst State Convention.

The decision before the board was hether to retain the college in Mount live, where it had spent the first de- ade of its life housed in a former ele- ientary school building, or to accept ie offer of a new home in the area of ew Bern. An exhaustive and pains- king evaluation was made of the adntages and disadvantages of both locaons. The one objective of the board, eighing all relevant factors, was to ake the decision which it believed ould best enable the college to achieve s educational and religious destiny.

The decision of the board was to cast he destiny of the college with the Great- r Mount Olive Community. The colge will remain in Mount Olive.

Controlling Factors

Members of the board identified the ollowing factors which controlled their ecision.

1. *The larger number of high school raduates in a twenty-five mile radius of Mount Olive.* In this area there are hirty high schools which in 1962 grad- ated 1,691 students, 550 of whom entered college.

In the comparable New Bern area, here were eleven high schools which ast year graduated 589 students, 188 f whom entered college.

Population trends during the past decade would also indicate that the Mount Olive area will experience a larger increase in the number of college bound youth. The majority of the board felt that with adequate financial support, Mount Olive College could meet the higher educational needs of this area.

2. *The larger number of Free Will Baptists living in a twenty-five mile radius of Mount Olive.* While Craven County exceeds Wayne County considerably in Free Will Baptist membership, it was nevertheless found that there are 12,314 Free Will Baptists from 72 churches within a twenty-five mile radius of Mount Olive as compared with 5,255 members in the New Bern area.

This ratio of denominational membership was contrary to what had been previously assumed.

3. *Sentiment toward Mount Olive.* The majority of the board felt that the prevailing opinion of Free Will Baptists favored retaining the college in Mount Olive. The annual support which Mount Olive, Goldsboro, and surrounding communities have given the college and the free professional services rendered by local people have created an appreciative response in the minds of the friends of the college. It was believed by the majority of the board that the ties which have developed between the college and its community during the past ten years were too strong to be severed.

4. *Dangers of a prolonged transition period.* Although New Bern representatives offered attractive temporary classroom, dormitory, and recreational facilities for the term beginning in September of this year, the board felt that the College was obligated to its students and faculty to operate during the 1963-64 academic year in Mount Olive.

Students have been admitted to the fall semester with the understanding that Mount Olive College would operate here next year regardless of its location thereafter. Likewise, freshmen students at the college have been assured that they could complete their sophomore year in Mount Olive.

Many of these students could not accompany the college to New Bern, and they might be at a disadvantage in seeking admission to other good colleges at this date. Meanwhile, most students from the New Bern area have already made their plans to go elsewhere for the fall.

Furthermore, the college had announced to its present faculty that it would operate in Mount Olive next year.

The earliest possible date the college could have moved would have been in the fall of 1964, and new campus facilities in New Bern could hardly be ready before 1965.

The majority of the board feared that a prolonged transition period would be detrimental to the welfare of the college.

5. *Increased Community Support.* The commitment of substantial financial support from the present area gave hope to the board that the college would have the means to achieve its destiny in its present location. Options on approximately forty-two acres of additional land for the college by the Mount Olive Area Committee was also a significant factor.

The board accepted in good faith the assurance of the local committee that it would collect the pledges which it has already secured for the college and that it would set up a foundation that will provide continuing financial support.

The board took special notice of the assurance of enlarged support and cooperation from Goldsboro.

Special appreciation was expressed for the public commitment of Dr. C. C. Henderson that 35 per cent of his estate will be assigned to Mount Olive College.

Appreciation to New Bern

Although the above consideration prevailed, the final decision of the board did not come easily. It was recognized that generous and distinctive opportunities had been made available in the New Bern area under the capable leadership of Mayor Millns, Mr. William Jefferay, and their associates.

In a unanimous vote, the board expressed profound appreciation to the New Bern area for its interest and attractive offer. It is the hope of the Mount Olive College Board that the

(continued on page fifteen)

NEWS AND NOTES

the Free Will Baptist
Ayden, North Carolina

Of Denominational Interest

Ormondsville Church Announces Spring Revival

The Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, announces its spring revival to begin Monday, April 8, and to continue through April 13. Services will begin each evening at 7:30 with the Rev. Ralph Lightsey, editor of the Free Will Baptist Press, as the guest evangelist. Special music will also be featured throughout the week.

The pastor, the Rev. Clifton Rice, will assist Mr. Lightsey in the services.

The pastor and church extend a cordial invitation to the public to attend these services and to be much in prayer for the success of the revival.

Harrell's Chapel Announces Revival

Harrell's Chapel Original Free Will Baptist Church near Snow Hill, North Carolina, announces revival services to begin April 15 and to continue through April 21. The Rev. Frank Ray Harrison, pastor of Little Rock church of Lucama, will be the evangelist, assisted by the pastor, the Rev. Ed Fordham.

The pastor and the members invite the public to attend each of these services.

Harrell's Chapel Experiences Growth

In the past few months Harrell's Chapel church near Snow Hill, North Carolina, has experienced growth. The Sunday school has increased from about 120 to 189. The woman's auxiliary has received the banner for the best auxiliary in the Fourth Central District. Pastor Ed Fordham and the members thank the Lord for this advancement. Worship services are held each second and fourth Sunday.

Revival at Juniper Chapel

The Rev. Graham Lane will be the guest speaker for revival services at Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, April 14-20. The services will begin each evening at 7:30.

The pastor, the Rev. Henry Armstrong, and the members invite the public to join them in the revival effort and to pray for the services.

Revival to Be Held At Daniel's Chapel

Revival services will be held at Daniel's Chapel Original Free Will Baptist Church, located on Black Creek Road, Route 3, Wilson, North Carolina, April 15-20. The Rev. Charles Sapp, pastor of Reedy Branch church near Winterville, will be the evangelist. Special music will be rendered by the young people's choir, the young people's quartet, and the Craftsmen Quartet of the church.

The pastor, the Rev. W. S. Burns, and the church invite the public to attend these services which begin each evening at 7:45.

Spring Revival At Warden's Grove

Spring revival services will be held at Warden's Grove Free Will Baptist Church, Lowland, North Carolina, beginning April 8. The evangelist for the services will be the Rev. W. A. Hales of Arapahoe, North Carolina.

The Rev. T. C. Smith, pastor, and the congregation cordially invite the public to attend the services which will begin at 7:30 each evening. Special singing for each service is expected.

Revival Begins At Tee's Chapel

Spring revival services will begin at Tee's Chapel Original Free Will Baptist Church near Smithfield, North Carolina, Sunday night, April 7, and continue through Saturday night, April 13. The speaker for the services, which begin at 7:30 p. m., will be the Rev. Dewey Boling of Clayton, North Carolina.

The pastor, the Rev. C. M. Coats, and the church members invite everyone to attend and to pray for the services.

Liberty Church Announces Revival

Liberty Free Will Baptist Church
Manning, South Carolina, will have r
vival services April 7 through April 1
The Rev. Clifton Styron of Davis, Nort
Carolina, and former pastor, will be th
evangelist. Services will begin eac
evening at 8:00 o'clock.

The pastor and the membership invi
the public to attend these services.

Youth Sunday At Sidney Church

Sidney Free Will Baptist Church ne
Belhaven, North Carolina, observed Su
day, March 24, as Youth Sunday. Jim
my Brinn acted as Sunday school supe
intendent; Sylvia Smith, as secretary; an
Zinkie Daw, as pianist. Each Sunda
school class was taught by young peop
from the various classes whose effor
showed seriousness of thought and stud

Marshall Marslender gave the welcom
in the morning service. Ushers for th
service were four intermediate boy
Donna Tinker, an intermediate, showe
skill and talent in leading the junior an

Coming Events

April 3—Western Woman's Auxiliar
Convention convenes at Stoney Cree
Free Will Baptist Church, Goldsbor

April 6—Second Union League Conver
tion at Hull Road church, Snow Hil
North Carolina, at 7:30 p. m.

April 10—Cape Fear Woman's Auxi
iary Convention, St. Mary's Grov
Free Will Baptist Church near Ber
son, North Carolina.

April 14—Easter Sunday

April 18—Albemarle Woman's Auxiliar
Convention will convene at St. Paul'
church in Elizabeth City, North Car
lina.

April 25—State Sunday School Conven
tion will convene at Saint Mary's Fre
Will Baptist Church, New Bern, Nort
Carolina.

April 27—Daily Vacation Bible Schoo
Workshop at Mount Olive College

May 3, 4—North Carolina State Leagu
Convention meets at First Free Wil
Baptist Church, Wilson, North Car
lina.

May 9—North Carolina State Woman'
Auxiliary Convention meets at Hick
ory Chapel Free Will Baptist Church
Ahoskie, North Carolina.

mary group in several choruses. Young egg and Cindy Paul, from the Tiny ts class, rendered a duet.

Introduced by Jimmy Brinn, Chester ith took his place behind the pulpit d brought the message of the hour, ich stirred the hearts of both old and ng. He stressed the importance of be- ning a Christian.

The young people were honored to ve as a part of their audience for the vices Mr. Leary, principal of the Bel- en school, and Mrs. Ruth Midyette, ir English teacher.

The Rev. Elmer Goodwin is pastor the church.

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perannuation Report r March

The following is the report of the Rev. alter Reynolds, chairman-treasurer of Board of Superannuation of the rth Carolina State Convention of e Will Baptists for March, 1963:

Receipts

lance on Hand March 1, 1963	$5,574.06
gular Receipts for March	438.47
rmarked for adopted Ministers and Widows	3.00
rmarked for Ministerial Retirement System	55.00
rmarked for Life and Hospital Insurance	226.28
tal to account for	$6,296.81

Disbursements

inister's Monthly Checks	$ 161.00
idow's Quarterly Checks	360.00
perating Expenses	77.79
fe and Hospital Insurance	399.52
eath Claim Payment On Ministerial Retirement System	45.00
tal Disbursements	$1,043.31
lance on Hand April 1, 1963	$5,253.50

Receipts by Conferences

bemarle	$ 54.80
ape Fear	40.00
entral	141.11
astern	156.45
estern	330.39

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hildren's Home Report or February, 1963

The Free Will Baptist Children's ome, Middlesex, North Carolina, re- rts the following receipts for February, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

General Fund

Albemarle Conference	$ 208.06
Blue Ridge Association	27.61
Cape Fear Conference	164.09
Central Conference	535.97
Eastern Conference	528.21
Western Conference	443.66
Pee Dee Association	14.18
Miscellaneous	1,637.90
Central Conference Building Fund	
Central Conference	122.25
The Duke Endowment	12,146.44
McLeod Educational Loan Fund	1,200.00
Jesse Woodard Memorial Students Loan Fund	
Western Conference	5.00
TOTAL	$17,033.37

Weekend Youth Revival at First Church Kinston

The young people of the First Free Will Baptist church of Kinston, North Carolina, welcome you to the youth revival that will be held beginning Friday night, April 12, and running through Sunday morning, April 14. The Rev. Wayne West, a graduate of Mount Olive College and a junior at Wake Forrest College will be youth evangelist. A native of Plymouth, North Carolina, Mr. West is an outstanding young minister. He was director of the League Week at Cragmont last summer and will direct a youth conference again this year.

Services will begin each evening at 7:45. There will be a fellowship and coca cola hour following the services on Friday and Saturday nights. We invite as many as will to join us for the occasion.

If you would like to spend the weekend in Kinston, please write to the pastor, the Rev. A. B. Bryan, 600 Carey Road, Kinston, and accomodations will be made available. All necessary expenses for the three days will be taken care of after you arrive in Kinston.

Ministerial Association Organized in Wilson County

On March 25 a group of Free Will Baptist ministers who are serving churches in Wilson County, met at First Free Will Baptist Church in Wilson for the purpose of organizing themselves into a ministerial association. The general purpose of the association would be to facilitate cooperation between the Free Will Baptist churches in this county.

The meeting was opened with a song led by the host pastor, the Rev. C. F. Bowen; and the devotional message was delivered by the Rev. W. L. Poythress, pastor of Holly Springs Free Will Baptist Church. Following the devotional service the group organized by electing the Rev. Noah Brown, pastor of Owen's Chapel Free Will Baptist Church, as president pro tem. and the Rev. Bruce Dudley, pastor of Calvary Free Will Baptist Church, as secretary pro tem.

The next meeting is to be held at First Free Will Baptist Church of Wilson, at 10:00 a. m. on Monday, May 6. At that time permanent officers will be elected and organization completed. The Rev. W. S. Burns, pastor of Daniel's Chapel Free Will Baptist Church, will preach the association message at the May meeting.

Second Union League Convention To Meet at Hull Road

The Second Union League Convention of the Central Conference will meet at Hull Road church near Snow Hill, North Carolina, Saturday night, April 6, at 8 p. m. The program is as follows:

Song—"Onward Christian Leaguers"
Devotions—Ayden Leagues
Chorus Time
Intermediate Sword Drill
Business Period
Song—"Christ Arose"
Special Music—Reedy Branch Leagues
An Easter Playlet—Hull Road Leagues
Song—"I Know That My Redeemer Liveth"
League Benediction

Ministerial Meeting of Central Conference

The Ministerial Meeting of the Central Conference will meet on Tuesday, April 9, at 10:00 a. m., at the Ayden Free Will Baptist Church, Ayden, North Carolina.

Casey's Chapel to Have Spring Revival

Casey's Chapel Free Will Baptist Church near Goldsboro, North Carolina, announces its spring revival services to begin April 10 and to close April 13. Services will begin each evening at 7:30 with the Rev. J. W. Everton, pastor of Johnston Union church, as the visiting evangelist.

(continued on page fifteen)

Woman's Auxiliary

Attention Albemarle Youth Chairmen

Each local auxiliary that has a declamation or essay contestant is asked to see that the contestant is brought to the Albemarle Woman's Auxiliary Convention, Thursday, April 18, at St. Paul's church in Elizabeth City, North Carolina. The church is located on the corner of Cedar and Ash Street—one block from Hughes Boulevard.

Central District Auxiliary Convention

The Central District Woman's Auxiliary Convention was held at the Hickory Grove church near Bethel, North Carolina, Wednesday, March 27. The theme for the day was "Walking Together with the Master." The Rev. Floyd Cherry's morning message called attention to the types of walking in the Spirit. To walk in the Spirit requires strenuous walking. The soldier, athlete, student and servant were used as examples of strenuous walking. To walk in the Spirit requires sacrificial walking. Denying of self is required for this walk. Finally walking in the Spirit is a satisfying walk. Our natures become changed and we feel the abiding presence of Christ. The power to live as He would have us live becomes ours, and we are truly satisfied to walk in the light as He is in the light.

The same projects were presented as were listed in last week's report. The auxiliary members were reminded that there are nine graduates from the Children's Home this year. It was suggested that the same sponsoring auxiliaries continue to help these students through their college years. There is also need for single fitted sheets for beds at the Children's Home.

Our ladies were asked to give to the Christian Service Fund. By so doing, the auxiliaries will be supporting all phases of our state work. Through the Christian Service Fund twenty-five percent is given to missions; twenty-five percent to Mt. Olive College; twenty percent to the Children's Home; twenty percent to Cragmont; and ten percent to Superannuation.

The two contestants who gave well-delivered declamations were from Elm Grove church. Diane Roach delivered the AFC declamation, and Barbara Dawson gave the YFA declamation.

Mrs. Bundy of Marlboro church was given a Life Membership Award by the Central District Convention. The convention closed with the installation of the new officers.

Kenly, N. C.—The Mt. Zion Woman's Auxiliary met Tuesday night, March 26, at the home of Mrs. Henry L. Johnson. Because of sickness only eight members were present.

Mrs. Ressie Johnson opened the meeting with prayer, and Mrs. Henry R. Johnson, program chairman, presented the program. Special music was rendered by Mrs. James Sutton, who sang "Where He Leads I'll Follow."

In addition to the routine business, the group made plans for the Pre-Easter services which will begin Wednesday night, April 10, and continue through April 12.

After the business period, refreshments were served.

Durham, N. C.—The Woman's Auxiliary of Edgemont Free Will Baptist Church held its regular monthly meeting Tuesday night, March 26, at the home of Mrs. Ruby Yeatts. Mrs. Thelma Peele led the devotions, followed by prayer by Mrs. Mable Gibbs.

The president, Mrs. Macie Teasley, presided over the meeting. Old and new business was discussed. After each chairman gave her report, a delegate to the Western Auxiliary Convention was appointed. It was decided to meet at the home of Mrs. Fannie Alford for the next meeting.

Kenly, N. C.—The Woman's Auxilia of St. Mary's church held its month meeting at the church. The presiden Mrs. Ruby Narron, called the meetin to order. Mrs. Louise Overman led i prayer. Mrs. Irelene Raper read th Scripture, John 21:1-6 and 1 Peter 2:2

Mrs. Eloise Newsome, program chai man, introduced the program, "Foo prints on Distant Shores." Taking pa on the program were Mrs. Inez Edwar and Mrs. Margaret Pittman.

The roll call showed 13 members pre ent. After a short business period, th meeting was adjourned.

Goldsboro, N. C.—The Woman Auxiliary of Black Jack Grove Free Wi Baptist Church held its March meetin in the home of Mrs. Henry Lewis. Th meeting was opened with a song an prayer.

The program chairman and sever members joined in presenting the pr gram.

After a short business session th meeting was closed with prayer; the everyone enjoyed delicious refreshment

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Wilson, N. C.—The Marsh Swam Woman's Auxiliary met in the churc Saturday afternoon, February 9, to co duct the monthly business meeting. Mr Sid Boyette, president, called the mee ing to order. A hymn was sung by th group, and Mrs. James Hunt offere prayer. There were twenty-eight mem bers attending.

Mrs. Paul Thompson, writer of th February lesson, gave the lesson. It w an inspiring lesson and greatly enjoye by all in attendance.

In the business meeting it was d cided to have an installation service f the new officers of the auxiliary Sunda night, February 17, at 7 p. m. (Th service was held at that date and it w a most sacred and inspiring service.) Th meeting was dismissed by prayer offe ed by Mrs. Roger Boykin.

Mrs. Hugh Boyette and Mrs. Sid Bo ette, hostesses for the auxiliary, invit the group into the educational rooms the church where a surprise birthd party was given to Mrs. Melvin Everin ton, our pastor's wife. As Mrs. Everin ton entered the room the group sa "Happy Birthday" to her. The hoste served birthday cake, ribbon ice crea and coffee. After refreshments were ov the members presented to Mrs. Everin ton several pieces of her chosen cryst The fellowship was enjoyed by all wh attended.

Addresses of Enterprises and Institutions

Below are the names and addresses of stitutions or treasurers of the various terprises for the state of North Caro-na.

hildren's Home—The Rev. M. L. Johnson, Superintendent, Free Will Baptist Children's Home, Middlesex, North Carolina.

hristian Education—Mount Olive Junior College, P. O. Box 151, Mount Olive, North Carolina.

iterature and Publications—Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina. Please put a notation on front of envelope if you are sending an article for publication, or address your letter to the editor, and it will facilitate publication.

lissions—The Rev. A. B. Bryan, Treasurer, North Carolina Free Will Baptist Missions, P. O. Box 308, Ayden, North Carolina.

Jorth Carolina State Convention Treasurer—Mr. Rom Mallard, Trenton, North Carolina.

tate League Treasurer—The Rev. Norman Ard, Route 1, Box 149A, Ayden, North Carolina.

tate Sunday School Treasurer—Mr. Milton Wiggs, 102 East Davis Street, Smithfield, North Carolina.

State Woman's Auxiliary Treasurer—Send all funds except money for the Children's Home and Anna Phillips Loan Fund to Mrs. Raymond Sasser, 108 Hope Lodge Street, Tarboro, North Carolina. Youth auxiliaries will also send their contributions to Mrs. Sasser.

Anna Phillips Loan Fund—Mrs. Lillie Mae Sasser, Route 2, Box 7, Goldsboro, North Carolina.

Superannuation—The Rev. Walter Reynolds, Route 2, Snow Hill, North Caroline (Route 5, Dunn, North Carolina, after June).

Cragmont Assembly—Mrs. Fountain Taylor, Sr., Treasurer, Cragmont Assembly, Inc., Route 2, Richlands, North Carolina.

A CHRISTIAN'S RESPONSIBILITY

Mrs. Grace Wharton
Merritt, N. C.

With every privilege comes a responsibility. When a young man marries, he thus takes upon himself the responsibilities of married life. It has been his privilege to win the girl of his choice; therefore he assumes her upkeep from that time on. When the home is blessed with children, then comes the responsibility of rearing them. Accepting Christ as our Saviour is a privilege that also carries its responsibilities.

We must be aware of our influence among others. In talking to lost people about their souls, the first thing they will point out is the life of some person in the church whom they are watching. They will tell you that they are as good as that person in the church. How sad it is that those of us who claim the name of Christ cannot live a Christlike life! We allow our own wicked hearts to deceive us sometimes and make us believe we are doing all right in the sight of God.

We need to search our hearts daily to see if we are the Christian influence we should be or if we are a stumbling block which is keeping others out of the kingdom of God. We need to pray much and to spend as much time in listening to God as He speaks to us. How else are we to know His will for our lives? The spirit is willing, but the flesh is weak. Therefore, we must commit ourselves completely to Him who is able to guide. "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path" (Proverbs 3:5, 6).

Paul tells us that there is a continuous battle going on in our bodies between God's Spirit and the flesh. We know that we must be strong in the Lord if we are to overcome the spirit of Satan, for he is the prince and the power of the air.

Peter warns the Christian to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). Nothing gives Satan more pleasure than to find a Christian whom he can use in his service. I believe that he is ever alert to any misunderstandings between Christian friends. He will begin to press himself in between, and it will be only a matter of a short time before God's work will be hampered.

There is only one way to fight the devil, and that is such a simple thing and something we can all understand: ". . . Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you . . ." (James 4:7, 8).

THINGS WHICH ABIDE

Doubters and the faint-hearted set no mark on the pages of history. The crowd that stayed in Ur of the Chaldees means nothing to us: we are only interested in the man Abraham who went out from it. The mighty Pharaohs are mummies now: Moses is still a living force. The world is not much interested in the generals and politicians of Imperial Rome, but it is still very much concerned with Paul of Tarsus. John Wesley means more to us than all bishops of his century.

In the eyes of His contemporaries, Herod and Pilate seemed more important figures than Jesus Christ. Yet we only remember them because of their associations with the Carpenter of Nazareth. "Heaven and earth shall pass away," said Jesus, "but my words shall not pass away." All that issues from Him is permanent.

If we are content to work only in the sphere of the temporal and the material, the fruit of our toil will be like the chaff which the pitiless fire consumes. It is only the fine wheat of dedication to Christ which will find a place in the everlasting garners.

Let us obey that divine wisdom which bids us invest our lives in the abiding goods. Folly and frivolity, sin and stupidity, are often fashionable, but nothing is more passing than a fashion. Only as we labor "in the Lord" can we have any reasonable assurance that our work is not in vain. Faith in God carries with it the serene confidence that no good thing ever perishes. Both here and hereafter God's servants shall see the travail of their souls and be satisfied.—*The Free Methodist.*

NOTES AND QUOTES



By J. C. Griffin

WARNINGS FROM THE WORD OF GOD

"Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath. They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Hebrews 3:7-14).

The Holy Ghost Talks

"Wherefore (as the Holy Ghost saith, . . ." (v. 7). God's Word teaches us that the Holy Ghost is a person—a divine person. Jesus Christ says in John 14:26, ". . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The Holy Ghost is a spokesman for the Lord Jesus Christ. He speaks with authority as a teacher. He is sent by the Father to carry on the work of the Lord. It is a dangerous thing to speak against the Holy Ghost. It is a dangerous act to discount His work in any shape. The Pharisees did that and Jesus informed them that they were committing the sin that would not be forgiven. We quote Mark, who wrote as the Holy Ghost directed: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit" (Mark 3:28-30).

To me it would be blasphemy to deny the possibility of one's hardening his heart against the teachings of the Holy Ghost. We have no right to discount or refuse to believe any part of the inspired Word of God. Many years ago I heard of a preacher who got down behind the pulpit and said, "I'm afraid of a ghost." I do not know as to the truthfulness of the matter relating to this gentleman, but I know there are those who call themselves Christians who are afraid of the *Holy Ghost*. They are afraid to yield their lives to the teachings and the leadership of the Holy Ghost.

The Persons Addressed

If I know anything at all about language, the writer of Hebrews was not speaking to the world when he said, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (v. 12). From this Scripture it seems that it is possible for a believer to depart from the living God. You cannot depart from a place that you have never gone. I have left thousands of places in my life, but I had to go there before I could depart from those places. As this is true, I find it possible for a person who has had faith in God and accepted and confessed Him to depart from the truth, classifying himself again with the unbelievers. Notice that the writer spoke to an evil heart of unbelief in you, not among you. Doesn't it look dangerous to take on a heart of unbelief?

The Hardening Process

Verse 8 says, "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness." Webster defines the word *hard* as meaning unfeeling. We will speak of the words "Harden not your hearts, . . ." in this light. How do we harden our hearts as warned against in the Word of God? Let me illustrate by telling you a story that was told to me by a man who hardened his heart. He said, "I was taught from childhood to observe the Lord's Day as a day of worship and rest. I believed it to be a sin to work on the Sabbath; however during World War I, I secured a job that called for seven days of work. I had to work on Sunday. The first Sunday that I worked, I was worried; I felt all day that I was committing a sin. But the job called for seven days of work. Long before the war closed I had gotten to the place that working on Sunday did not bother me. I lost my regards fo the commandment to keep it holy."

The continual working against hi conscience hardened this man's hear against God's command. Therefore th writer of Hebrews says, "Harden no your hearts, . . ." (v. 8). You can dis obey God's command until your feeling can become calloused and your con science gone. Your conscience can b seared (1 Timothy 4:2). So we ma harden our heart against God's Wor until our conscience will be burned out then we can willfully disobey God. have known people whose conscience urg ed them and propelled them until the could not stay from the worship of Go when the hour arrived. Then things be gan to happen. Relatives or so-calle friends started calling just about churc time or when it was time for Sunda school or prayer meeting. They felt tha they must stay with their company; how ever their conscience hurt them badly and they really did not enjoy their visi tors. This continued until their heart became hardened and their conscienc seared. They could stay at home an feel perfectly satisfied. The next thin they knew, they were taking part in som sinful amusement. They had been se duced by their ungodly visitors unti they were happier playing cards, drinkin and reveling than in going to the hous of the Lord.

A young man that I knew who ha been taught righteousness from his child hood got mixed up with the wrong crow and began drinking. However when h got drunk he had enough mind and re spect for his godly mother to say, "Boy please do not take me home to Mother I don't want her to know that I an drunk." But in a very short period o time this young man could go hom fully intoxicated—he had lost his respec for Mother and for Mother's faith. H had lost respect for Mother's church an Mother's Christ. What had happened This young man had continued in thi evil so long until his heart became hard ened.

I have known men and women to con fess that they were saved and that the loved the church. They were there ever time the doors were opened. They ha a testimony, but they began to drift They left off prayer meeting; they lef off Sunday school; they left off the regu lar church service. They got to th place that they would make all kinds o excuses—excuses that the Sunday schoo teacher and the pastor knew were false

(continued on page sixteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will there be a probation riod for the heathen, that have never ard the gospel, after they die.—*L.L.D., inois.*

Answer: No! The Bible, so far as I ow, teaches this nowhere. It rather aches "For the wrath of God is reveal- from heaven against all ungodliness d unrighteousness of men, who hold e truth in unrighteousness; Because at which may be known of God is man- st in them; for God hath shewed it to them. For the invisible things of m from the creation of the world are early seen, being understood by the ings that are made, even his eternal wer and Godhead; so that they are ithout excuse: Because that, when they new God, they glorified him not as od, neither were thankful; but became in in their imaginations, and their olish heart was darkened. Professing emselves to be wise, they became fools, d changed the glory of the uncorrupt- le God into an image made like to rruptible man, and to birds, and four- oted beasts, and creeping things. Wherefore God also gave them up to ncleanness through the lusts of their vn hearts, to dishonour their own bod- s between themselves: Who chang- the truth of God into a lie, and orshipped and served the creature more an the Creator, who is blessed for er. Amen" (Romans 1:18-25).

The heathen, it is true, are not re- onsible for not knowing the Christ of story as we know from having read the ible. It is we, also, and not they, who e responsible for not seeing to it that ey have gotten the Bible message of lvation by grace alone. But it is they emselves who are responsible for their ns. It is their sins and that alone for hich they are condemned. Their ig- orance would not be the grounds of dgment for which they are to spend ernity in hell. If a heathen like Cor- elius of Acts 10 and 11 should live fully to the light he has, there is no doubt at God would send him more light. his is, of course, a case in the Bible achings that is an exception.

The missionaries who go to the heathen find almost no parallel. I have read, however, of one tribe that sensed a feeling of guilt, and they began to call upon God to help them. As a result, a missionary who had been hindered several times finally arrived and preached, and he saw the tribe all profess to receive Christ. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). There may be a sense in which this verse partly teaches this. Some think so. There is a sense in which all heathen have turned from God and have deliberately continued this way since the days of Noah; and they are all responsible to turn back, heed God's many invitations as recorded in His Word, and to heed all other means that have been provided by God since.

I think that Melchizedek of Genesis 14 was a true saint of God and that he had survived as such in spite of all the evils that came with the rebellion of Nimrod. 'And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar" (Genesis 10:7-10), and see chapter 11. This would mean, of course, that a person may remain true in spite of the fact that the most of the people who are evil have rejected God, hate Him, and work against Him.

Abraham was called out and commissioned while Melchizedek carried out his office duties as the priest of the most high God. This would say that God has had human witnesses commissioned and capable of giving the light to any who might yield sufficiently. That is, had there been men in the embrace of heathenism at any time who would have yielded as Cornelius did, God could inform them so they might find the doctrine. God has used mysterious means, as well as ways, by which to keep up a witness. He was able to make Balaam's ass speak to Balaam and an angel to visit Gideon and then speak to him, giving orders as to how his people should be delivered and then confirming the message to Gideon with the sign of the fleece. He made it wet when the ground was dry and dry when the ground around it was wet so as to doubly prove the authenticity of the message. "Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts . . . . So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 54:6-9, 11).

Even though God may have now and then caused sinners of this age to be convicted of sin and seek out a Christian and thereby get the message of saving grace and be saved that way, let us remember that the responsibility of evangelizing the whole unsaved world in this generation rests with the Christians of our generation and that God holds us responsible until they have heard. They will have no second chance and we are not guiltless until we tell them.

•

Give not advice without being asked, and when desired, do it briefly.—*George Washington.*

NOW READY

The program books for the second quarter for the Layman's League are now ready. Charters for the Layman's League are also ready; the charters may be obtained by contacting the president of the State Convention, the Rev. C. L. Patrick, Route 2, Walstonburg, North Carolina.

Place your orders now for introductory kits for Daily Vacation Bible School. Bible school materials will be on display at the press beginning April 8.



THE BROKEN DISH

CRASH! There on the floor lay Mother's best china cake plate, broken into dozens of small pieces.

Vera looked at Janice, and her eyes were large and round as she said, "Do you remember what Mother told us?"

Janice gulped and nodded, too frightened to speak. But four-year-old Mabel announced:

"Mother said she was going to punish both of you the very next time you broke a dish. That's what she said!"

"And this is Mother's best plate, too," breathed Janice, as she stooped to collect the pieces.

For a moment Vera stood motionless, with the dish towel in her hand. Then she said slowly, "Janice, Mother wouldn't ever know that we broke this dish if we would clean up the mess and throw it away before she gets back from town."

Janice looked up eagerly. "But Mabel will tell."

"Mabel, don't you tell Mother!" said Vera emphatically. "If you do, you'll be sorry!"

Soon all the broken pieces were swept into the dust pan, and the two girls looked at them thoughtfully as they wondered what to do with them. To tell the truth, neither one felt very happy.

Finally Janice found a solution. "Let's throw them under the cellar stairway. No one will ever find them in that dark place."

The pieces were soon safely hidden back in the darkness of the cellar.

"Now, Mabel, don't you dare tell!" the girls cautioned their little sister several times that morning.

At last their Mother came back from town. As she laid her groceries on the kitchen table, she called cheerily, "You girls are really getting to be good little housekeepers. You have straightened up the house very nicely."

Oh, how Vera wished that Mother would not praise them! It made them feel wicked and unhappy.

To the two girls, that day seemed the longest one they had ever spent. Every time Mother went to the cupboard, they wondered if she would notice that her plate was missing. Somehow it seemed to Janice that she could almost see the sorrowful expression on Mother's face if she were to discover their naughty deed.

At last, the long day was over, and Mother had given them a goodnight kiss. Janice wondered if Vera felt as she did. Her heart was heavy. "Anyway, I hope I won't always feel so bad," she thought; "but I think I really deserve it after being so wicked. I wish we had not been careless with the dishes; then Mother would not have to punish us for breaking them."

The next day, however, exciting news almost caused the girls to forget the broken dish. In about a week, Aunt Esther was coming! All three girls thought that Aunt Esther was the best aunt anyone could own. Nevertheless, they remembered many times that week the broken cake plate, and wondered if Mother would find out. It seemed as if that plate were going to spoil the whole visit. Still, much time was spent in talking of Aunt Esther.

"I know she will take us to the park," Janice said, as she pranced about on her toes.

"I hope she can tell us some wonderful new stories," added Vera.

"She will tell us about 'The Three Bears'!" chimed in small Mabel.

Both girls laughed, and Vera hugged her little sister. "The only story you ever want to hear, Mabel, is, 'The Three Bears.'"

At last the day of Aunt Esther's arrival came. That afternoon it rained very hard, and Mother said that Auntie would have to come in a taxi. As the three girls stood with faces pressed against the living room window, watching, they felt very happy.

"I'm going to see her first!" giggled Vera. "See if I don't!" The others laughingly said they would be first.

Suddenly, Mother's voice reached their six ears with a CRASH as loud, it seemed, as when the dish broke.

"Girls," she asked, "do any of yo know where my cake plate is? The lov ly one Aunt Esther gave me last Chris mas? I can't find it anywhere."

At the words "cake plate" all the jo left the faces of Vera and Janice. The had forgotten that beloved Aunt E ther had given the plate to Mother, to Of course, Mother wanted to use it no —and what would Aunt Esther thin when she found out?

In their fright, both girls said th they hadn't seen it. Oh, how terrib they felt! The words seemed to chol them. They knew they had told a si ful black lie.

"That is strange," they heard Moth say in a puzzled voice. Then, "Mabe dear, have *you* seen my cake plate?"

Vera and Janice turned a shade pale They heard Mabel sob, then burst in a flood of tears. "T-they t-told m-m not to t-tell!" she wailed. "Oh, M-M ther—!"

Of course, the whole awful story ha to be told then. Mother left her wo and came into the living room. Sh sat down with the three girls. Whe the story had been told, she sat silen for a time. Finally she said, "I thin that my girls have learned how misc able we are when we do wrong and the try to cover up our misdeeds."

Then they had a long talk about th sin of lying. Mother explained th when they hid the plate in the cella it really was just the same as lying, b cause they had tried to hide the truth

After this they knelt, and the gi asked God to forgive them for wh they had done. They felt terribly so ry, too, and the Lord knew they mea what they asked.

Mother said she thought they h been punished by their own conscienc but that just to help them rememb they would not be given any dessert dinner—even though Aunt Esther mig wonder why. The girls agreed that th deserved this punishment.

That evening, they were excused fro the table when the cake and ice crea were served, but Janice said to Ver

(continued on page sixteen)

The Excellencies Of Christ

(Continued from page three)

The Name of Jesus is so sweet,
I love its music to repeat,
It makes my joys full and complete,
The precious Name of Jesus."

Joan of Arc was one of the sainted roines of the middle ages. Her whole e was said to be summed up in one rd and that word was Jesus. The t word which her executioners heard m her lips as she was dying on a rning heap of wood, was the precious me, Jesus.

If there are those among us who have ver found this name precious to their arts we beg of them to believe and ceive Jesus now. He stands ready d willing to save every one from his ns. The name He bears declares this th. Many have said, "not today but morrow." We recall how the awful ague of frogs struck the land of Egypt, d when Moses left to Pharaoh the ming of the time when this plague uld be lifted, he said, "tomorrow."

"And Moses said unto Pharaoh, Glory er me: when shall I entreat for thee, d for thy servants, and for thy people, destroy the frogs from thee and thy uses, that they may remain in the er only? And he said, Tomorrow . ."

Think of tolerating this frightful ague for another day when the land ight have been rid of them that very oment. It is the picture of so many ople clinging to the frogs of sin when ey might be delivered and made free Him who is willing to save them om their sins.

"Behold, now is the accepted time; ehold, now is the day of salvation" 2 Cor. 6:2).

Let us go from His name to the out- ach of that name and consider

The Excellency of His Ministry

"But now hath he obtained a more xcellent ministry, by how much also e is the mediator of a better covenant, hich was established upon better prom- es," (Heb. 8:6).

This glorious passage sets forth the urden of the Holy Spirit through many hapters of this epistle. He alternates om the throne to the cross. He travels om the present to the past and then nward and upward to the eternal fu- ire. All of this is for the purpose of nveiling for us the excellency of His inistry.

While Jesus was upon earth He could not officiate in the office of a Jewish priest because He was not of the right tribe, but since He has gone to heaven He performs the functions of a priest and has become the mediator of a far better covenant than that which obtained while He was upon earth. There are men who go further than did our Lord and intrude themselves into the priest's office. They rush in where the Savior refused to go until He had died and ascended on high. He has become a priest after the order of Melchisedec and not after the order of Aaron, whose priesthood was a temporary one and at best imperfect. Our Savior is not serving in a temple made with hands but in heaven itself and at the ". . . right hand of the throne of the Majesty in the heavens" (Heb. 8:1). This knowledge must have been very comforting to those Jews who through the acceptance of Jesus as Messiah and Savior had been evicted from the temple worship. They had come to know of an heavenly temple with an heavenly high priest who was interceding for them in the presence of God.

The Jews were right when they looked upon Moses as the author of their ancient covenant and to that covenant of works they clung tenaciously. But with the death and resurrection of the Lord Jesus a new covenant came into existence based upon better promises and with a better mediator. The old order was passing out and a new order was emerging.

The old covenant of which we speak was conditional, but the new is unconditional. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made . . ." (Gal. 3:19).

Under the law it was utterly impossible for sinful man to approach God. Now Christ has opened the way and through Him and Him alone any one may come to God. How nobly He performed His task while on earth! And how nobly He perfects it yonder! No matter whether we behold the Lord Jesus in His earthly ministry or in His more excellent ministry in the heavenlies, His motto is "I serve." His great heart has not changed since the night when He waited, a towel-girt King, to wash Peter's feet. It is so to this hour.

"Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

He came to earth to minister; He went to heaven to minister; and He will come again to minister.

We come to another of the perfections of our Lord when we consider

The Excellency of His Sacrifice

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

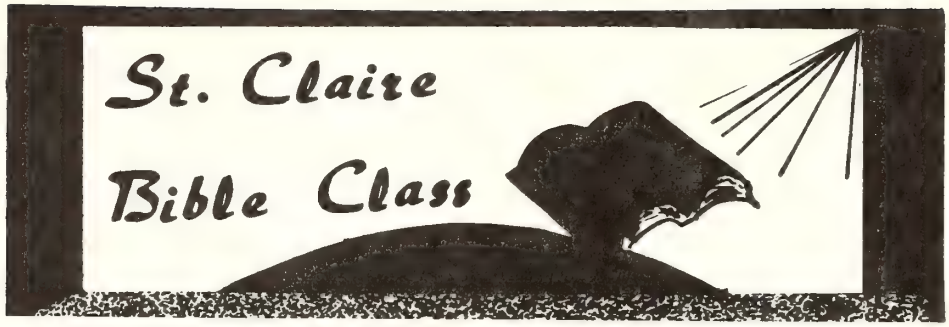
The sacrifice which Abel offered in the early beginnings of human history was a striking symbol of our Lord's sacrifice. What was it that made Abel's sacrifice more excellent than Cain's? Cain was a farmer and brought that which he had produced, which seemed quite natural. Abel was a keeper of sheep and brought that which seemed logical for him to offer. The fact remains that Cain's sacrifice was rejected while Abel's was accepted.

The difference was: One was bloodless and the other a bloody one. But why was the bloody one accepted? The first few words of this passage in Hebrews gives the answer, "By faith Abel offered unto God a more excellent sacrifice." God had instructed him. He believed what his parents had taught him about the way of approach unto God. Adam and Eve had learned that the works of their hands were unsatisfactory. The fig-leaf aprons they made for themselves were inadequate and could not provide a proper covering for their nakedness. God stepped into the picture and provided clothing of sheep's skin which required the slaying of animals. God taught our original parents that a life must be given when there is sin. Abel believed this and brought the bloody sacrifice. Cain brought his in self-will and consequently was repected. Reading the account as given in Genesis it will be discovered that God gave him an opportunity to bring a bloody sacrifice for said He,

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin (sin offering) lieth at the door: and unto thee shall be his desire, and thou shalt rule over him" (Gen. 4:7).

Herein is a wonderful type of the sacrificial character of our Savior's work. He was the Lamb of God dying upon the cross and providing acceptance with God for every man who in faith would avail himself of it. Anything any one offers to God in lieu of the cross of Christ falls short and is rejected. The cross to the Christian is the most tre-

(continued on page sixteen)



Christ Is Risen

(Lesson for April 14)

Lesson: Mark 15:42—16:7

Golden Text: 1 Peter 1:3

I. INTRODUCTION

At this season of the year we commemorate the resurrection of our Lord. We think that it is right and fitting that we do this, for at this season of the year, nature is bursting forth in the newness of life.

The resurrection of the Lord Jesus is of the utmost importance to us all. The Scriptures testify to the fact that He died for our transgressions, but was resurrected for our justification. By the resurrection of Jesus we can know that the plan of salvation, perfected by Him in Calvary's cross, was approved by God, the Father. The resurrection of Jesus more than anything else established the fact that He was the Son of God. It also establishes the fact that death, hell, and the grave were defeated by Him; and that as He was resurrected from the grave we are assured of the resurrection of the body also.—*Senior Class Quarterly*.

II. HINTS THAT HELP

(1) On the morning of the resurrection, Mary Magdalene, Mary the mother of James, and Salome start for the tomb followed by other women bearing spices.

(2) The three find the stone at the mouth of the sepulcher rolled away, and Mary Magdalene goes to tell the disciples.

(3) Mary, the mother of James, draws nearer the tomb and sees the angel of the Lord. She then goes back to meet the other women who are bringing spices.

(4) Peter and John, warned by Mary Magdalene arrive, look in the tomb, and go away.

(5) Mary Magdalene returns to the tomb weeping, sees the two angels and then Jesus, and goes as He bade her to tell the disciples.

(6) Meanwhile Mary, the mother of James, has met the women with the spices; and returning with them to the tomb, they see the angels; and going to seek the disciples are met by Jesus.

Get these events clearly fixed in your mind and you will have a greater appreciation for the fact of the Resurrection and the gospel accounts.—*The Advanced Quarterly*.

III. ADDITIONAL TRUTHS

"And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus" (vv. 42, 43). Friday was the day of preparation; that is, it was the day before the Jewish Sabbath. Since it was unlawful to do more work of any kind than was absolutely necessary, except in cases of extreme emergency, it was customary for the Jews to make whatever preparation necessary for the Sabbath on Friday. Under the law, the Jews observed their Sabbath much more strictly than modern man observes the Lord's Day.

Since funerals were not held on the Sabbath, Joseph of Arimathaea came and asked Pilate for the body of Jesus so that he could bury it before the beginning of the Sabbath, which was not more than two or three hours away at the most.

"And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph" (vv. 44, 45). Although the religious leaders instigated the death of Jesus, they could not put Him to death without the approval and authority of the Roman government. Actually, therefore, Jesus was crucified by the Roman government at the request of the religious leaders. That being the case, it was Pilate's responsibility to see that Jesus was dead before His body was removed from the Cross.

When Joseph asked for the body of Jesus, Pilate wondered if He had already died. Normally, death did not come that quickly; and Pilate sent the centurion to see what the status actually was. When the centurion returned with the assurance that He was dead, Pilate gave the body to Joseph.

It is possible that Pilate doubted Joseph at the moment and wondered if Joseph perchance thought that he might ask for the body of Jesus before He was dead in an effort to keep Him from dying. On the other hand, he might have been required by law to see that one was dead before he could be removed from the tree. Whatever the case, Pilate did Christianity a favor. He removed the possibility of someone ever saying that Jesus was taken down before He actually died. His death, therefore, is an undisputed historical fact.

"And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre" (v. 46). Joseph was a rich man; and, evidently, he did not stint in preparing the body of his Master for burial. Apparently, Joseph and Nicodemus were friends, for the latter helped to bury Jesus, as is recorded in the Gospel of John.—*The Intermediate Quarterly*.

"And Mary Magdalene and Mary the mother of Joses beheld where he was laid" (v. 47). This act of burying Jesus was watched carefully by these two women. Their hearts were broken because they loved Jesus very much.

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him" (v. 1). We must remember that Saturday was the Old Jewish Sabbath and that this was on Sunday, the first day of the week. These three women came to anoint the body of Jesus which was part of the service of embalming him. The science of embalming is one of the oldest known to man. In fact, it appears that some of the embalming techniques of the Egyptians are not known today.

It is interesting to note that women were the last of Jesus' friends to leave the scene of the crucifixion and the first to come to the tomb.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun" (v. 2). Please observe that it was Sunday, the first day of the week, when these women came to the tomb.

"And they said among themselves, who shall roll us away the stone from the door of the sepulchre?" (v. 3). These women were thinking about the huge stone that had been placed at the mouth

the sepulcher. They realized that it s too large for them to remove; yet it od between them and the service they nted to do for the Master. Is it not act that quite often there are stones of fficulties between us and the service we uld render for the Master? What e some of these stones? Indifference, elessness, stinginess, etc., are some of em.

"And when they looked, they saw that e stone was rolled away; for it was very at" (v. 4). These women were surised to see the stone rolled away. The rry of the women was replaced with nder. Can you not feel in these words e lurking fear that perhaps Jesus' body d been removed?

The stone was very great. It was probly about five feet in diameter, thick d round like a millstone. Such stones y yet be seen among the tombs in usalem.

"And entering into the sepulchre, they v a young man sitting on the right side, othed in a long white garment; and y were affrighted" (v. 5). It is evint that Mary was ahead of the other men and that she saw the empty tomb st and ran to tell the disciples. Perps, her very first thought was that the emy had removed the body of Jesus.

"The variations in the four Gospel acunts are rather numerous at this point. ark says she saw a young man. Matew describes him as an angel, and adds at it was he who rolled away the stone (Matthew 28:2). Luke says two men appared to them. Swete's comment here fitting. He says: " 'The very diversity the accounts strengthens the probility that the story rests upon a basis truth; the impression of the witnesses ffered, but they were agreed upon the ain facts.' This is a sane, sensible obvation."—*Higley's Commentary.*

"And he saith unto them, Be not afghted: Ye seek Jesus of Nazareth, hich was crucified: he is risen; he is not re: behold the place where they laid m" (v. 6). The angel sought to allay eir fears. He showed that he had prior owledge of their mission and stated the ason for his presence: to announce to em the resurrection. Note that even angel did not expect these women to lieve without some evidence. He ask them to look at the place where the dy of Jesus had been laid.

"But go your way, tell his disciples d Peter that he goeth before you into alilee: there shall ye see him, as he said to you" (v. 7). Of the four Gospel riters, Mark alone adds the beautiful uch: *and Peter.* Here is conclusive proof that the Lord had already forgiven Peter for his horrible denials of the Lord. The hours following the death of Jesus were probably hours of agony for Peter. Peter must have rejoiced when he learned about the resurrection of Jesus.—*The Advanced Quarterly.*

News Conference on Location of College

(continued from page five)

work that has been done in New Bern will find a satisfying and rewarding response in another project for that area. The New Bern Community has too much to offer in natural and human resources to go wanting.

CONCLUSION

Now that the future location of Mount Olive College has been determined, our greatest task lies ahead. The work of demonstrating the value of Christian higher education to this community and the 40,000 Free Will Baptists of North Carolina must be pursued with renewed vigor. No time can be lost.

The college and this community must now join inseparable hands to assure that no qualified and deserving student in this community or the Free Will Baptist Church is denied an education for financial reasons. Let us proceed as free men in a free society who give voluntarily without being driven to the tax purse for our daily needs.

We must build a college with adequate facilities and competent personnel to assure that each student who enrolls here will be inspired and enabled to achieve the highest promise that is within him.

Above all, we must build upon that foundation of moral and spiritual values without which neither a college, an individual, nation, nor civilization can survive.

The controlling purpose of this institution is to "produce graduates who are thinking persons, committed to Jesus Christ, capable of moral choice, and having a knowledge of the fundamental forces which have determined the patterns of our civilization."

In the light of this objective, Mount Olive College willingly accepts its educational, social, cultural, and spiritual responsibility, believing that, in these years, it is building upon an enduring foundation.

Chorus Begins Spring Tour

The thirty-five voice chorus of Mount Olive College will begin its spring tour of Free Will Baptist churches Sunday, April 7, with two appearances.

At 3 p. m. the chorus will present its first program at Hopewell church near Smithfield, and at 7:30 p. m. it will sing at Sherron Acres church, Durham.

The program will consist of approximately one hour of sacred music including familiar hymns and anthems. Free Will Baptists in the Smithfield and Durham areas are cordially invited to attend these services.

College Day at Macedonia

Macedonia church near Vanceboro will observe Sunday, April 7, as "Mount Olive College Day," the Rev. C. B. Hansley, pastor, has announced. Dr. W. Burkette Raper, president of the college, will speak at 11 a. m.

NEWS NOTES

(continued from page seven)

The pastor, the Rev. Cedric Pierce, Jr., and the congregation extend a cordial invitation to all to attend.

Whaley's Chapel Church Announces Revival

The Rev. Sheldon Howard will be the guest speaker for revival at Whaley's Chapel Free Will Baptist Church near Richlands, North Carolina, April 8-12. The services will begin each evening at 7:45.

The pastor, the Rev. Lloyd Vernon, and the membership invite the public to join them in this revival effort.

•

Justice has nothing to do with expediency. Justice has nothing to do with temporary standards, whatever. It is rooted and grounded in the fundamental instincts of humanity.—*Woodrow Wilson.*

•

An old Chinese philosopher was asked what was the greatest joy he had found in life. "A child," he said, "going down the road singing after asking me the way."

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The Church Worldwide

(continued from page four)

It would also outlaw advertising of beer, wine, and liquor by radio or television.

A fine of not less than $100 nor more than $1,000 or a prison sentence of six months to one year, or both, would be provided for a first offense, with a minimum prison sentence of not less than one year for any subsequent offense.

The Siler bill (H. R. 817) has been referred to the House Interstate and Foreign Commerce Committee headed by Rep. Oren Harris (Dem., Ark.) for consideration.

In the past, similar legislation has enjoyed strong support from religious and temperance groups. Mr. Siler, an active layman in the Southern Baptist Convention, is a past president of the State Baptist Convention of Kentucky.

Pastor Scores Segregation Stand

Capetown, So. Africa (EP)—A South African Dutch Reformed minister criticized another pastor here for the latter's rigid stand favoring racial segregation, even in the country's churches.

In the official denominational journal, the Rev. J. A. Van Rooy took issue with statements made by the Rev. J. Visser opposing racially mixed services in South African churches.

Mr. Van Rooy's criticism came after Mr. Visser told his congregation that racially mixed worship would be the first step towards miscengenation.

"If a non-white man can attend my church, he can also take Holy Communion with me and marry into my family. It would be the end of this country's population," Mr. Visser was quoted as telling his parishioners.

In a reply in the journal, Mr. Van Rooy stated that "God's kingdom is not dependent on our (white) survival or our supposed race purity."

"If we seek the kingdom of heaven and its justice, other things will be given us," he wrote, "but if we seek only ourselves and survival, it will be the end of this country's population."

Racially separate congregations, Mr. Rooy said, are a denial of New Testament teaching. It is a sin, he added, for white congregations to deny admission to their "non-white brothers and sisters."

The Excellencies Of Christ

(continued from page thirteen)

mendous fact in the universe. It is the central fact of Christianity and marks it off from all the philosophies this world knows anything about.

The cross was never intended of God to be a mere figure of speech. No system can call itself Christian which ignores the shed blood of Christ as the basis of redemption and justification. There are multitudes of people who are talking about Christ and who laud Christianity and speak of it as being a beautiful religion, but the question arises, "why are they not saved?" The answer is found in the fact they ignore the blood shed for them on Calvary's cross, and so long as His blood is trampled beneath the feet in unbelief men will remain unsaved. The world readily accepts Jesus as the carpenter but turns from Him as the Redeemer of mankind.

In conclusion let us think for a moment of

THE EXCELLENCY OF HIS LOVING KINDNESS

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings" (Ps. 36:7).

If we are in doubt as to what the Psalmist means when he speaks of the loving kindness of God, let us turn to the New Testament and discover the answer.

"That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus" (Eph. 2:7).

The loving kindness of God is His abounding grace toward sinners through the merits of His Son. It was God's grace which sent Jesus into this world to die for lost souls. It was God's grace which has provided a full and free sa vation from the awful penalty of o sins. It was God's grace which lift us out of the miry clay and establishe our goings. God owed you and n nothing, but He so loved that He gav Such was His loving kindness.

"I will make thee an eternal exce lency . . . the work of my hands, th I may be glorified" (Isa. 60:15, 21).— *Christian Victory.*

NOTES and QUOTES

(continued from page ten)

They had hardened their hearts to th place that they would purposely lie.

Satan had rather see a Christian har en his heart than to see a sinner reje Christ. The devil talks sometim through church members. When a youn man hardens his heart and begins fall, someone will always say, "See, told you he would not hold out." Sata rejoices over such cases, too.

Yes, it is a dangerous thing to hard your heart.

Boys' and Girls' Storie

(continued from page twelve)

"It's strange, but I feel very happy, ev though we aren't getting any dessert. think it must be because—well, as Mot er said, I'm not trying to hide som thing wrong."

Vera nodded, "I feel the same wa And I'll never forget this day as lo as I live."—*Adapted from Junior P grim.*

INFORMATION WANTED

Our first printing of YFA pro gram books has been sold out Any YFA that will need addi tional boks is requested to sen the number needed at once to th Free Will Baptist Press, P. O Box 158, Ayden, North Carolina so that we will know whethe we need to reprint.

the Free Will Baptist

Ayden, North Carolina, Wednesday, April 10, 1963

LUOMA PHOTOS



Editorial

THE INFALLIBLE PROOFS OF THE RESURRECTION

In Acts 1:3, Luke said that Christ showed Himself alive by many infallible proofs. He was speaking, of course, of the incidents that took place during the forty days following His resurrection.

Jesus Christ was crucified on Friday of the week of the Passover, and after He gave up the ghost late in the afternoon, He was taken down from the Cross and buried. Since the Sabbath was no more than a few hours away at the most when He died, it was necessary that His burial take place immediately. (It was not customary in those days to bury on the Sabbath.)

When Joseph of Arimathea and those who helped him had hurriedly buried the body, they closed the sepulcher by rolling a great stone against its door. The women, however, hoped to go back on the first day of the week to further anoint His body.

On their way to the tomb on that first Easter, the women wondered how they would roll away the stone; but as they approached the tomb, they noticed that the stone had been rolled back already. Of course, they did not know who had opened the sepulcher; but, at least, their problem was solved. They could enter the tomb; but when they did, much to their surprise, the body of Jesus was gone. The tomb was empty, and the angels announced, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:6, 7).

The empty tomb is the first infallible proof of the resurrection of Christ. He had been put to death, but now He was alive. He had conquered death; He had risen from the dead.

In the tomb were the burial clothes and the napkin. Jesus, as He rose from the dead, threw these things aside and left them. They were items used to bury the dead; and now that He was risen, He had no more use for them. These things, therefore, are another of the infallible proofs of His resurrection.

After He arose, the Lord began to show Himself alive to the various individuals and groups. His first appearance was to Mary Magdalene, out of whom He had cast seven devils. She, of course, thought that He was the gardener at first; but when He called her name, she immediately recognized Him and said, "Master." But Jesus commanded her not to touch Him but to tell His brethren that He ascended.

Jesus next appeared to the two on the road to Emmaus. At first they did not know Him; but when He broke bread in the village and gave to them, they, too, recognized Him. He then vanished out of their sight, and the two returned immediately to Jerusalem to tell the disciples.

On that same evening, when the disciples were assembled behind closed doors for fear of the Jews, Jesus stood in their midst and said, "Peace be unto you." He showed Himself alive, and the disciples were glad when they saw Him. About eight days later, He came again to the same place; and it was on this occasion that Thomas made his great confession: "My Lord and my God."

Jesus also appeared to the group that had fished all night; and when they recognized Him, Simon Peter walked across the water to the shore where He was. Of course, the others followed in the boats; and when they landed, Jesus, having prepared a meal for them, said, "Come and dine."

The last appearance of the Lord was on the mount at the time of His ascension; and when He had given them His final commission, He went up into heaven.

These appearances, along with His other activities during His post-resurrection ministry, are additional proofs of the resurrection of our Lord.

As soon as He ascended, about 120 of His followers went back to the upper room to await the coming of the Comforter, the Holy Spirit, that the Lord had promised; and ten days later, in fulfillment of the promise, the Holy Spirit came and sat upon them in tongues of fire. Of course, many were amazed; and the enemies of the Lord were critical. They even accused the disciples of being drunk. But Simon Peter said, ". . . these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel" (Acts 2:15, 16). As he continued his message, conviction fell upon the people; and 3,000 were added to the church that day. What a proof of His resurrection!

The final proof is the presence of the indwelling Christ. He is a vital, living presence in the life of every Christian; and each one can say, "You ask me how I know He lives? He lives within my heart."

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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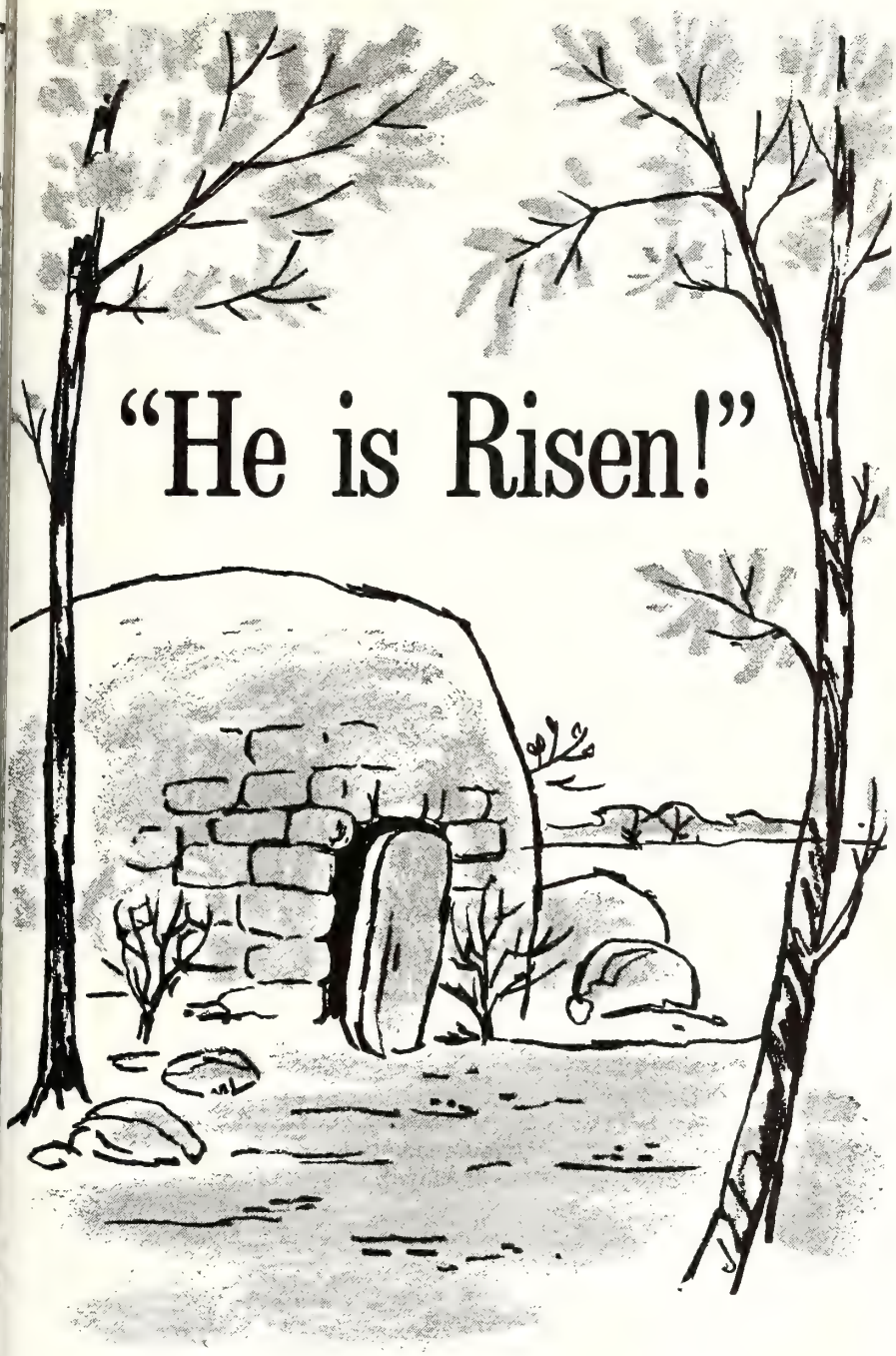
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THE FREE WILL BAPTIST PRESS

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J. W. Batten

SO SIMPLY TOLD is this ageless story that the reader will welcome it with warmth. Here are the chronological facts associated with the world's greatest miracle; here is the inspiration which causes men to look to the heavens from whence cometh their help. Dr. Batten is a deacon in the Micro, North Carolina, Free Will Baptist Church, a member of the board of directors of Mount Olive College, and an associate professor at East Carolina College, Greenville, North Carolina.

TODAY at Eastertime Christian peoples throughout the world commemorate the death and resurrection of the Lord Jesus. In many churches candles burn and individuals sense the hope, glory, and promise of Easter. What was once a mortal body has been resurrected, thus symbolizing light, life, and a spiritual awakening.

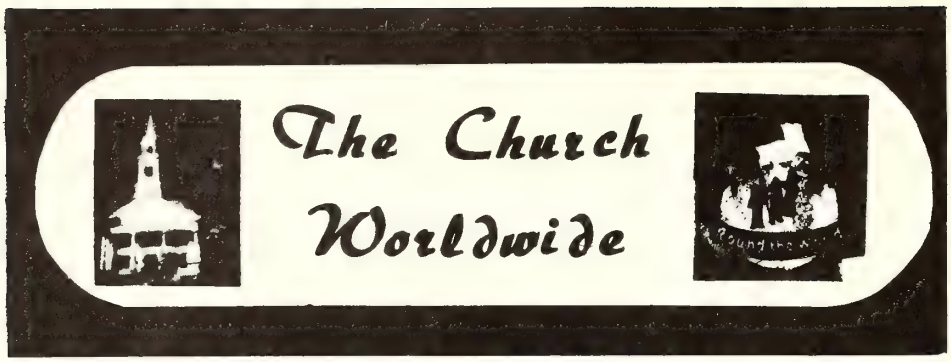
Ancient pagan peoples celebrated the return of spring each year, for in the very manifestations of this season they saw life return from apparent lifelessness. The Christian celebration of Easter announces the coming of spring, too, and hearts are warmed not only with the radiance of nature but with the real meaning of a spiritual newness of life.

Easter and the Passover

Since the Easter story is related so closely to the Passover, it is interesting to see how it began. The origin is found in the injunction of the Lord to Moses, son of Amram and Jochebed, and the children of Israel. Pharaoh was then on the throne in Egypt and was an enemy of the Jews. On many occasions he had promised to permit the children of Israel to make their exodus from Egyptian bondage but each time had broken his promise. Thus did the Lord decide to visit Pharaoh with a dreadful disaster in order to convince him that he must keep his promise to the Israelites. God was to smite the firstborn of the Egyptians, but the house of the Jews marked by a lamb's blood were to be passed over.

The Passover feast was the most important feast in the Jewish religious calendar and was celebrated each year by roasting the Lamb of sacrifice. In Exodus 12:14 the Jews were instructed to keep this day as a memorial throughout the generations. Likewise, they were taught to commemorate their deliverance from Egyptian bondage on the fourteenth day of the first month of the year. The day when the Passover lamb was to be killed was the day of unleavened bread and this was designated as the fourteenth day. In the Hebrew calendar the first month begins with the new moon after the commencement of spring and the fourteenth day afterwards would be the time of a full moon since the phase changes every seven days. The Passover, then, was a festivity strictly observed by the Jews. Since Jesus was a Jew, He participated in the Passover feast and to establish the time of resurrection, it is necessary to ascertain a date for the Passover and the subsequent events pertaining to crucifixion.

(continued on page thirteen)



Student Supports "Yokefellow"

San Mateo, Calif. (EP)—An ex-convict, now a Baptist divinity student, has dedicated himself to helping other ex-convicts through "Yokefellow" — a home here for men leaving prison.

Lawrence Baulch, 36, served terms for burglary, forgery, and passing fradulent checks. He is now one of the principal directors of the Yokefellow Institution.

The organization operates a 12-room house to which parolees are invited to come while they adjust to life outside prison. They may stay a day, a week, or as long as necessary to re-establish themselves. Those who have jobs pay for their room and board ($12.50 a week).

Mr. Baulch lives with his wife and two children nearby. He undertook the work at Yokefellow because he felt uniquely qualified as an ex-convict himself.

He attributes his own success outside prison largely to Dr. Cecil Osborne, pastor of First Baptist Church, Burlingame, California, who founded Yokefellow, and to the Rev. Byron Eshelman, a prison chaplain.

The institution is open to persons of all denominations.

Capital Punishment Declining

United Nations, N. Y. (EP)—A worldwide tendency is developing to reduce the number and kinds of offenses for which capital punishment is imposed, according to a United Nations advisory committee of criminologists.

In a report submitted to the U. N. Economic and Social Council, the experts called for more research on the deterrent effect of the death penalty. The Council will debate the committee's report in April.

The committee declared that most penal experts now favor abolition of capital punishment. Emphasis was placed in the report on the need for rehabilitation of convicts for their eventual return to society.

Although the committee took no stand on capital punishment, it summarized the main arguments for and against the death penalty.

On one side, it noted that capital punishment is considered an effective deterrent to crime and a safeguard to society. On the other, the committee observed that the main argument against it centers on the morality of the state taking a life. Miscarriages of justice occur, and if capital punishment is employed, it cannot be rectified, the report stated.

The committee included James V. Bennett, former director of the U. S. Federal Bureau of Prisons; L. N. Smirnov, chairman of the Supreme Court of the Russian Soviet Republic; and law enforcement experts from Sweden, Malaya, Argentina, Liberia, Britain, and the United Arab Republic.

Seminary Social Work Degree

Louisville (EP)—A Baptist seminary and the social work school of a university here have arranged for a student to get both the master of social work degree and the master of religious education degree in three years.

The social work degree would be accredited.

The new plan was reported here to trustees of Southern Baptist Theological Seminary in their annual meeting. It involves the seminary and Kent School of Social Work of the University of Louisville.

This was one of the actions taken as a result of the merger of Carver School of Missions and Social Work here into the seminary. Both are operated by the Southern Baptist Convention.

A companion action of the trustees established endowed chairs of church social work and Christian missions and world religion. The latter will be called the William O. Carver Chair of Christian Missions and World Religion, in memory of the man whose name Carver School bears.

"Peace Corps" for Pacific Isles

New York (EP)—Heidelberg College in Tiffin, Ohio, is recruiting teachers for the United Church Board for Wo Ministries' own "Peace Corps" progr in Micronesia, a group of little-kno islands scattered in a 3,000-mile expan of the Pacific.

The joint venture of the Unit Church of Christ school and the den mination's board was announced by D Terry Wickham, college president, a Dr. Alford Carleton, the board's exec tive vice-president.

Aim of the project is to assemble team of educators which would go Micronesia for at least three years to he train native leaders in the denomin tion's four junior high schools and a n high school to be established on t island of Truk.

The board, which has conducted m sionary work on the islands since 18 (through its predecessor, the Americ Board of Commissioners for Forei Missions) also maintains nine elementa schools in Micronesia.

Officially known as the Trust Ter tory of the Pacific Islands, Micrones was placed under the trusteeship of t U. S. by the United Nations in 194 Its total land mass is about half the si of Rhode Island, and nearly 80,0 people live on some 100 inhabited lands.

Missionary Boat Sinks

Long Beach, Calif. (EP)—Nine s faring missionaries en route to Haiti we reported safe by the U. S. Coast Gua after their home-made 100-foot vess Crusader, sank in choppy seas off t coast of Mexico.

The group was taken aboard the S Anthony, an American tuna boat, the tip of Baja California, about 8 miles southeast of Los Angeles. The S Anthony had been trying to tow t Crusader to Cape San Lucas at the e of the Mexican peninsula. Leader of t rescued group was the Rev. Howard Smith, 51, minister of Calvary Chur of the Full Gospel in Wilmington n here.

Protestant Theologian Barred

Berlin (EP)—Soviet Zone authoriti denied an entry permit to Professor H mut Gollwitzer, prominent West Berl Protestant theologian, who had been i vited by Bishop Hans Jaenicke, head the Evangelical Church of Saxony, speak and preach at parish meetings.

In rejecting the application, Commu ist officials said the West Berlin g ernment had refused to permit the esta lishment of East German visa bureaus West Berlin.

The Challenge of Easter

George H. Clement

Life's darkest moments are often harbingers of life's greatest blessings. On the night of the crucifixion of their Master, the fearful, despairing disciples huddled behind locked doors in Jerusalem, little realizing that they were on the verge of the greatest and most joyful experience of their lives. God was faithful, not allowing His children to be tempted above that which they were able to bear, but showing them the "way to escape" that Easter Sunday morning. However, it was not an escape from grief and despair by way of some imaginary experience about which we hear much today. The disciples were faced with the blessed and soul-reviving reality of their resurrected Master. Nothing they had ever experienced was more real than that Easter morning appearance of Jesus.

The disciples had often been challenged by Christ in various ways. On their first meeting with Him He said: "Come ye after me, and I will make you to become fishers of men." He also challenged them with, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it," and again: "Take up his (thy) cross, and follow me." These challenges they had met, but the claims of this first Easter morning eclipsed everything that had gone before.

They had seen angry men take their Master and condemn Him to die. They had believed it was He who was going to redeem Israel, but after beholding the crucifixion, or hearing the women who had witnessed it, they were almost convinced that they had been mistaken in thinking that Jesus of Nazareth was the promised Messiah. Their disillusionment had cast them down into the pit of deepest despondency. All of their theological conceptions were thrown into chaos. Their spiritual condition was worse than it was before they met Jesus. It seemed to them that Jehovah had forsaken them; they lost confidence in the prophecies of the Old Testament. Apparently they had misunderstood Moses, David, Isaiah, Daniel, and Micah in their predictions of the Messiah. They had written of the time, place, and manner of the coming of Christ, and they were sure that Jesus had been the one they meant. Now, if Jesus were not the redeemed one, how could they believe again in their Scriptures? It appeared to be Satan's hour of greatest triumph, but Easter Sunday morning was actually to prove his greatest defeat.

When Christ met His gloomy, disheartened disciples, and they realized that they were face to face with the crucified but now risen Saviour, they were challenged with the fact that He was indeed the Son of God. What dawned upon them that wonderful morning was to become the deepest conviction of their souls. The indisputable fact that Christ had indeed risen from the dead was to become the motivating power which would make them fiery evangelists, carrying them through the greatest trials and fiercest persecutions: Jesus was "declared to be the Son of God . . . by the resurrection from the dead" (Romans 1:4).

Later, on a Galilean hillside, they were to hear from His own lips the glorious declaration: "All power is given unto me in heaven and in earth." So, the death of Christ, instead of eclipsing their work for Him, and sending them back to their fishing craft, was to result in real service for Him. They were commanded now to go and teach all nations, baptizing their converts in the name of the Trinity, with the blessed assurance: "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20).

Previous to His betrayal and crucifixion, Christ had told His disciples that after He had gone away the Comforter would come and abide with them always. After He had appeared to them, they found that Christ was not only with them, but that He was within them too. They now knew experimentally what Paul meant when he wrote to the Colossians: "Christ in you, the hope of glory" (Colossians 1:27). They found that the Spirit within them witnessed with their spirits that they were the sons of God; and that He enabled them to travail in prayer for others (Romans 8:15, 16, 26, 27). Weaknesses of the flesh to which they used to yield were now gloriously overcome by the resurrection power of Christ which was theirs to appropriate. As they walked in the Spirit, they no longer fulfilled the lust of the flesh (Romans 8:1).

The resurrection of Christ was a declaration to them that death was defeated. Jesus Christ had abolished death, and had brought life and immortality to light through the gospel, which was now completed. They, as Paul later declared, realized that Christ had died for their sins, was buried, and rose again for their justification; and that the resurrection would result in their glorification some grand day (2 Timothy 1:10; 1 Corinthians 15:1-8; Romans 4:25). They no longer dreaded physical death; neither were they to mourn as those who had no hope, when they witnessed the death of loved ones. They comprehended the fact that to live was Christ, and to die was gain. They saw awaiting them that glorious resurrection morning, assured to them because of Christ's victory over death. Life took on real meaning. Henceforth they would live for eternity. They knew that nothing could ever separate them from the love of God, for they were more than conquerors through Him that loved them, and died for them, and who was now sitting at God's right hand, ever interceding for them (Romans 8:34, 39).

The results of that Easter morning were seen in the lives of Christ's disciples as they went forth in newness of life, in clarity of vision, and depth of passion and purity to carry the glad message of redeeming love to every corner of the Roman Empire. Let us, like them, empowered with the living Christ's presence, go forth at His command to declare the Gospel of Christ's atoning death and justifying resurrection, as well as the

(continued on page thirteen)

NEWS AND NOTES

Of Denominational Interest

Pre-Easter Service At Marsh Swamp

Marsh Swamp Free Will Baptist Church near Wilson, North Carolina, will have pre-Easter services beginning on Wednesday night, April 17, at 7:30 and concluding Friday night, April 19. On Sunday morning there will be a sunrise service. The pastor, the Rev. Melvin K. Everington, will conduct these services. The public is invited to attend.

Youth for Christ Rally To Meet with Gethsemane

A Youth for Christ Rally will meet with Gethsemane Free Will Baptist Church near New Bern, North Carolina, Saturday night, April 13, at 7:45 p. m. A missionary theme will be used for this pre-Easter service. Missionary candidates will be the principal speakers.

Elm Grove Church Announces Revival

Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina, announces revival services to be held April 15-20. The Rev. Robert May, pastor of Hickory Chapel church near Ahoskie, will be the evangelist. There will be special music each night.

The pastor, the Rev. Norman Ard, and the church invite the public to attend these services, which will begin each evening at 7:45.

Price Hill Church Announces Revival

The Price Hill Free Will Baptist Church near Mount Hope, West Virginia, will begin revival services on April 14, and the final service is indefinite. The evangelist will be the Rev. Arnold Woodlief of Marianna, Florida. Services will begin at 7:30 each evening.

Everton to Conduct Winterville Revival

The Rev. J. Wilbert Everton, pastor of Johnston Union church, will conduct the revival services at the Winterville Free Will Baptist Church, Winterville, North Carolina, April 15-20, at 7:45 p. m. Special music by the church choir, quartets, soloists, etc., will be rendered each night.

The church invites everyone to these services.

State Sunday School Convention To Convene at St. Mary's

The North Carolina State Sunday School Convention of Original Free Will Baptists will convene with St. Mary's church in New Bern, Thursday, April 25. Each church has one delegate, the Sunday school superintendent, and its pastor who are entitled to a vote during the business session. Make plans to attend and elect your delegate for this convention. It is important.

All Sunday school officers and teachers are requested to attend since there will be workshops in the afternoon designed to help pastors, officers, and teachers in the work of the Sunday school. Capable men and women have been selected to teach these workshops. The morning message will be given by the Rev. Wilbert Everton.

Keep watching *The Free Will Baptist* for more news and the program for the convention.

Manning, Evangelist For Marlboro Revival

The Rev. L. B. Manning of Fountain will be the evangelist for revival services at Marlboro Free Will Baptist Church near Farmville, North Carolina, April 14-20, at 7:45 p. m. The pastor, the Rev. Sam Kennedy, will assist.

The pastor and the church invite the public to attend.

Quarterly Meeting Held At East Rockingham Church

The Quarterly Meeting of the Piedmont Conference was held at East Rockingham church, Saturday, March 30, with eleven churches attending the meeting.

The Rev. A. B. Bryan, secretary and treasurer of the state mission board, preached at the 11 a. m. service.

Lunch was served by the ladies of the host church and they had charge of the afternoon services.

The Master's Men had charge of the evening service with the host pastor, the Rev. Walter Carter, giving a talk on missions. Members of the Bethany church of near Wadesboro sang a number of songs, after which everyone enjoyed refreshments.

The next quarterly meeting will be at Morganton, North Carolina, June 29, the Rev. Paul Davis, pastor.

Faith Church Reports Successful Revival

Faith Free Will Baptist Church, Kinston, North Carolina, reports a very successful revival during the week of March 17.

There were six professions of faith, several rededications, and seven who joined the church by transfer of letter. A total of thirteen members were added to the church.

The guest speaker was the Rev. Clarence E. Lambert, assisted by the pastor, the Rev. Carey Cheshire.

Coming Events

April 10—Cape Fear Woman's Auxiliary Convention, St. Mary's Grove Free Will Baptist Church near Benson, North Carolina.

April 14—Easter Sunday

April 18—Albemarle Woman's Auxiliary Convention will convene at St. Paul's church in Elizabeth City, North Carolina.

April 20—State Youth Convention (for all youth auxiliaries) will meet at Kenly Free Will Baptist Church, Kenly, North Carolina, at 10 a. m.

April 25—State Sunday School Convention will convene at Saint Mary's Free Will Baptist Church, New Bern, North Carolina.

April 27—Daily Vacation Bible School Workshop at Mount Olive College

May 3, 4—North Carolina State League Convention meets at First Free Will Baptist Church, Wilson, North Carolina.

May 9—North Carolina State Woman's Auxiliary Convention meets at Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina.

May 15—Third Convocation at the East Rockingham Free Will Baptist Church, Rockingham, North Carolina.

Christian Home Church Goes Full Time

The Christian Home Free Will Baptist Church, Blountstown, Florida, recently voted to go on full time and to secure



resident pastor. The Rev. James Pelt, pictured here with his wife and daughters, was called to serve the church.

The Sunday school is departmentalized, and the superintendents are shown



in the picture. They are, left to right, Mr. Sam Davis, Miss Ada Holley, and Mr. Hugh Peacock.

Standing in front of the church is part of the congregation as they enjoy



a time of fellowship after a morning worship service.

Cragmont Calling



Events Scheduled for Summer of 1963

By Loy E. and Getrude Ballard, Co-managers

THANKS FOR DRIVE RESPONSE

We wish to thank the many Sunday school classes who responded to the appeal for funds with which to remodel the old "Massey House" at the assembly in to "Sunday School Cottage." With reports not all in, the fund now stands at around $1,000, with much of the rest needed in prospect. Schools which did not take offerings during March are urged to take them even yet and send the money received to Mrs. Fountain Taylor, Richlands, North Carolina. We are hoping that we will not have to draw anything from the general funds or from the income from conference groups and guests for this project.

REVISED SCHEDULE

Some changes have been made in the schedule for this summer at Cragmont as printed in a recent edition of *The Free Will Baptist*; therefore, we are repeating here the schedule of regularly sponsored weeks. (All periods not listed are open for other groups which may be planned or for guests.)

Assembly opening date (for guests or groups) May 15, 1963.

June 10-15: General Youth Conference. Director, The Rev. C. H. Overman. For information or to register, write Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 5 and after that in care of Cragmont Assembly, Route 1, Black Mountain, North Carolina. The cost is $30 per person for board, room, transportation, insurance, etc. Send $5.00 deposit and name, age, and correct mailing address for reservation.

June 17-22: State Ministers' Conference. Write the secretary, The Rev. David Charles Hansley, Route 1, Dunn, North Carolina, for information.

June 23-29: Free Will Baptist League Encampment. For information or to register, write The Rev. Norman Ard, Route 1, Ayden, North Carolina. Costs and conditions for registering are the same as for the General Youth Conference.

July 29-August 3: YFA Camp. The Rev. Wayne West, director. (More information later about registrations.)

August 5-10: Young People's Bible Conference. Director, The Rev. Earl H. Glenn. For information or register-

(continued on page fifteen)

Piney Grove Church Announces Revival

Revival services will be held at the Piney Grove Free Will Baptist Church near Greenville, North Carolina, April 15-20, with the Rev. Ralph Lightsey, pastor of Ayden church, as the guest speaker. The services will begin each evening at 7:30.

The pastor, the Rev. James E. Howard, and the members invite the public to join them in this revival effort.

Eastern Conference Examining Board to Meet

The examining board of the Eastern Conference will meet Monday, April 22, at 10:00 o'clock at the First Free Will Baptist Church, Kinston, North Carolina.

Revival Scheduled at Rains Crossroads Church

Revival services will be held at the Rains Crossroads Free Will Baptist Church, Route 1, Kenly, North Carolina, April 15-20, with the Rev. Floyd B. Cherry as the evangelist. The services will begin each evening at 7:30.

The Rev. N. D. Wiggs, pastor, and the members invite the public to attend these services.

Sunrise Service at Shady Grove Church

An Easter sunrise service will be held at 6 a. m. at Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina.

Following a program under the direction of Mrs. Earl Lockamy, the church will hold its annual fellowship breakfast in the activity building.

The Rev. W. Burkette Raper will preach at the 11 a. m. worship service.

All churches in the Shady Grove area not having services of their own are cordially invited to attend.

Woman's Auxiliary

Attention Second Western District

The essay and declamation contest is to be held at the Youth for Christ Rally on Saturday night, April 13, at the Flood's Chapel Free Will Baptist Church, Route 2, Spring Hope, North Carolina. All entries are requested to be present at this rally for the judging.

All Free Will Baptists of this district are expected to attend this rally.

Albemarle Auxiliary Convention to Be Held

The Albemarle District Woman's Auxiliary Convention will convene at Saint Paul's Free Will Baptist Church, Elizabeth City, North Carolina, Thursday, April 18. The theme of the meeting will be "Such As I Have." The program follows:

Morning Session

9:55—Piano Prelude
10:00—Hymn, "Praise Him, Praise Him"
—Devotions, Mrs. H. I. Fowler
10:25—Welcome, Mrs. A. F. Ambrose
—Response, Mrs. Lonnie Davenport
10:30—President's Remarks
—Appointment of Committees
—Recognition of Ministers and Visitors
—Reading of Minutes
—Roll Call of Churches
11:10—News from Children's Home
—Special Offering for Children's Home
11:25—Special Music, Mrs. Robert May
11:30—Convention Message, Rev. John Owens
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Edwin Roper
1:15—Special Music, Local Auxiliary
1:20—News of Other Denominational Enterprises
—Missions
—Free Will Baptist Press
—Others
1:45—Business
2:10—Report of Committees
2:30—Closing Hymn, "Blest Be the Tie"
—Benediction

Kinston, N. C.—The March meeting of the Woman's Auxiliary of Faith Free Will Baptist Church was held at the home of Mrs. Floyd Hemby with eleven members present. The meeting was called to order by the president, Mrs. Alma Ruth Barrow. Prayer was offered by Mrs. Herman Spence, Sr.

"Footsteps of Jesus" was sung by the group. The Scripture and introduction was read by Mrs. Floyd Taylor. Those taking part on the program were Mrs. Carey Cheshire, Mrs. Floyd Hemby, and Mrs. Ben Taylor.

After a short business session Mrs. George Smith pronounced the benediction.

Delicious refreshments were the enjoyed by everyone.

Blounts Creek, N. C.—The Woman's Auxiliary of Smyrna Free Will Baptist Church met at the home of Mrs. John Smith on Tuesday night, March 19. The meeting was called to order and the group sang "Jesus Calls Us." Prayer was offered by Mrs. Bert Denning. The devotion was rendered by Mrs. Paul Lee, which was taken from Luke 24:47.

The program, "Sowing the Seed in Lobi Land," was presented to the group of 14 members and several visitors by Mrs. Lennie Tart, Mrs. Willie Parker, and Mrs. Ray C. Smith.

The program aim was to learn more about the mission work going on in Ivory Coast, Africa, and who the missionaries there are. The missionary study for the month included the work that the LaVerne Miley's are connected with in Ivory Coast. The group is grateful to have a copy of an account of a full day with them in their work at the clinic. Prayer for missions was stressed and each member was asked to help the group in learning more about the mission work and who the missionaries are.

Closing prayer was offered by Mrs. Lennie Tart.

LaGrange, N. C.—The AFC of White Oak Grove Free Will Baptist Church was originated in January. The installation service was held at the church by the pastor, the Rev. Robert M. Fader with the following installed: president Glenda Garris; vice-president, Peggy Brittian; secretary, Neil Dawson; corresponding secretary, Phyllis Carter; treasurer, Anna Jane Coltrain; program chairman, Marvin Sutton; song leader, Penny Sue Herring. Directors are Mrs. Rachel Dawson and Mrs. Brenda Lancaster.

The 13 members are urged to attend the April meeting.

Pink Hill, N. C.—The Ard's AFC of Christian Chapel gave a banquet at the church inviting their parents.

The welcome was given by Charlton Tyndall with the response given by William Blizzard urging the parents to stay behind the children and the work of God. The pastor, the Rev. Kemery Ard, read the Scripture and led in prayer.

Everyone enjoyed a meal of fried chicken, string beans, baked beans, creamed potatoes, slaw, rolls, tea, and cake.

After a short fellowship Franklin Howard dismissed the group with prayer.

Farmville, N. C.—The Woman's Auxiliary of Marlboro Free Will Baptist Church met Tuesday night, March 27, in the fellowship building of the church. The meeting was called to order by the president, Mrs. Sam Hobgood, Jr., with the group singing "Where He Leads Me." Mrs. Johnnie Murphy read the devotion from John 21:1-6 and 1 Peter 2:21.

Mrs. Hobgood introduced the program, "Footprints on Distant Shores." Those taking part on the program were Mrs. Cleve Westbrooks, Sr., Mrs. J. C. Brock, Sr., and Mrs. Loyd Allen. The minutes were read and the roll was called with 24 members present. It was decided to send their orphanage child, Glenn Worthington, a birthday card with $5 in it. It was also decided to make pillows to send to Cragmont. After various other reports were given, Mrs. Hobgood pronounced the benediction.

Mrs. Jasper Morgan and Mrs. Jimmy Nanney served delicious refreshments.

(continued on page sixteen)



A REPORT FROM ARIZONA–MEXICO MISSIONS

ear Friends of Mexico:

We are very happy to report that the orth Carolina Board of Missions has ntributed enough to the work here that has become unnecessary to sell the operty. We are praising God for this. Some of you may not have heard from e work here in some time. Our lack personnel and finance has prevented from publishing the *Missionary* as we ould like to do. Our lack of time (that to say our shortage of personnel) will ntinue to limit its publication, and as the present, our lack of finance is finitely prohibiting its publication.

We are greatly in need of personnel, it we cannot pay salaries to people to me here. We simply do not have the oney to do so. It is our great hope at you who read this will find a burden extend the gospel of Christ into Mexi-. We are ready and willing to do all e can to work with anyone to extend e gospel. After some six years of mis-onary activity here on the border, and eeper into Mexico, we have some knowl-lge and experience which we would like share with others who wish to enter lexico and all of Latin America. The eld is wide open. The people are cry-g, literally, "Come over and help us!" Ve actually hear those very words many mes a month.

But, as Romans 10:13-15 says, "For hosoever shall call upon the name of ae Lord shall be saved. How then shall ney call on him in whom they have not elieved? And how shall they believe in im of whom they have not heard? and ow shall they hear without a preacher? nd how shall they preach except they e sent? as it is written, How beautiful re the feet of them that preach the ospel of peace, and bring glad tidings of ood things."

You can send them! "How shall they reach except they be sent?" How can e look our Lord in the face and answer hat question? He calls upon you to nd them. Please, please, send them ow!

I want it to be understood by everyone that we have one purpose in existence, the evangelization of Mexico and such other places as God may direct. We recognize one enemy. His name is Satan. If anyone else chooses to be our enemy, we consider that he is merely following the leadership of our enemy, Satan. Everyone in this world has the right to choose for himself whom he will follow. This is what is known as freedom of the will. For that reason I am a Free Will Baptist.

God has blessed the work of Arizona-Mexico Missions. We have seen hundreds of people come out of the darkness of Catholic paganism into the light of the gospel. Not all of them have accepted Christ. I wish with all my heart that I could say that all of them accepted. However, they have been sufficiently instructed in the Word of God that they will never return to the worship of images, that most abominable act that man can flaunt in the face of a just God.

Many of them have accepted Christ and are serving Him faithfully. Remember that when we came down here to Nogales there wasn't a known Free Will Baptist in this part of the country. Now there are two Free Will Baptist churches and two Free Will Baptist missions in Nogales, one church on this side and one church and two missions in Nogales, Sonora, Mexico. Moreover, not one member of any of them came by moving into the community from elsewhere. They were won to the Lord from the people here who didn't know the Lord.

We also have a mission with a preacher and a full schedule of services in Cananea, Sonora. This is a town of some 30,000 people about sixty miles south on dirt roads in Mexico. The pastor there is a young man who began his training in our school some five years ago. He receives twelve dollars ($12.00) per week for him and his family. How many of you would like to undertake to pay one week of his support each month? You may send all offerings through the Board of Missions of the North Carolina State Convention if you wish. Or you may send them directly here if you wish. If the money is for Roberto Cruz (for such is his name), please designate the money for him whether sent to the missions board or directly here.

We also rent a building in Cananea which serves as the church and the parsonage. The rental on this building is sixteen dollars ($16.00) per month. Who would like to help with this?

However, our greatest need is for additional workers here. We have some seventy (70) children in school here at present. My wife and I are the only missionaries here. You can readily see that we cannot adequately care for the school, one church, two missions, and the office and promotional work. Please pray the Lord of the harvest that He may send forth laborers into His harvest. But remember! When you pray for Him to send them, you must be willing to do your part by helping to pay the cost of sending them!

Send your offerings to the North Carolina Board of Missions, Box 308, Ayden, North Carolina, and state that it is for the Arizona-Mexico work. Designate it for what you will, but please send enough that some more workers can come here!

How shall they preach except they be sent?

Yours in Christ for Mexico,
John B. Elliston

STATE CONVENTION TO SUPPORT ARIZONA–MEXICO MISSIONS

An important trip to Old Mexico and Nogales, Arizona, was made recently by board chairman R. H. Jackson and A. B. Bryan, secretary-treasurer. Upon their return the mission board was called into special session. The board took the following action in the called session:

1. That the chairman and the secretary draft suitable resolutions, embodying work agreement, approval, and sanction of the Arizona-Mexico Missions, 200 La Castellana Drive, Nogales, Arizona, under the direction of the Rev. John B. Elliston; and when all legal matters are cleared, that we extend financial support

(continued on page fifteen)

NOTES AND QUOTES



By J. C. Griffin

EASTER

What does Easter mean to us? For many people Easter is a time for new dresses, new hats, new suits, and so forth. To the children it means a time to get rabbits, birds, young chickens, and various kinds of toys. Easter has become a time when merchandise has been played up by merchants. Many children get the idea that Easter means such things as mentioned above, and that is about all that many adults think about.

But Easter is one of the greatest events that has ever been brought to the knowledge of man. It is tied to another event which came to earth for the benefit of man's eternal life, peace, and enjoyment; namely the birth of the Lord Jesus Christ.

Christ was born to die. There was no other way for man to be pardoned from sin, the sin that disqualified him from the association and fellowship of his Creator. "For God so loved the world (sinful man) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

As sure as Christ was born to die, He was born to be resurrected: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18). Christ had to die that we poor, lost and condemned sinners might be saved. Let us notice what it is to believe on Jesus Christ as the "only begotten Son of God." "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:1-4). Thus we must believe in His virgin birth, in His diety, in the atonement; that is, that He died for us that we might be saved and be "partakers of the divine nature." (See 2 Peter 1:1-4.)

The gospel includes the birth of Christ, His life, His death, His resurrection, His ascension, and His coming again. Paul says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ." (Romans 1:16). Thus the gospel includes everything said about Christ and everything that He is. Again Paul says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection from the dead, then is Christ not risen; And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward, they that are Christ's at His coming" (1 Corinthians 15:12-23). Here we learn that to believe in Christ is to believe that He is "all in all." We cannot please God the Father by believing only about Christ; we must believe the Scriptures concerning Him in prophesy as well as that recorded about His miracles and undying love. To reject anything that the Bible says about Him is to refuse to believe in Him.

But if Christ had not burst the bands of death and revealed Himself to His disciples, there would have been no salvation for us; so let us remember that salvation is made sure because Christ arose and lives in the life of all true believers. So we can sing:

"I serve a risen Saviour, He's in t
world today;
I know that he is living, whatever m
may say;
I see His hand of mercy, I hear His voi
of cheer,
And just the time I need Him He is a
ways near.
He lives, He lives, Christ Jesus lives t
day!
He walks with me and talks with m
along life's narrow way.
He lives, He lives, salvation to impart!
You ask me how I know He lives? H
lives within my heart."

If we know that He lives in our heart let us live so that the world may s Jesus in us.

Just a few days ago, I met a man th was very poor. He wanted to get Norfolk to see his mother. He had n money. His mother was sick unto deat as he had been informed. He said th he was hungry; so I fixed a bite for hi to eat. He thanked me and left seem ingly happy. He intimated that wh he ate would last him to get to h mother's bedside. His story could hav been false, but somehow I believed it w true; but if it was not true, I will nev miss what little I did, and I shall ha my reward. It was the *risen living Lo* who said, ". . . Go ye into all the worl and preach the gospel to every creatur He that believeth and is baptized sha be saved; but he that believeth not sha be damned" (Mark 16:15, 16).

We can preach the gospel of Christ l helping others. If He lives in our hear we cannot say "no" to the hungry or t sick and suffering. I never have fe hurt by helping a hungry man or a si man, regardless of state or standing.

NOW READY

The program books for the second quarter for the Layman's League are now ready. Charters for the Layman's League are also ready; the charters may be obtained by contacting the president of the State Convention the Rev. C. L. Patrick, Route 2 Walstonburg, North Carolina.

Place your orders now for introductory kits for Daily Vacation Bible School. Bible school materials will be on display at the press beginning April 8.



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Did Paul think that it was sible for Christ to come at any time ile he was yet alive preaching and ting the epistles that bear his name? E. A. P.

Answer: Yes. His epistles clearly bear this fact. Paul interpreted the eat- of the bread and the drinking of the e at the Lord's table as being a re- nder that Christ had promised to come k. "For as often as ye eat this bread, drink this cup, ye do shew the Lord's th till he come" (1 Corinthians 11:).

The teachings of the Bible that shape God's children, into moral examples fore a lost world help to prepare us the Second Coming of Christ. "For grace of God that bringeth salvation th appeared to all men, Teaching us t, denying ungodliness and worldly ts, we should live soberly, righteously, d godly, in this present world; looking that blessed hope, and the glorious pearing of the great God and our viour Jesus Christ" (Titus 2:11-13). ul warned others to be on the alert in ir living for Christ; they are not to let m catch them napping, spiritually eaking, for He will descend suddenly a thief in the night. I can hardly ture a man as honest as Paul proves be warning others without feeling the cessity of being ready himself for the dden coming of the Lord Jesus. (See Thessalonians 5:1-4; 4:17; and 1 Cor- thians 15:52-54.)

Paul also taught that the Holy Spirit now hindering Satan's work, and this ll be intensified when the church is ptured and when the Holy Spirit is ken with it. Then the hindering power ch as he exercises now will cease. (See Thessalonians 2:6-8 and John 14:16- . Compare these passages with Mat- ew 24:27, 36-42 and 25:13.)

The one clear and unmistakable note be observed in the warnings concern- g Christ's Second Coming, throughout e entire Bible, is that the Christian be on the alert to receive Him at anytime. God has had a definite design and purpose in this; for at the best we can do in carrying out the Great Commission, there will be those found here that will not be won to Christ and, therefore, will be left here unsaved. Some of these will be the close friends and relatives of Christians, they will plunge into the distresses and sufferings of the great tribulation and then into a place of punishment. There will, no doubt, be those who once came to the Lord and followed Him but will not take these warnings concerning the imminence of His Second Coming seriously enough to cause them to stick and stay; instead, they will defect to the enemy of men's souls. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4). These apparently will be worse off than if they had never heard the warnings of the Scriptures. (See 2 Peter 2:4, 20; Hebrews 6:4-6; 10:26-31.)

There is only one way by which the Christian may escape the judgment of the world: by keeping his faith renewed as he walks humbly and obediently; and this requires soul-winning effort, along with walking in the light as revealed in 1 John 1:7. (See Ezekiel 22:8, 9, 13.)

●

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 19D

EXPOSITION 386 Park Ave., S., New York 16, N. Y.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE LIVING CHRIST

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:6, 7).

Just before the angels announced the resurrection of Christ to the troubled women, they asked a very important question, "Why seek ye the living among the dead?" It had been only three days since they had seen Him buried in a borrowed tomb, a large stone place at the door, a guard stationed to make sure that they would not steal the body and take it away. Now they find that the stone has been rolled away, and as they look in they see no body. As the truth of the Resurrection dawned upon them, their perplexity and anxious sorrow began to be joy and happiness. Believing folers of Christ have rejoiced in that truth lowers of Christ have rejoiced in that truth down through the ages.

This question of the angels is as important now as it ever was. The living Lord is not to be found among the dead. Christ said to the Sadducees, who said that there is no resurrection, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matthew 22:31, 32). The living Lord is living today in the living lives of born again men and women.

The Resurrection is the central fact of Christianity. Had Christ not risen from the dead then there would be no Christianity and no hope. If Christ had not been raised from the dead then everything that His enemies did to destroy Him and His cause would have triumph-

(continued on page sixteen)



Stories for Christian Girls and Boys



YAN-CHOO

Sara M. Perry

YAN-CHOO was an earnest boy. His face was so serious when he was at his work that he often looked like a small wooden figure.

Yan-Choo had been found by one of the missionaries, cold hungry, ragged and alone. He could not remember who he was, and only lisped the name, "Yan-Choo."

So it was that Yan-Choo had grown up with Herman the son of the missionary who found him. Yan-Choo grew in knowledge along with Herman. They both learned their lessons well, but Yan-Choo's hands were far more deft than were Herman's hands when they were working with tools. For the school taught wood-working, and the Chinese have been a very adept people at that sort of thing for a very long time.

Yan-Choo's eyes shone when he got to that part of his study. Herman grew impatient with Yan-Choo for he loved to read history, and about people everywhere. But it was not often that Yan-Choo would let Herman read aloud to him.

So far as the missionary knew or could guess the boys were about the same age. When they were ten years old Herman knew and realized his definite need of coming to Christ, and of acknowledging Him as his personal Saviour. Yan-Choo listened to the services every Sunday. He went to Sunday School with Herman, but now he could not understand Herman. He felt a difference and it angered him.

There arose in Yan-Choo an odd, fearful remembrance of former teachings, and the bleak shadows of idolatry darkened his thoughts.

"Come on, Yan-Choo," Herman called a few days later. "Don't you want to go to the city with us?"

"Don't want to go," Yan-Choo answered woodenly.

"Oh, come on," Herman teased. "We are going for sugar to make candy. Don't you remember we planned to go today?"

"No. Don't want to go." And Yan-Choo turned away. That was the way it went. Yan-Choo was always at odds with Herman these days. When Herman wanted to do something Yan-Choo wanted to do the opposite thing.

There never was a friendly word or smile for Herman, and Yan-Choo stood by the work bench and worked for hours on end. Herman came by one day and looked at Yan-Choo, the Chinese boy who had been such a fine playmate. Herman missed him sorely.

"I am praying for you, Yan-Choo," Herman whispered in his ear.

"Don't," Yan-Choo turned, glaring angrily, and waved the saw he had in his hand at Herman. Herman stood still beside Yan-Choo.

"Don't," Yan-Choo said again and the word sounded more like a small explosion than a word. He came on waving the saw.

"Stop! Yan-Choo," Herman laid his hand on Yan-Choo's shoulder, and the boy brushed it away as if it had been a fly.

"Tell me, Yan-Choo, why you act so queerly?" Herman spoke softly.

"I do not act so—I do not act different." And Yan-Choo squared off ready to strike his friend.

"I hate you," he hissed. Herman turned from him.

"I will not fight you, Yan-Choo. Jesus loves you."

And again Yan-Choo made that strange exploding sound, and rushed at Herman, but Herman only stood looking at Yan-Choo. He did not speak, only looked at him. Just as Yan-Choo reached Herman he let his hands drop, his face began to work as if he were going to cry. Then he turned and ran.

Yan-Choo did not come to Sunday School the next Sunday. He told them he was sick. After the service Herman went to find him. He was in bed, and very still.

"The lesson was good, Yan-Choo. I am sorry you were not there." Herman talked very quietly. Yan-Choo did not speak. Herman talked on.

"The lesson told of the gospel—"

"Tell me, what is the gospel?" Yan Choo's face was like a small wooden mask, but the words caught in h throat.

"Tell me," he began again, and h voice sounded to Herman like the hars filing of a saw.

"You have heard it always, Yan-Choo It is Jesus' love put into our hearts. makes you want to do nice, kind thing to everybody."

Yan-Choo raised up, "Is it why Father Bo takes little boys and teaches them? Yan-Choo whispered.

Yan-Choo had always called Dr. Bob Herman's father, Father Bo, and h mother, Mother Bo.

Herman nodded. Then Yan-Choo went on, his eyes gleaming.

"Is it why you would not fight me? Herman nodded again.

"Is it why Mother Bo's face shine when she prays?"

Yan-Choo was talking rapidly. H fists were clenched.

"Is it why Mother Bo has silver bel in her voice when she talks to us in th Sunday School class?"

"Yes, Yan-Choo," was all Herman could say.

"Then it is 'Ask and you shall r ceive,'" Yan-Choo shouted at Herman a ring of gladness and joy making h voice sound like a new voice. Herman looked hard at Yan-Choo. Then the sat very still and quiet for a long time

Later when they went to supper Yan Choo said:

"Father Bo, I have Jesus now, I am all sweet inside."

"You look all sweet, too, Yan-Choo Mother Bo said.

"Like a new creature, we are glad Yan-Choo," Father Bo smiled.—*Junior Joys.*

•

Prayer Thought—If my words cannot make this a better world for my having said them, dear Lord, please help me to keep my mouth closed and my pen still. There is too much of evil, too much of hurt, too much of pain for me to add more.—*Mrs. J. Marse Grant, in Biblical Recorder.*

"HE IS RISEN!"

(Continued from page three)

he Resurrection Date

We are certain that the Passover feast ok place on a Thursday evening, for the ucifixion occurred on the day follow- g the Passover feast which preceded the wish Sabbath, Saturday, by one day. o find the last days that Jesus lived n earth, therefore, one has only to cal- late when the Passover came on a hursday evening. This is related to a ll moon since the Passover feast was ten in the evening of the fourteenth ay of Nisan. Nisan occurred on the ate of the first full moon that came ter March 21. Astronomical records ow that on April 6, 30 A. D., there was full moon in the evening and this was e first full moon that followed March 1; hence, this was the date of the assover and the Last Supper. On Fri- ay, April 7, A. D. 30, Jesus was tried efore Pontius Pilate, sentenced, and ucified. On April 9, Sunday morning, Ie rose victoriously from the grave.

he Mystery at Early Dawn

On this ninth of April, very early in ie morning, Mary Magdalene hurried ward the sepulchre. Her heart was eavy, for in her memory, she recalled ie incident in the Pharisee's house when ie had washed the feet of Christ with er tears and He had forgiven her for hat she was. Her alabaster box was mpty and her tears would be of no avail ow, but she wanted to be as close to her aviour as she could. As she drew near he tomb the light of the early morning evealed that the huge stone had been olled away. In spite of the vigilance by he Roman soldiers and in spite of the veight and size of the boulder that losed the opening, something fantastic ad happened. Mary Magdalene did not vait to enter the dark opening or to find ut what happened to the guards. She urned suddenly and went as fast as she ould to tell Peter and John what she had een.

The Empty Tomb

In the meantime three other women, Mary Cleophas, Mary Salome, and Joanna were on their way to the tomb to carry ointment, spices, and herbs to anoint the body of Jesus. They were sorely troubled, for they knew that a huge stone had been used to close the entrance and that it was heavily guarded by Roman soldiers. Would they allow them to enter and anoint the body? In blind faith they hastened and as they entered the garden of Joseph of Arimathea, the reddish hue of the light of early dawn revealed that the stone had been rolled back and the door was wide open. Their problem was solved. Cautiously they walked close enough to notice the shelf in the tomb where the body of Jesus had lain, only to see that it was empty. Outside the Roman soldiers were frozen with terror and appeared as dead men. Two figures dressed in shining white robes kept the vigil as they spoke in unison: *"Be not affrighted. You seek Jesus of Nazareth who was crucified. Why seek you the living with the dead? He is risen! He is not here!"*

In the meantime, Mary Magdalene had reached Peter and John and breathlessly she related the news: *"They have taken away the Lord out of the sepulchre and we know not where they have laid Him!"* With astonishment, Peter and John ran as fast as they could all the way, passing through Joseph of Arimathea's gate which led directly to the tomb where Jesus had been buried. Because of his youth and swiftness of foot, John reached the door of the tomb first, stopped, and was dumbfounded to see that the stone had been rolled back. Peter arrived shortly and without hesitation walked steadfastly into the tomb only to see the remnants of linen clothes and the napkin that had been wrapped about the head of Jesus.

Until this very moment John had not understood the Old Testament nor had he appreciated fully the meanings of the Psalms. Even though he had been a witness when Jesus raised Jairus' daughter from death, stood on the mountaintop of Transfiguration, watched the agony of Jesus in the Garden of Gethsemane, and stood at Calvary with Mary, the mother of Jesus, it took the sight of the empty tomb for him to believe what had happened. Strangely enough the apostles did not speak but turned and walked silently, praying as they went. They must break the news to others, for strange things had happened.

Painstakingly throughout the centuries, mothers and fathers have revealed the news to their sons and daughters until few people throughout the civilized world have not heard of the miracle at Easter. At this season of the year, people do diverse things. They begin to stir at sunrise; they crowd places of worship; and they sing in glorious harmony hymns of praise. With the dawn of Easter, Christians throughout the world proclaim that Christ is not dead but is risen and must be glorified.

The Message of New Hope

The light of humility has inspired the souls of mortal men through the centuries as a result of the mystery at dawn of the first Easter. The Old Testament prophecies of the coming of the Messiah, and Christ's death and resurrection now take on meaning, for Adam and Eve's disobedience and the curse of Eden have been lifted, thus producing a glory and radiance of immortal life, the hope of every Christian!—*North Carolina Education*. Used by permission.

The Challenge of Easter

(continued on page thirteen)

outpouring of the Holy Spirit for victory in life and service.

We must not forget the crowning accomplishment of that Easter morning: "But now is Christ risen from the dead, and become the firstfruits of them that slept . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption . . . We shall not all sleep, but we shall all be changed, in a moment, . . . at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed . . . Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:20, 42, 51, 52, 58).—*Gospel Herald*.

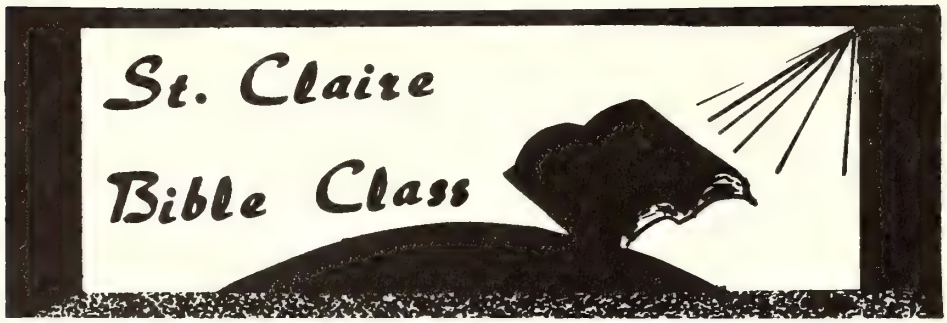
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Last Call for Sword Drill Contestants

There is still time for intermediate leaguers to enter the Intermediate Sword Drill to be held at the Free Will Baptist League State Convention on May 4 at the First Free Will Baptist Church, Wilson, North Carolina. Intermediates who have not already registered are requested to register with Miss Hilda Owens, 617 East Front Street, New Bern, North Carolina, by April 15 (no later). Each church and district convention may send one contestant for the drill. The contestant must be between the ages of 12 and 15 (if he is 15, he is not eligible).

•

It is a great mistake to suppose that God is only, or even chiefly, concerned with religion.—*William Temple*.



Psalms in Worship And Life

(Lesson for April 21)

Lesson: Psalms 1; 15

Golden Text: Psalm 73:26

I. INTRODUCTION

Many times in our enthusiasm for the performance of other phases of church work, we tend to overlook the primary purpose for which churches were erected; that is, a place where children of God, sharing a common faith and heritage, may assemble to worship God according to the dictates of heart and conscience.

We cannot put too much stress upon the importance of the worship service. It is important to us, not so much because God demands our obeisance, but rather because we are strengthened in spirit and better qualified to carry on the other work of the Lord and to live acceptable lives in His sight after we have rendered such obeisance.

The worship service offers the worshiper the opportunity of enjoying the fellowship of the saints, the opportunity of sharing communion with God through prayer, the opportunity of singing the praises of God, and the opportunity of feasting upon the Word of God. All four of these are of paramount importance in the Christian's effort to grow in grace and the knowledge of his Lord and Saviour.—*The Senior Class Quarterly.*

II. HINTS THAT HELP

In addition to the printed text, the following background Scripture should be studied:

1. The psalmist's struggle which almost caused him to backslide (Psalm 73: 1-15).

2. The psalmist's victory which resulted from going into the house of God (Psalm 73:16-21).

3. The outcome of the psalmist's struggle (Psalm 73:22-27).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

Throughout the Bible, from the beginning to the end, is found what might be called the fundamental principle of the two ways which Jesus emphasized so vividly in the Sermon on the Mount. Certain practices in business will lead inevitably to failure; whereas, others will lead to success. Such things as self-indulgence and a selfish disdain of other people's rights will lead to weakness of character and ultimately to a sense of abandonment. The formation of certain habits will lead to hopeless enslavement, unless God intervenes; whereas, the formation of good habits—honesty, unselfishness, prayer, and worship—lead to satisfaction in this world and eternal life in the world to come. There are only two ways for everyone—the right way and the wrong way—and Psalm 1 calls attention to both.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (v. 1). Psalm 1 begins with the same word—*blessed*—as does the Sermon on the Mount. In the original language, the word *blessed* means, *oh, the happiness.* It is an exclamation of strong emotion, signifying deep reflection on the subject. The word *man* is emphatic, and it means man in any age or place.

As one moves on into the verse, he notices at once a threefold parallelism. It is not something mechanical, as rhyme or rhythm, but a more vital feature—parallelism of thought. *Walketh, standeth, sitteth*—all these mean essentially the same thing. Yet, there could be a gradation in thought, a progression in evil. First, there is the one that walks in the paths of sin, perhaps regretting his weakness in giving in to temptation. Next, he stands around with sinners, spending more and more time in their company. Finally, he reaches the stage where he sits with the scornful. On that level he makes a mockery of sin and laughs cynically at those who do good—the lowest state of moral degradation. The righteous are different, however.

"But his delight is in the law of the Lord: and in his law doth he medit day and night" (v. 2). Only the ch of God delights in the Word, but a n love for the reading of the Word is o of the important transformations th take place when one is born again. Mo over, when one experiences salvation, l will, desire, and affection, as well every motive in his heart and every mo ing principle in his soul, are on the si of God and His truth. He takes up t law of the Lord as the rule of his life, a he brings all his actions and affections this holy standard.

"And he shall be like a tree plant by the rivers of water, that bringeth for his fruit in his season; his leaf also sh not wither; and whatsoever he doeth sh prosper" (v. 3). This seems to be allusion to the irrigation system in t eastern countries, where streams are co ducted from a canal or river to differe parts of the fields and turned on a off at pleasure. In places of this kin just the right amount of water can turned into a field to make the cro produce the greatest yield. Expectati is never disappointed. — *Intermedia Class Quarterly.*

As we begin the study of this secti of the psalm, it is interesting to note t literal parallel between this section a the first section. Both sections give a scription of the consistent conduct of t righteous and the wicked and then t consequences of this conduct.

"The ungodly are not so: but are li the chaff which the wind driveth awa (v. 4). The ungodly are described h as being directly opposite the god Instead of being like a beautiful t which has great stability, the ungo are compared to the chaff which is driv before the wind.

"Therefore the ungodly shall not sta in the judgment nor sinners in the c gregation of the righteous" (v. 5). cording to the Bible, all men will co before God in the judgment. The wi ed who have rejected Christ will be ju ed and punished, and the righteous w have accepted Christ will be judged a rewarded. Punishment comes from a fusal to accept Christ; rewards co from righteous works after one has cepted Christ.

"For the Lord knoweth the way the righteous; but the way of the ungo shall perish" (v. 6). Here is a stateme that is repeated many times over in t Bible—God knows all about us, there nothing hid from Him. This is a wa ing to the sinner whose life is filled wi

but it is a great consolation to the
d of God.
LORD, who shall abide in thy taber-
le? who shall dwell in thy holy hill?"
1). The reference in this verse is
bably to the tent pitched by David
Mount Zion to house the Ark of the
enant. The word *abide* simply
ns to dwell or live. Note that in the
question the word *tabernacle* is used
in the last question the term *holy*
The first refers to a temporary ar-
gement. A tabernacle is always a
porary building. But the second is
manent. What could be more perma-
t than the hill? Where we abide here
determine where we shall dwell in
hereafter.
He that walketh uprightly, and work-
rightcousness, and speaketh the truth
his heart" (v. 2). Note carefully the
racteristics of the righteous man as
n here. The upright walk refers to
racter. The phrase *worketh righteous-*
s refers to conduct, and the last state-
nt in the verse refers to conversation
speech. So we see all the character-
s of a godly man in this one verse—
racter, conduct, and conversation.
ese are the positive attributes of a
teous man. The following verses will
the negative attributes.
"He that backbiteth not with his ton-
s, nor doeth evil to his neighbour, nor
eth up a reproach against his neigh-
r" (v. 3). This verse continues the
wer to the question which is asked in
first verse of this psalm. Ten qualifi-
ions, some positive and some negative,
worshiping God are enumerated in it.
ssip and slander are strongly condemn-
in both the Old and New Testaments.
ny years ago, this writer was taught
ttle verse by his mother that has been
reat help:

wisdom's ways you wisely seek,
e things observe with care,
whom you speak, and to whom you
speak,
d how, and when, and where.

"In whose eyes a vile person is con-
nned; but he honoureth them that fear
LORD. He that sweareth to his own
rt, and changeth not" (v. 4). "The
dly not only recognizes reprobates for
at they are, but he honors those who
r the Lord. This simply means that
has a proper sense of values. Too
ny of us value a person by his educa-
n, wealth, family name, or some other
ificial indicator. But these things do
t indicate the true value of a man.
"He that putteth not out his money
usury, nor taketh reward against the
innocent. He that doeth these things shall never be moved" (v. 5). In the ancient world, it was common to exact a high rate of interest. Sometimes the rate would run as high as fifty percent. For this reason the law forbade an Israelite to charge interest of his fellow countryman (Deuteronomy 23:19). Some feel that it is wrong to charge interest today. We do not think so; however, we do feel that it is definitely wrong to take advantage of another person's need in order to extract an unreasonable rate of interest.—*The Advanced Quarterly.*

MISSIONS

(continued from page nine)

to the above named mission, its academy, and preaching points across the border in Old Mexico.

2. That we urge our people to support the above named work under the title of Foreign or Mexican Missions.

3. That the board of missions invite the said John B. Elliston, whom we find to be a loyal and full-fledged Free Will Baptist, to visit the 1963 session of the State Convention in the behalf of the Arizona-Mexico Missions, and that we further work out plans for future cooperation and harmonious relationship between the North Carolina State Convention, those joined in interest with us, and the Arizona-Mexico Missions.

It is observed that the Rev. John B. Elliston is well qualified for the work he is engaged in: he has a B. S. degree in secondary education, Oklahoma State University and a M. S. degree in educational administration, (OSU); was admitted to candidacy for Doctor of Education degree by University of Tulsa, Tulsa, Oklahoma; has done graduate work at Eastern New Mexico University, Portales, New Mexico, and has done graduate work in the University of Arizona, Tucson, Arizona. For the past five years he has operated the Arizona-Mexico Missions, Nogales, Arizona.

The Rev. Mr. Elliston has held several positions among Free Will Baptists in the west and is at present an inactive member of the First Arizona Association of Free Will Baptists. He is a member of the First Free Will Baptist Church of Nogales, Arizona.

The operations and holding of the Arizona-Mexico Missions include approximately four acres of land, an academy with an enrollment of 81 students, a printing press, and suitable buildings and library. The mission is engaged in mission work across the border into Old Mexico. Several Mexican ministers are engaged in the work and are known as Free Will Baptist ministers and operate mission stations among the Mexican people.

The board also gave final approval to opening mission work among the Spanish speaking people in Piedras Negras, Mexico, in the area across the border from Eagle Pass, Texas. The Rev. J. E. Timmons, Route 1, Hereford, Texas, an experienced Free Will Baptist minister and missionary for seventeen years among the Latin American people in Texas and Mexico, has been employed to begin work there about the middle of May of this year.

The Rev. J. E. Timmons and Rev. John B. Elliston both will be in North Carolina part of the summer on itinerary work.

Cragmont Calling

(continued from page seven)

ing, follow instructions given for the General Youth Conference.

August 12-17: Music Conference. For information write The Rev. R. P. Harris, 1200 Tarboro Street, Rocky Mount, North Carolina. (This conference is being planned for those of all ages interested in the musical programs of their local churches.)

August 19-24: Woman's Conference. Director, Mrs. Dola Dudley, Fuquay Springs, North Carolina. Over-all fee has been set at $30. To register, send $5 deposit, name and mailing address to Mrs. Dudley.

August 26-31: Family Week. For information, write Mr. Fountain Taylor, Richlands, North Carolina. Each group provides own transportation and pays for accomodations reserved at regular Cragmont rates.

Sponsors: These conference and camps are sponsored as follows: General Youth Conference and Young People's Bible Conference by the North Carolina Free Will Baptist Sunday School Convention; Ministers' Conference by the Ministerial Association of North Carolina Original Free Will Baptists; Woman's Conference and YFA Camp by the North Carolina Woman's Auxiliary Convention; Free Will Baptist League Encampment by the North Carolina State Free Will Baptist League Convention; Music Conference and Family Week by special arrangement with Cragmont Assembly without sponsoring organizations.

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The Lighted Pathway

(continued from page eleven)

ed. Paul said to the Corinthians, "And if Christ be not raised, your faith is vain: ye are yet in your sins." And again he says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." The resurrection of Christ is the central truth of the gospel. No other subject received greater emphasis in the epistles, and it should not be neglected in our preaching and teaching. So great a truth must not be taken for granted.

LO! HE IS RISEN

"The vault men sealed is open now,
The stone is rolled away;
And angels clad in shining garb
Stand watch, where Jesus lay.

"For Him is past the darksome night—
He's left the silent tomb.
The sun again doth brightly shine,
And sweetest flowers bloom.

"Let all the saved of earth rejoice
And sing their happy lays.
"Tis Easter day—the Lord is risen,
To Him be endless praise."

* * *

"He is not here, but is risen."

Woman's Auxiliary

(continued from page eight)

Wilson, N. C.—The Woman's Auxiliary of the Calvary Free Will Baptist Church met in the home of the pastor's wife, Mrs. Bruce Dudley. Mrs. Harvey Pittman, president, presided.

A program entitled "Footprints on Distant Shores" was led by Mrs. Mark Taylor. Participating were Mrs. Dudley, Mrs. Charles Vinson, and Mrs. Vance Langley, Jr.

During the business session reports were given by various committees.

The members were reminded of the revival which was to begin on March 17 and continue through March 23, with the Rev. M. L. Johnson, as guest speaker.

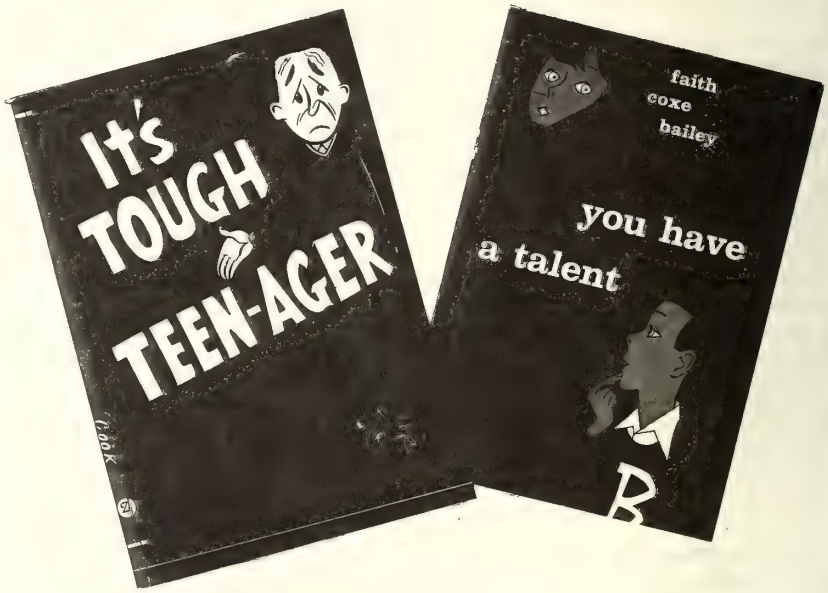
The benediction was pronounced by Mrs. Pittman.

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Ayden, North Carolina, Wednesday, April 17, 1963

DURHAM, N.C.

College Chorus Now on Tour of Churches



The thirty-four voice chorus of Mount Olive College is now n its annual tour of Free Will Baptist churches. Remaining ppearances include:

April 21—3:30 P. M.—Reedy Branch, Winterville
7:30 P. M.—Hull Road, Snow Hill
April 28—3:30 P. M.—Micro Free Will Baptist, Micro
7:30 P. M.—Marsh Swamp, Rock Ridge
May 3—7:30 P. M.—State League Convention, Wilson
May 12—3:00 P. M.—Pamlico High School, Bayboro
7:30 P. M.—First Free Will Baptist, Kinston

Previous programs have been given at the First Baptist Church, Mount Olive; Hopewell Free Will Baptist Church, mithfield; and Sherron Acres, Durham.

The program consists of an hour of sacred music and a rief report on the college by President W. Burkette Raper. riends of the college are cordially invited to hear the chorus hen it comes to their area.

Members of the chorus are (from left to right):

FIRST ROW: Carolyn Fitzgerald, Micro; Linda Worthngton, Ayden; Judy Dudley, Fuquay Springs; Ann Pugh, New Bern; Blaine Phillips, Arlington, Virginia; Alice Parker, Four Oaks; Melissa McCoy, Cove City; Barbara Wilmer, Arlington, Virginia; Anita Walker, Durham; Winnifred Averett, Winterville; Virginia Miller, Mount Olive; Jean Pittman, Lucama; Norma Carole Summerlin, Pink Hill.

SECOND ROW: James Sawyer, Jacksonville; James Webster, Bath; Delores Askew, Snow Hill; Virginia O'Quinn, Grifton; Lee Malpass, Goldsboro; James Spell, Clinton; Mr. Douglas Allen Barnett; Lee Jernigan, Dunn; Billy Creech, Clayton; Thomas DuPree, Dunn; Marjorie Herring, Middlesex; Carole Malone, Kinston; Victor Corbett, Newton Grove; William Tadlock, Warsaw.

THIRD ROW: Milton Gillis, Mount Olive; Adrian Grubbs, Mount Olive.

FOURTH ROW: Erick Minschew, Wilson; Robert Powell, Sanford; John Jernigan, Dunn; Larry Malone, Kinston; Jimmie Sanders, Holly Ridge; Kirk Cutler, Goldsboro; Howard Bryan, Kinston; Hughes Little, Pine Level; Ben Joe Staton, Foreston, South Carolina; Bill Rogers, Goldsboro. Absent: Gerald Evans, Kinston.

Editorial

A BURNING HEART

One of the most enviable experiences enjoyed by the followers of Christ while He was here on earth is described in Luke 24. After Jesus had favored the two disciples with His postresurrection appearance, during which He opened their spiritual eyes so that they might know Him, they agreed one with another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

One must wonder what the reaction is for the unregenerate who does not understand spiritual language when he hears, "Did not our heart burn within us . . . ?" If he has experienced an unselfish love for others, he may feel that he knows something of the meaning of these words; but we must question his appreciation of a burning heart toward one he has not seen. Moreover, it is even difficult for the believer to describe his own heart and feeling to one who has not had the same experience.

The word translated "light" is used several times in the New Testament. Significantly enough, its first appearance is in Matthew 5:15. Here it has to do with a burning for Christ as a light in this life. The truth is then applied in the next verse: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

A light that shines for God finds its source in the Christ, the Light of the world. Only a burning heart for Christ can mean a burning light as a witness to the world. It is He who gives a burning heart through His redeeming grace. Each believer should so live for his Saviour that his Lord's appraisal of John the Baptist could be applied in his own life: "He was a burning and a shining light: and ye were willing for a season to rejoice in his light" (John 5:35).

When a redeemed person properly studies the Word, his heart burns in a spiritual sense; and as a result, he can go forth as a burning light to shine out in this darkened world.

Is yours a burning heart? Has the Word changed and filled your heart?

GOD LOVES ME

A friend once said, "When I considered the words, 'No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him,' and saw God in Christ, the sinner's Saviour, I could trust God at once; all my fears vanished."

The thought that we must love God to be saved, instead of being saved solely because God loves us, clings most tenaciously to fallen nature; but seeing God's love to us in the cross of Christ, shown when we were dead in sins, can give peace.

After living in sin for many years, along with his friends, a young man heard that the ringleader of the party was converted. All were sorry to lose such a jovial friend, and marveled that he could be such a fool as to be religious. Still he was very happy, and went to his old associates, one by one, and spoke to them of the salvation he had found in a risen Saviour. There was one, however, that he took special interest in. It was this very one of whom I am speaking, and he felt it much. This led him to consider, and soon he began to realize the unsatisfying nature of the pleasures of sin and to feel that he needed salvation. He read his Bible, but could get no comfort. He thought that he had to do something, but he never accomplished what he wished. One day, he met his old friend who said to him:

"Do you ever read your Bible?"

"Yes," replied he; "but I can get no comfort out of it—I cannot love God!"

"No," said his friend, "nor could I; but the blessed truth is, that God loves me," and then wished him good morning.

"God loves me, God loves me," thought the gentleman to himself; "what can he mean?" But before he reached home that day the thought of God's having given His only-begotten Son to die on the Cross to save sinners flashed upon his soul with divine, living light.

"Now," thought he, "I see it. I see now that God loves me as a sinner. Yes, God so loves me as to save me"! His whole soul was filled with joy and peace.

So it is, as the apostle John declares, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). This enables us to love and serve God; for "We love him, because he first loved us" (1 John 4:19). It is here that the heart finds real joy, gathers true strength for service, and gives glory to God.

—*The British Evangelist.*

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

N. BRUCE BARROW ..... Manager
RALPH LIGHTSEY ..... Editor of Literature
LEON DUNN ..... Treasurer

T'S UP TO US!

THE church must awaken to its God-called obligation. That obligation is the Great Commission; it is the message of the Cross. Our world needs a message of courage in the face of danger and of faith in the hour of doubt. We need the message of love in a world where there is so much hate and greed. The church must be the agency to save mankind. If the church fails to do the hands and heart of God, no one will teach men how to live. The hope of the world is the message of the Cross. Teacher, teacher, Christian, what are you doing to build your church on the Rock?

As treasurer of the State League Convention, I was asked to write this article concerning the Free Will Baptist League. I have been in the ministry for six years. During those years, I have participated in league work. I have never worked or visited in a league that flourished as do our Sunday schools. Why?

As far as training is concerned, I think the league is the best organization in the church. It gives the student a chance to study and then put into practice his knowledge.

In our Free Will Baptist churches, we stress the importance of educating our youth. We agree on the fact that our churches must be mission-minded. By our actions, we do not agree that the local church has the responsibility of training and teaching our youth the Word of God. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Ecclesiastes 9:10).

We need to avail ourselves of every opportunity to teach His Word. Why have we as leaders and Christians let our league die? Instead of the league being an inspiration to our church, it has become a reproach. How sad it is to visit a church with three hundred in Sunday school and sixty in league, or one hundred in Sunday school and fifteen in league.

What good is the local church if she fails to equip her youth for Christian warfare? Are we depending on our college and mission fields to make Christians of our youth? No! We at home have a responsibility to "train up a child in the way he should go and when he is old he will not depart from it."

Do you feel that our Sunday schools can take our youth one hour a week and equip them to meet the problems and perplexities of life as Christians? No! Then why do we have a dead, dried-up league program in many of our churches and in some churches no league at all?

I am the president of the League Convention of the Second District of the Central Conference. I have not been in office a year, but I have observed a great deal. Out of thirty churches, at one convention we had three to represent, at another convention five, then seven, and at the last one, six. You see what I mean by "dead and dried-up."

A horse with three legs broken is not of much benefit to the farmer. The league will not mean much to our denomination with less than one third of our churches participating.

The league work in North Carolina is forty years old. When I think of this, it reminds me of Israel wandering in the wilderness for forty years. They were made to wander because of their disobedience, and hardheartedness. They were a stiff-necked people. For forty long years, they wandered while the souls of men perished because they would not heed the calls of God. For forty years, we as Free Will Baptists have wandered in the wilderness of indifference, laziness, and pleasure, while our church has suffered for leadership. We must realize that it is the duty of the church to TRAIN leaders that will teach our doctrine, uphold our heritage, and defend our faith.

Our denomination has just gone through an experience that should teach us the importance of training. Since this division, we have prepared new literature for our different auxiliaries, started work on new mission fields, increased our loyalty to Mount Olive College; but our league work is the same. Let us begin now to make the training union of our church one to be proud of. We can do this by organizing leagues in churches that do not have one. We can attend our State League Convention May 3 and 4 and learn more about the league as a state organization. Churches that have leagues can send a delegate and a contribution to help in this work. Pastors, make sure you come because where there is no shepherd the sheep go astray. I will see you at the First Free Will Baptist Church in Wilson, North Carolina, May 3 and 4.

". . . upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

NORMAN ARD
Pastor of Elm Grove Church
Ayden, North Carolina



Baptist Union Membership Drops

London (EP)—Membership in the Baptist Union of Great Britain and Ireland stood at 310,437 at the end of 1962, a decrease of about 3,500 over the previous year, the denomination's Council reported.

It observed the Union has been losing membership for five consecutive years, although the 1962 decrease was smaller than in 1961. A principal reason for last year's decrease, the Council noted, was a "drastic revision of church rolls" in Lancashire.

Baptist Sunday schools for children had an enrollment of 196,733, as compared with 234,453 in 1961.

A report in *The Baptist Times* recently said Baptists in Great Britain and Ireland had decreased about 70,000 in 50 years while the population gained by 10,000,000.

Church Construction Down

Washington, D. C. (EP)—Church construction during February, impeded by unusually severe winter weather in many areas of the nation, dropped slightly behind the 1962 level, the U. S. Census Bureau reported here.

New construction put in place was valued at $75 million, a drop of $1 million from the same month of 1962. This was a reduction of $5 million from the January total and $10 million from the December level.

Upholds Freedom of Religion

Madrid (EP)—An article strongly urging a law to insure "the establishment of religious freedom" in Spain appeared in *Es Asi*, organ of a left-wing opposition group within the Falange, the country's only political party.

(Translated, the title of the magazine, which published its first issue last January, means "That's the way things are." It is edited by an "old guard" member of the Falange Party, Luis Gonzalex Vicen.)

"The right to freedom of worship is today elementary throughout the world," said the article in *Es Asi*, pointing out that Point 25 of the Falange Party program of 30 years ago had stressed the importance of liberty of cults.

It also noted that Article 6 of the Spanish constitution stipulates that "no one will be molested on account of his religious beliefs." But it is suggested that the authorities may not be interpreting the provision impartially.

"The time has now come," it added, "to pass a law developing the provisions of Article 6 of the constitution."

In its first issue in January, *Es Asi* caused a major sensation by printing outspoken attacks on the policy of the Franco regime, but it appears to enjoy high level protection.

"Secretary of Evangelism" Named

Englewood, N. J. (EP)—A mass evangelism and Scripture distribution program in this country is being launched by the Pocket Testament League here with the creation of the new post of secretary of evangelism in the United States.

Named to the office was the Rev. Larry McGuill, pastor of the Wyckoff (N. J.) Baptist Church, who will direct the program.

In announcing the project, the league said churches will be asked to cooperate with PTL teams in conducting house-to-house visitation and mass rallies in churches and other assembly areas. It said sound trucks will be used in outdoor meetings at resort areas and military bases.

The campaign will be similar to those which the league has conducted abroad since World War II. It has distributed some 25 million copies of St. John's Gospel in more than 50 languages in Africa, Europe, and Asia.

Mr. McGuill will be assisted by former Capt. Mitsuo Fuchida, who led the Japanese attack on Pearl Harbor and was converted to Christianity through the ministry of the PTL in Japan. He now serves as a league evangelist in this country and overseas.

The PTL, with headquarters here, was started in 1893. It is devoted to worldwide Christian evangelism, mainly through the distribution of Scripture

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Sunday Liquor Bill Passes

Augusta, Maine (EP)—Despite strong opposition from many religious and temperance leaders, the Maine Senate approved a Sunday liquor bill, one of the most controversial issues before the state lawmakers this year.

Following a brief debate, the Senate voted 18-15 in favor of the "ought to pass" recommendation made by the Liquor Control Committee two months ago.

The proposed law would permit the serving of drinks between 2 and 9 p. m. on Sundays in restaurants and hotel dining rooms.

See "Buddha Day" for Hawaii

Honolulu, Hawaii (EP)—April 8 would be designated as Buddha Day and become a legal state holiday under a bill expected to be approved by Hawaii's House committee after no opposition was voiced at a public hearing.

Introduced by Rep. Jack K. Suwa, a Democrat, the measure would honor Gautama Buddha, founder of the Buddhist religion, of which there are an estimated 100,000 adherents in Hawaii.

The Suwa bill is not related to the previous controversial measures sponsored by Sen. Kazuhisa Abe, also a Democrat, which would eliminate Christmas and Good Fridays as state holidays and establish a Buddha Day holiday.

Supporters of the Suwa legislation said creation of a Buddha Day would promote world brotherhood, improve U. S. relations in the Far East, and show that Hawaii is a land of many cultures.

Physicians Say Graham Fit

Honolulu (EP)—Physicians here declared that Evangelist Billy Graham is fit enough to take up again his strenuous schedule of religious crusades.

An examination showed him cured of enterocolitis, a gastro-intestinal infection which forced him to remain in a Honolulu hospital during a crusade series in Asia. After leaving the hospital several weeks ago, he slipped away to the island of Maui for a rest, and has since returned to the mainland.

The Kingdom of God Is Within You

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17: 20, 21).

Rev. P. C. Wiggs
Merritt, North Carolina

We have here a discourse by Christ ncerning the kingdom of God; that is, e kingdom of the Messiah, which was w shortly to be set up, and of which ere was great expectation. Here is the mand of the Pharisees concerning it, nich occasioned this discourse. They ked when the kingdom of God should me, meaning a temporal kingdom that ould advance the Jewish nation above e other nations of the earth. They ere impatient to hear some tidings of approach; they understood, perhaps, at Christ had taught His disciples to ay for its coming. They had preach- that it was at hand; and now the harisees asked, "When will this glori- s event begin? When shall we see is long-expected kingdom?"

Christ's reply to this demand, direct- to the Pharisees first, and afterwards His own disciples, was not the expect- answer. He pointed out that the king- m of the Messiah is a spiritual king- m, not temporal and external; and hen they asked when it would come, e said, "You know not what you ask; it ay come, and you not be aware of it." he kingdom of God has not an external ow, as other kingdoms have. The ad- ncements and revolutions common to rthly kingdoms are not found in His ngdom. The newspapers, radio, and levision will not announce it. His ngdom will have a silent entrance, thout pomp, without noise; it cometh t with observation and outward show. The Pharisees desired to have their riosity satisfied concerning the com- g of the kingdom, to which Christ re- ied in essence: "It is not for you to ow the times of this kingdom; these are secret things which belong not to you." When the Lord sets up His kingdom, no one will be able to say that He is here or that He is there, as when a prince goes to visit his territories.



Rev. P. C. Wiggs

Christ will not come with pomp and ceremony. His kingdom will not be set up in this or that particular place; nor will the court of that kingdom be here or there, with respect to the country from which men come, as if that would have anything to do with their place in that kingdom. Those who confine Christianity and the church to this place or that party misunderstand the teachings of our Lord for nothing is more contrary to the designs of His work. The Saviour said, "The kingdom of God is within you." It is not of this world. Its glory does not strike men's fancies, but it affects their spirits; and its power is over their souls and consciences, from which it receives homage.

The kingdom of God does not change men's physical appearance. It changes hearts and lives. It makes them humble, and serious, and heavenly; it changes the proud, and vain, and carnal.

The kingdom of God is within you. Men enquire when it will come. They are not aware that it is already in their midst. The gospel is preached and confirmed by miracles. It is embraced by multitudes, but it is not accepted by many. They still look for the kingdom. It is the folly of many curious enquirers concerning the times to come that they look for that which is already among them.

The work of God is opposed by the devil and his cohorts, and he has many of them. The disciples thought that they could expect constant success in their work; but Christ told them that it would be otherwise: ". . . The days will come, when you shall desire to see one of the days of the Son of man, and ye shall not see it" (Matthew 17:22). At first the disciples had wonderful success; but in the course of time, persecutions and opposition arose. The followers of Christ were persecuted and scattered, and silenced and imprisoned. And down through the centuries, the gospel has met opposition of every sort. Today people are cool to it. The time has come when many do not want sound doctrine; they want their fancies tickled.

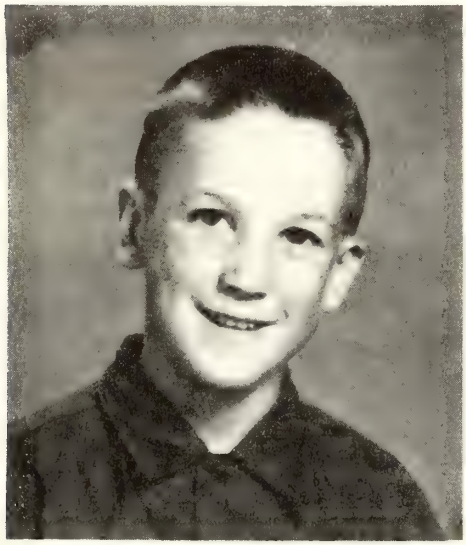
The gospel will not always be preached with equal liberty and success. Ministers and churches will sometimes be under outward restraints. They will wish to see such days of opportunity as they formerly enjoyed, but let each Christian remember that the kingdom of God is within.

NEWS AND NOTES

Of Denominational Interest

Wins Second District Sword Drill

Johnny Beddard, III, won first place in the Second District Sword Drill which was held at Hull Road Free Will



Baptist Church, Saturday, April 6. He was awarded $15 on his expense to league camp at Cragmont.

Johnny is the son of Mr. and Mrs. J. T. Beddard, Jr., and a member of Elm Grove Free Will Baptist Church. He is an active member of the AFC and the Free Will Baptist League.

Revival in Progress At Hull Road Church

Revival services are now in progress at the Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina.

The pastor, the Rev. Walter Reynolds, is conducting the services. The public is invited to attend.

Revival in Progress At Saint Mary's Church

Revival services are in progress at the Saint Mary's Free Will Baptist Church, Wilson County. Services began on Sunday night, April 14 and will continue through Sunday, April 21. The speaker for these services is the Rev. Joe Ingram, pastor of Stoney Creek church near Goldsboro.

The pastor, the Rev. J. C. Yates, invites everyone to attend the remaining nights of these services, beginning at 7:30.

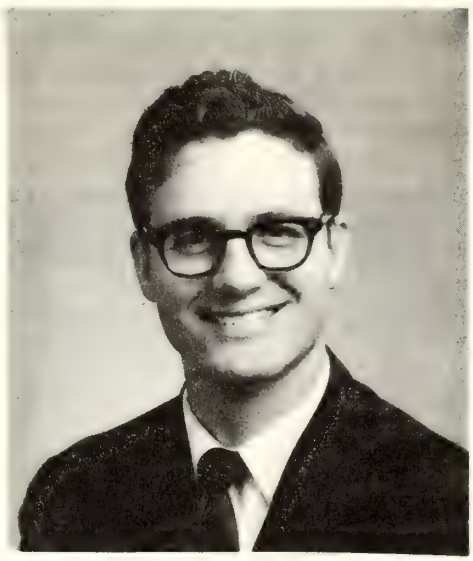
Sutton to Conduct Williamston Revival

The Rev. Walter Sutton, Beulaville, North Carolina, will conduct the revival services at the Williamston Free Will Baptist Church, Williamston, North Carolina, April 21-27 at 7:45 p.m.

The pastor, the Rev. L. A. Ambrose, and the church extend a cordial invitation to all to come and enjoy these services.

White Oak Church Announces Revival

The White Oak Free Will Baptist Church, Bladenboro, North Carolina, announces revival services to be held



May 5-11. The evangelist for these services will be the Rev. Bruce Goodwin, pastor of the church.

Mr. Goodwin cordially invites everyone to attend the services and to pray for the success of the meeting.

Watery Branch Church Announces Revival

The Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina, announces revival services to be held April 21-27. The services will begin each evening at 7:30 p.m. The guest speaker for these services will be the Rev. Swade Benson of Clayton, North Carolina.

The Rev. C. M. Coats, pastor, and the church invite everyone to attend.

State Youth to Meet

The State Youth Convention for all the youth auxiliaries (YFA, AFC, etc.) of North Carolina will meet at the Kenly Free Will Baptist Church, Kenly, North Carolina, on Saturday, April 25. Registration will begin at 9:45 and the program at 10 a.m.

Among the many interesting features of the program will be the declamation contest and the announcing of the winners of the essay contest. All youth are urged to be present for the fun, fellowship, and inspiration.

The youth of the church invite guests to spend the night if necessary. Contact Mrs. David W. Hansley, Kenly, North Carolina, for information about overnight accommodations. The Kenly church will also furnish a sandwich lunch for those who attend.

Coming Events

April 18—Albemarle Woman's Auxiliary Convention will convene at St. Paul church in Elizabeth City, North Carolina.

April 20—State Youth Convention (for all youth auxiliaries) will meet at Kenly Free Will Baptist Church, Kenly, North Carolina, at 10 a. m.

April 25—State Sunday School Convention will convene at Saint Mary's Free Will Baptist Church, New Bern, North Carolina.

April 27—Daily Vacation Bible School Workshop at Mount Olive College

May 3, 4—North Carolina State League Convention meets at First Free Will Baptist Church, Wilson, North Carolina.

May 9—North Carolina State Woman's Auxiliary Convention meets at Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina.

May 15—Third Convocation at the East Rockingham Free Will Baptist Church, Rockingham, North Carolina.

onvention Held t Trent Church

Approximately 250 persons attended e Fifth East ern District Sunday hool Convention held fifth Sunday the Trent Free Will Baptist Church. ne offering received was $190.51, and e attendance banner went to Spring pe church.

The convention voted to go on record endorsing the wisdom and decision the Mount Olive Board of Directors d the State Convention in their de- ion concerning the placement of ount Olive Junior College.

Several programs were given by the ious churches in the district; and 23 nday school superintendents, 6 pas- s, 19 teachers, and 21 assistant offi- s and teachers were present.

"Preparation for Christ's Coming" s the theme of the convention.

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inister's Widow Receives Check

Mrs. Amanda Brooks, the widow of e Rev. J. J. Brooks, who died Febru- 11, 1963, recently received a two usand dollar check issued by the te Life and Health Insurance Com- ny and a forty-five dollar check from e Ministerial Retirement System of e North Carolina Board of Superan- ation: Mrs. Brooks is the first wi- w to receive payment of life insur- ce through the Superannuation pro- m for the active ministers. Many rticipating in the program have re- ved payments from the hospital in- rance.

Our sympathy is extended to the fam- of Brother Brooks, and we were glad at He was participating in the three- d program offered by the Superan- ation Board. May we urge all active ee Will Baptist ministers to partici- te in this program. For further in- rmation please write to Walter Rey- lds, Route 2, Snow Hill, North Caro- a.

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yden Church nnounces Revival

The Ayden, North Carolina, Free ill Baptist Church announces revival rvices to be held April 22-27 at 7:45 m. The Rev. C. L. Patrick, pastor of ee Union Free Will Baptist Church, alstonburg, will be the evangelist, as- ted by the pastor, he Rev. Ralph ghtsey.

The pastor and the members invite e public to attend.

(continued on page fifteen)

Christian Education

Items from Colleges Sunday Schools Vacation Bible Schools

A TRIBUTE TO MRS. LILLIAN MUNN MYERS

By Mrs. E. L. Hill

In Sciotoville, Ohio, Samuel Franklin Munn and Adelaide Atchinson were married July 5, 1873; and to this union were born three children: twin daughters, Lillian and Lena, April 8, 1876, and a son, Jesse, August 7, 1879.

Records preserved by the Munn family show that they were active workers in the Sciotoville Free Will Baptist Church. Lillian was also active in the district Sunday school work.

In 1896, the Free Will Baptist Seminary was founded in Ayden, North Carolina; and the first students were admitted two years later. In 1902, when Miss Lillian Munn came to Ayden to teach in the seminary, she moved into the home of Dr. and Mrs. Thomas E. Pedin who had come from Sciotoville three years earlier. Miss Lillian, as she was called then, taught for many years. She was not only an excellent teacher, but a rigid disciplinarian. Some of her students felt that she was too hard on them; but as they look back from this point, they remember her as one of the best teachers they ever had.

Miss Lillian was an active member of the Ayden Free Will Baptist Church. She served as a member of the choir, organist, and Sunday school teacher. She conducted prayer meetings and did about anything else in the church that she was called upon to do. She was also a member of the Woman's Christian Temperance Union, and she organized the Little Temperance League in Ayden.

Late in life Miss Lillian was married to John W. Myers of Norfolk, Virginia. After their marriage, the couple moved to Washington, D. C., where they made their home until 1939, when the husband died. Soon afterwards, Mrs. Myers moved back to Ayden to make it her home again.

On February 26, 1963, she died in Raleigh, North Carolina, after a lingering illness. Her funeral was conducted at the Britt and Farmer Funeral Chapel, and her body was laid to rest in the Ayden Cemetery.

This memoriam was read at the March meeting of the Celia Hart Garris Woman's Auxiliary of the Ayden Free Will Baptist Church, and the members voted to place several books in the library of Mount Olive College as a memorial to her.

CHRIST LIVES!

For nineteen centuries devoted Christians have been motivated by a force paramount to every earthly obligation or tie. The ties of country and home, the charms and appeals of comforts and pleasure, the lure of gold and fame have all given way to some hidden power that has led men to the jungles of Africa, the heat of India, the dangers of the Amazon valley, the frozen tundras of the north, that they might bear a message of Christ and His saving power. Why does Christ wield such power over the lives of men? Because He lives—and He loves with a perfect love.

Alexander, Caesar and Charlemagne were great leaders, great conquerors; so was Napoleon. While they were living, men would willingly fling themselves into the jaws of death at their commands. But these men are dead—and today no one obeys or fears to disobey any of the great leaders of the past. From their tombs rise no voices of authority. But after nineteen centuries, Christ still commands men, and they obey—obey with great love and joy. Why? Christ lives!

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hades and of death" (Revelation 1:18).

"Go ye therefore, and make disciples of all nations . . . and lo, I am with you alway, even unto the end of the world" (Matthew 28:19, 20).—*Christian Victory.*

Woman's Auxiliary

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met at the home of Mrs. Ruby Fleming on April 2. After the meeting was called to order, it was turned over to the program chairman, Mrs. Pat Gurganus. The group sang "Crown Him with Many Crowns." The Scripture was taken from Matthew 28:1-10 and was read by Mrs. Ann Garner. Prayer was offered by Mrs. Gurganus.

The program, "Resurrection," was presented to the group of 22 members. After the program the group sang "Where He Leads Me I Will Follow," after which they had a short business session. Old and new business was discussed and the delegates gave their convention reports. The group joined hands and was dismissed by praying the Lord's Prayer.

Everyone enjoyed delicious refreshments.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church held its monthly meeting at the church on April 4. The meeting was opened by the group singing "He Lives" followed with prayer by Mrs. Alvin Stilley.

Mrs. Earl Glenn, program-prayer chairman, gave a most inspiring program on the topic, "A Path from an Empty Tomb."

Routine business was transacted and committee reports were given. It was recommended that the auxiliary give an additional contribution for the Grand Piano at Mount Olive College, with each circle donating $5.

Mrs. Bernard Adkins urged the mothers of the church to participate and work with the Cub Scout Pack sponsored by the church. Mrs. W. E. Baldree announced that the State Youth Convention will be held on April 20. At this time the district declamation winners, Miss Martha Glenn Jenkins and Miss Brenda Jenkins, and the district essay winner, Miss Anna Lynn Gaskins, of St. Mary's will participate in the state contest.

Each circle of the church has been requested to plan a prayer meeting for the month of May. The attendance plaque was won by Circle No. 2, Mrs. W. J. Gaskins, chairman. The meeting was dismissed by prayer by Mrs. C. C. Jackson.

•

We have committed the golden rule to memory; let us now commit it to life.—*Edwin Markham.*

Cape Fear Auxiliary Convention

"Footsteps of Jesus" was the theme the Cape Fear Woman's Auxiliary Convention which met at St. Mary's Gr Free Will Baptist Church near Bens North Carolina, on April 10. In opening remarks, Mrs. Naomi Bea reminded the women of their respo bility of praying, preaching, and p ing others as they serve the Lord.

The Rev. W. Burkette Raper deliv ed the morning message. He called tention to the various "Personalities the Cross" and how they met Jesus that day.

Sue Stephenson of Hopewell chu was the winner of the declamation c test, and her runner-up was Elaine D man of Pleasant Grove church. Cr Barbour of Johnston Union church w the YFA essay contest; Fleeter Aust also of Johnston Union, was the runn up. The AFC essay contest winner Kay Barbour from the same church.

GOLDSBORO CHURCH SHOWS PROGRESS



Pictured above is the parsonage of the First Free Will Baptist Chur of Goldsboro, which was purchased by the church in August of 1962 the sum of $16,500. The church owes only $2,350 on the parsonage, a it hopes that amount will be paid during the next few months.

Located at 1500 East Maple Street, the parsonage has seven roo with a breezeway connecting the house and garage.

The church is thankful to God for the progress which has been ma during the past year and a half, or since the time of the controversy whi resulted in a split in the congregation. Since that time, 24 members ha been added to the church; the Sunday school enrollment has increased 178, with an average attendance of 135; the offerings have averaged m than $200 per week; a Youth Fellowship Auxiliary has been organiz with 15 members; and all the auxiliaries of the church have shown c siderable progress.

The pastor is the Rev. C. H. Overman.

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

PROGRAM OF SPONSORSHIP

For many years an important phase of the operation of the Free Will Baptist Children's Home has been the program of sponsorship, whereby each child is "adopted" or "sponsored" by some organization. The woman's organizations pioneered in this program and have been joined by such other organizations as Sunday schools, Sunday school classes, churches, leagues and others. Several Layman's Leagues are also making plans to participate in this program.

This program has made two most valuable contributions to the total ministry of the home. It has provided financial assistance for the purchase of clothing; and, most important of all, it has been the means of untold blessings to the children. To have a sponsor who takes special interest in them gives the children a feeling of belonging and meets a very vital need in their life.

The plan by which this program of sponsorship operates is as follows:

The organization desiring to sponsor a child contacts the Children's Home for information relative to children available for sponsorship. If there are children available, the sponsor is furnished a list and allowed to make his choice. If there are no children available at the time the request is made, the sponsor is placed on a list to have a child assigned to them as soon as one is available. A picture and other information about the child is furnished to the sponsor.

When an organization agrees to sponsor a child, the following is requested:

CLOTHING ALLOWANCE

The sponsor is requested to send a total of $100 per year for purchase of clothing for the child. This is usually paid as follows: $50 in the spring and $50 in the fall. The sponsor is notified when this is due. The $100 per year does not cover the total cost of clothing for a child for a year. However, since the home is able to take advantage of very good discount prices, this amount does take care of *almost* the total cost for the average child.

GIFTS AND OTHER PERSONAL REMEMBERANCES

In addition to the $100 clothing allowance, which is sent directly to the business office, each sponsor is requested to send gifts for his child on his birthdays and at Christmas. Most of the sponsors keep in touch with their child by means of letters and cards on special occasions. Most of them also send their child a little personal spending money occasionally.

Individual members of many sponsoring groups visit their child at the Children's Home when they have opportunity. Many of the children also visit their sponsors on weekends or during vacations when it is convenient. Sponsors are invited to attend special occasions at the home and enjoy being with the child they sponsor.

This program of sponsorship is purely voluntary. If an organization agrees to sponsor a child and finds that it is not able, it may discontinue the sponsorship without obligation. The child will then be assigned to another sponsor.

Organizations desiring to sponsor a child are invited to write to the superintendent for further information. The children currently in the home have sponsors. However, new children will be admitted soon. Sponsors will be needed for these.

This program of sponsorship helps to meet the physical, emotional, intellectual and spiritual needs of the children entrusted in our care.

REPORT OF RECEIPTS FOR THE MONTH OF MARCH, 1963

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of March 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions

(Includes gifts for all purposes)

Albemarle Conference District	$ 407.23
Blue Ridge Association District	7.00
Cape Fear Conference District	511.66
Central Conference District	1,816.77
Eastern Conference District	1,729.66
French Broad Association District	40.00
Pee Dee Association District	11.75
Piedmont Association District	55.00
Western Conference District	1,111.25
Sub-total	$5,690.32
Parents and Relatives	339.10
Friends and others	120.00
Miscellaneous (All other sources of income)	901.09
Total Receipts for the month	$7,050.51

Honor Roll

Special recognition is given to the following who made gifts of $100 or more during the month.

Saint Delight's Sunday School, New Bern, N. C.	$107.27
Malachi's Chapel Sunday School, Columbia, N. C.	106.18
Piney Grove (Pitt County) Greenville, N. C.	166.20
Ormondsville Sunday School Class, Ayden, N. C.	105.00
Eastern Auxiliary Convention	102.00
Shady Grove, Sampson County	150.00
Fourth Union Meeting (Central Conference)	110.65
Fifth Eastern Union Meeting	152.00
St. Mary's, New Bern, N. C.	195.08

TRUST FUND ESTABLISHED

An Educational Trust Fund has been established at the Free Will Baptist Children's Home, Middlesex, North Carolina, by the family of the late Dr. M. Hinnant. The initial amount of the fund is $4,000, but any one or all the members of the family may add to this amount at their will.

The surviving widow, Mrs. Eva Wellons Hinnant, Micro, and the three children: C. B. Hinnant, Micro; Mrs. Margaret Hinnant McLaughlin, Raleigh; and Mrs. Evelyn Hinnant Manning, Williamston, created and established the trust fund in memory of their deceased husband and father and as a lasting tribute to the family.

Dr. Hinnant was a charter member of the Micro Original Free Will Baptist Church and a member of the board of directors of the Free Will Baptist Children's Home for forty years, eight of which he served as chairman of the board.

The purpose of the trust fund is to aid and assist, in a financial way, stud-

(continued on page fifteen)

NOTES AND QUOTES



By J. C. Griffin

DOING IS BETTER THAN SAYING

A Sunday school teacher was guilty of attending meetings of the world where the name of Christ was not exalted, but reveling and worldliness and the lust of the flesh were demonstrated. One Sunday as she was telling her class of juniors how to be saved, a boy of possibly ten or twelve years of age said very abruptly, "Teacher, what you are speaks so loud, that I cannot hear what you say." Whether this story is true or not, we cannot tell, but we know that it is true in that, "What we are speaks louder than our words." I knew a man when I was a boy who taught in Sunday school and had much to say to us youngsters as to how we should live to please God and get to heaven. When I had reached the age of eighteen, or thereabouts, I saw this man just mentioned one evening doing that which I thought to be a sinful act. What he said afterward had no effect on me from a religious viewpoint. I had lost confidence in the man, although he was one of the leading members of a church. But from then on, what I saw spoke so loud that I could not hear. I call this "lost confidence," which is hard to reclaim.

Testimonies Are Far-Reaching

When we testify, our testimony is far-reaching, for good or for evil. If our life conforms to our testimony, it makes someone rejoice, and can be the means of leading a lost soul to Christ. If our life does not agree with our testimony, it is disgusting to those who know us best; and more than that, it is an abomination in the sight of Almighty God. "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" (Proverbs 21:27)

Let us not hesitate to testify, bearing witness to the saving power of the Lord Jesus. But let us confess all our sins, repent, and have fellowship with Christ. Let us live as we testify. May we live so that those who know us best will trust us. One man said, "Let us live such a life that if an enemy made false statements against us that no one would believe what the enemy said." Dr. J. Wilbur Chapman, speaking on the importance of making our lives conform to that which we confess, said, "There can be no abiding power until we keep our life abreast of our profession; that something is a consistent life. It is a beautiful thing to hear one who is gifted in speech and in prayer in the prayer-meeting, but I am persuaded that there is something far more beautiful and that is, for one to be able from Monday morning until Saturday night to live in Christ. Here is a power infidelity cannot assail nor unbelief deny. If you are traveling through an orange country you are sensible all the time of the fact that the orange blossoms are about you; the fragrance is wafted to you the last thing at night and the first thing in the morning; it even makes your sleep the sweeter. There is a sweetness like that about the life that is truly 'hid with Christ in God.'"

Christ said, "Ye are the light of the world." He did not say that "Ye are like the light." He said, "Ye are the light of the world. A city that is set on a hill cannot be hid." Then again He said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Let us notice that He said, "Let your light shine." He did not say make it shine. Just turn loose and let God and your light will shine. We do not have to make it shine. Just let Christ live in us and the world will see Christ.

Someone has said that "A Christian is a person through whom Christ thinks and speaks." Certainly if Christ lives in us, the world will see Jesus through our life.

If our life does not correspond with our profession, it is darkness. Christ says that "if thine eye be evil, thy whole body shall be full of darkness." Again may we listen to Jesus as He says, "How great is that darkness!" We may fool our best friends, but we cannot fool God; He knows.

In Revelation 3:1 Christ speaks by saying to the church at Sardis: ". . . These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." A dead tree cannot bring forth fruit.

Those who know us best know where we stand. Our children know. Many years ago when I was in a small city in one of our southern states, during the first night of the revival meeting in which I was engaged, a nice looking young man came to me. He said, "My father is a member of the church, but I have no confidence in his Christian life. I want to be a Christian, but I want to be a real Christian, one whose life will count for the Lord." Before the meeting closed this young man confessed Christ as his Saviour. I have no knowledge of this young man's life. But this brings to us the fact that there are unsaved people who see the darkness in the life of those whose life is just a pretense. No wonder that Jesus said, "Take heed that your life be not darkness." A hypocrite's life can only count for Satan.

I often speak to someone who has never confessed Christ, and here is what I often get: "Preacher, if it were not for hypocrites, I would be a Christian." I have to convince that person that all people are not hypocrites. I get that fellow to admit that there are some real Christians and ask him why he did not pick out the best person that he could name, and say I am as good as your best church member. No, such people pick out the worst fellow that they can find and say, "I am better than he is." One day the late Rev. S. H. Styron and I were discussing those fellows who always throw the hypocrite at you when you try to talk to them about their lost state. Brother Styron said, "Those fellows remind me of a buzzard. You know that a buzzard flies over rose gardens and never stops unless he sees a dead cat or some dead, rotting animal." Yes, the buzzard had no use for roses; he was looking for carrion; so there are people who see the bad man but cannot see those who are righteous.

Hypocrites are hell-bound and all Christ rejectors are hell-bound too. It is a mighty little man who can hide behind a hypocrite. Jesus has a message for the hypocrite: "Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew 7:5).

Somehow it appears to me that a man that is so good that he will not accept Christ and unite with God's people is a much larger hypocrite than the hypocrite that he singles out.

"All the ways of a man are clean in his own eyes; but the Lord weigheth the

(continued on page sixteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Why is it that years ago nisters preached often on the subjects rtaining to the future of the sinner d today I seldom hear such an old ne truth-revealing sinner—condemn- g message?—*J.S.P., Raleigh, N. C.*

ANSWER: I guess this is one of those estions which God alone is able to lly answer to the satisfaction of all th whom it may rest. He alone has e wisdom required of one that is to arch the hearts and try the reins. Oh let the wickedness of the wicked me to an end; but establish the just; r the righteous God trieth the hearts d reins" (Psalm 7:9). "I the Lord arch the heart, I try the reins, even to ve every man according to his ways, d according to the fruit of his doings" eremiah 17:10). "But, O Lord of sts, that triest the righteous, and seest e reins and the heart, let me see thy ngeance on them: for unto thee have opened my cause" (Jeremiah 20:12).

Perhaps one of the reasons for this that today is one in which those who e regarded as being polite are thought as those who may say nothing dis- steful or that would tend to down- ade those to whom or of whom it ight be said. They are on their way to devil's hell and unless they repent they all perish. This, though a vital doc- ne of Scripture, is distasteful and dis- reeable to think about. Men's minds e more at ease or are less disturbed nen they are not reminded of future nishment.

We might give another reason as be- g that it is a doctrine hard to preach th tenderness. However, Jesus said the rich man, "And in hell he lift up s eyes, being in torments, and seeth braham afar off, and Lazarus in his osom. And he cried and said, Father braham, have mercy on me, and send azarus, that he may dip the tip of his nger in water, and cool my tongue; for am tormented in this flame. But braham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:23-26). Of the disobedient He said, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:30, 41).

Our Saviour did not allow a lack of the preaching of this doctrine to hinder Him from performing His official duty, and yet no one else has ever preached with such tenderness and pathos. Listen to Him as He preaches to His own beloved Jewish brethren at Jerusalem when He neared the end of His ministerial activities on earth: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13:34, 35). "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46).

There is to be retribution meted out to those who fail to warn the wicked, to those who fail to preach to them in a correct manner the Bible truths on future punishment. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 3:18, 19).

Another reason might be that the thought of a place of punishment and a future judgment are stoutly resented by the fallen nature of man; however, that does not alter the fact that such a doctrine is plainly taught in the Bible and that it is required of a faithful steward that he teach it. The fallen nature of man resents God and God's Word; therefore, we who are Christians face a requirement in the Bible that we keep the old nature crucified.

Another reason why this awful doctrine is not preached with the same fervent passion as in former years is that many do not believe the teaching and means of retribution as depicted in the Bible to be literal. This is true of most ministers who are inclined toward the modernistic view in theology. The earlier ministers whom I knew believed with fervent conviction that all who did not experience the new birth would go immediately upon death to an eternal hell. I fully believe that if preachers believed and preached this doctrine as they should, that fewer people would go on in their sins to a Christless eternity.

There are preachers who will not argue that there is not a literal hell who consciously discount the preaching of such a doctrine as a motive in turning men from sin. They say that there is a deep-seated conviction built into the conscience of men that future punishment is certain and awful. It is much harder to make them believe in and understand the meaning of divine grace through Jesus Christ. Nevertheless, nothing should cause one to neglect or fail to preach on the future punishment of the wicked.

●

"The real historical evidence for the Resurrection of Christ lies in the fact that it was believed, preached, propagated and produced its fruit and effect in the new phenomenon of the Christian Church."—*James Denny.*

●

Christianity is not at the crossroads, for Christianity is Christ, and He has never been at the crossroads. It is not that "Christianity is at the crossroads," but that some apostles are off the "Cross"-road.—*Christian Victory.*



Stories for Christian Girls and Boys



NOT FOR SALE

Lois Hoadley Dick

PHIL BRADER, JR. elbowed his way into the circle of boys in the schoolyard. "What's going on, fellows? What do you have?"

"Old Money-bags," the boys grumbled, edging away from him.

"Let me see. What are you hiding?"

"Nothing you'd be interested in," said Christopher Banes. "Go on back to counting your money."

"Com'on, let me see," Phil insisted. "Want me to tell Miss Josephine?"

"Just combs," Christopher growled. "Just some five cent combs. Satisfied now, Mr. Big?"

Phil pushed closer to him. "What's the wax paper for?"

"To make it sound like music," another of the boys explained. "See, you cover the comb with wax paper and hum into it. Makes it sound like a trombone. We all got a comb. We're gonna have a band."

"Combs," Phil jeered. "I could have a real trombone if I wanted one. I can buy anything if I want it."

"Can't buy this comb," Christopher said.

"I'll buy a dozen of them at the five-and-dime."

"There's not a one left," one of the boys chirped in. "We bought all they had."

"Com'on, sell me that one," Phil coaxed. "I'll be the leader of the band."

"Huh-uh, Money-bags."

"Give you a dime." Phil opened his genuine leather wallet with a flourish.

"N-no."

"Twenty cents?"

Christopher looked around at the other boys uncertainly. "We could use the extra money toward our band. For uniforms, maybe."

"Give you a quarter. Take it or leave it. Wax paper included." Phil pinched out a quarter from his wallet and tossed it high in the air, then deftly caught it on the back of his hand.

"It's your's," Christopher sighed, pocketing the quarter. "Maybe my mother has an extra comb. Well," he brightened, "that's money toward our uniforms, fellows."

At recess Phil gobbled down his bottle of chocolate milk and watched the kids playing volley ball. He didn't like to play, it was tiresome and made his arms ache. Caroline Hutch came to sit beside him on the wall.

"Did you finish your spelling words?" she asked, kicking her heels against the stone wall.

"Didn't even start them," he replied. "What did Miss Josephine say to do?"

"Use each one in a sentence. Mine are all done."

"Let me copy them?"

"No sir, I'm at the head of the class in spelling. Why should I let you copy?"

"I'll pay you."

Caroline peered down her nose at him. "I think that's something like blackmail. No sir, I'm right up there at the top of the class and I don't want any competition."

"You could buy two sundaes with 50 cents. Or that bracelet you wanted."

Caroline tossed her head. "I'm not allowed to eat sundaes any more. And my mother bought me the bracelet."

"Aw, com'on, Caroline, 50 cents is a lot of money. Maybe they have new paper dolls in the five-and-dime."

"You think so?" Caroline's eyes sparkled. "I have almost 20 sets in my collection. I could buy two more sets."

"Then you'll give me your paper as soon as we go in to class?" He fondled the genuine leather wallet.

"Wel-l-l, just this once, Phil. And don't tell!"

Phil grinned at her. "I can always get my own way. As long as I have spending money."

The game was over and the boys clambered up to sit on the stone wall. "The meeting is tonight," he heard one of them whisper.

He jumped down and shoved his way into the group of boys. "What mee ing? Where? Can I come?"

Christopher looked at him uncertain ly. "Stubby Jim is having some kind o a club for boys. But I don't think you' like it, Phil, honest I don't."

"Stubby Jim the ex-wrestler? Wow I'll come! What's it all about?"

"Nobody knows yet," another bo answered. "He just gave out invita tions saying to come to his club hous at seven thirty. It's at 320 Monroe."

He was still in good spirits when h arrived at the club house that night There were about 20 boys sitting o the floor. They sang some songs with out any song books.

Then Stubby Jim did some chemica experiments for them. He said that h had finished college and was going t teach chemistry in the high school. Phi watched in fascination as Stubby Jim held up a bowl of muddy water an said it was like each heart and life ther that night.

" 'All have sinned'," he quoted, "an sin has a power over us. But we ca be forgiven and God will forgive an forget all our past life."

As Phil sat there he suddenly fel miserable inside. He didn't think of an one sin, it was just that everythin seemed all wrong. He knew he wasn' ready to die, or to meet God. Wha could he do?

Stubby Jim held up a small red pi cher full of some chemical mixture "This stands for the blood of Chris shed for us." He poured the mixtur into the bowl of muddy water and t Phil's surprise it cleared up in a flash Now it looked like clean, pure water.

"This is how God sees the heart tha trusts in Jesus," said Stubby Jim. "Go offers us so many things when we ar saved. Salvation, a home in heaven power over sin, peace and joy. Wh wants to stay and find out more abou it?" Phil stayed gladly and waited un til the long line of boys had gone.

"Mister, I want those things you tol about. I want everlasting life and home in heaven. Can I buy them?"

(continued on page sixteen)



PROGRESS REPORT

CENTRAL CONFERENCE MISSION
PROJECTS FOR 1963

L. E. BALLARD, *Publicity Director*

We are pleased to report that the ission rally and opening service at oanoke Rapids Mission on Sunday, arch 31, was considered a success. The ewly prepared chapel was filled to capaty with a number on the outside who ere unable to get in. Groups were esent from several of the Central Conrence churches, along with a number Roanoke Rapids residents. Special usic, which was provided by the raftsmen's Quartet and Mrs. L. E. allard, soloist, was enjoyed by all; and e message on "Who Are These Origil Free Will Baptists?" by the Reverd C. L. Patrick, president of the State onvention, was both informative and spiring.

Offerings for the mission received at e opening service amounted to 397.99, with some gifts yet to come in om churches whose representatives did ot get to the meeting.

The following is the report of the easurer, the Rev. Raymond T. Sasser n donations to date on Central Conferce projects.

METAL BUILDING FOR WELDON FUND

entral District League Convention	$50.00
econd District S. S. Convention	182.55
arboro Church	50.00
ocky Mount Church	26.00
ull Road Church	52.00
Total prior to March 1, 1963	$360.55
econd District S. S. Convention	17.44
rs. Eula Hodges, Hickory Grove	5.00
eace Church	10.00
Greenville Church	55.00
Total Offerings Received in March, 1963	$ 87.44
Total to Date on Metal Building Fund	$447.99

ROANOKE RAPIDS MISSION FUND

Received by Mail in March:	
Tarboro Church	$ 25.00
Mr. Daniel Barrow, Hull Road	5.00
Owen's Chapel Free Will Baptist League	4.00
Peace Church, Adult Class	5.07
Peace Church	10.00
Hickory Grove Church	25.00
King's Cross Roads Church	46.00
Friendship Sunday School	8.00
Hull Road Church	8.00
Spring Branch Church	15.00
First Church, Greenville	58.09
Total Offerings Mailed In	$209.16
Received at Rally on March 31:	
Owen's Chapel Church	25.00
Mrs. John D. Isler, LaGrange	25.00
Rev. Hubert Burress, Peace	10.00
First Church, Rocky Mount	25.00
Aspen Grove Sunday School	50.00
Aspen Grove Church	50.00
Owen's Chapel Sunday School	10.00
Reedy Branch League	5.00
Peace Church	8.95
Dawson's Grove Church	25.00
Hull Road Church	25.00
Mr. and Mrs. Royce Pittman	5.00
Black Jack Church	25.00
Mr. E. L. Jones, Walstonburg	5.00
Free Union Church	30.00
Saratoga Church	11.30
Fourth Union Meeting	25.00
Loose Offering at Service	37.74
Total Received at Mission Rally	$397.99

SUMMARY

Total Metal Building Fund	$447.99
Total for Roanoke Rapids Mission	694.59
Grand Total for Projects	$1,142.58

Note: If any groups wish their contributions to be recorded differently—that is, half and half, etc.—please let it be known.

As soon as possible, a page will be prepared for each church, crediting to it all contributions from the church, Sunday school, groups or individuals (similar to the kind of record used by Children's Home and Mount Olive College).

Final report for the Mission Rally is being held open for ten days for the churches that did not get to the rally to send in offerings.

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LIKE JESUS

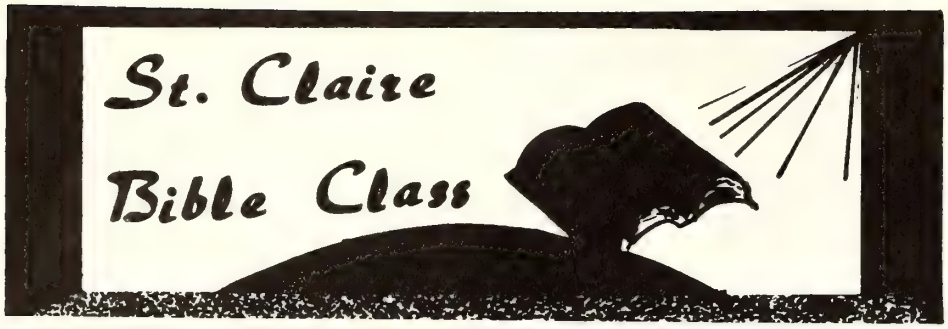
I want to be like Jesus
And work for Him each day;
Doing the things that please Him,
And watching the words I say.

I want to be like Jesus,
And tell it everywhere;
That men may know and love Him
Is my daily prayer.

I want to be like Jesus,
Because he is so good,
To give us many blessings,
Like home and health and food.

I want to be like Jesus
And tell to men His Love;
When my life here is ended,
I can live with Him above.

—*Ruth W. J. Calhoun.*



Faith Gives Security

(Lesson for April 28)

LESSON: Psalms 23; 46:4-7

GOLDEN TEXT: Psalm 46:10

I. INTRODUCTION

Although some men are trustworthy under most circumstances, experience has proved that when we put our trust in man instead of God we are inviting disappointment and even disaster.

When the Lord Jesus inquired of the man at the pool as to whether or not he would like to be made whole, his reply was as follows: "Sir, I have no man when the water is troubled to put me into the pool." Here is an example of an individual who had been putting his trust in man to remedy the bad situation of his life, and for a period of some thirty-eight years he had met with continued disappointment; but just as quickly as he changed his trust from man to God, help and strength came his way. So it is with us all. Human friendship is of the greatest value and is to be devoutly sought by all; but even though our friends are anxious to help us, there are so many things that lie beyond their ability to help that all of us must seek to cultivate the friendship of God. The Scriptures speak of a friend that sticketh closer than a brother, and that friend is none other than the Lord Jesus.—*Senior Class Quarterly.*

II. HINTS THAT HELP

In addition to Psalm 23, the following background Scripture should be carefully studied:

1. Help in time of trouble (Psalm 46:1-3).

2. Comfort in time of trouble (Psalm 46:4, 5).

3. Deliverance from trouble (Psalm 46:6-9).

4. Confidence in the presence and power of God (Psalm 46:10, 11).

III. ADDITIONAL TRUTHS

"*The* LORD *is my shepherd; I shall not want*" (v. 1). The opening expression, *The Lord is my Shepherd,* epitomizes the whole. It enshrines a conception of the most gracious character. After coming through the horrors of Psalm 22, David, who had been a shepherd, suddenly realized that Jehovah was his Shepherd. Aware of the role of the shepherd as he watched over the sheep, he could rest in the fullest confidence that everything would be all right with God as his Shepherd. The analogy then is that every man who is doing honorable work may think of God in terms of his own calling. The designer can remember that God has drawn the pattern of every flower; the farmer, that God has set the harvest; the architect, that God has diagrammed the ages and is working out the plan of human lives; the physician, that all healing is from God.

The words, *I shall not want,* express a supreme satisfaction, because God is enough. The sheep have enough because He is enough.

"*He maketh me to lie down in green pastures: he leadeth me beside the still waters*" (v. 2). The shepherd was concerned about the sheep. He sought to provide a place where his flock could graze during the day and rest in security and safety at night. With all the dangers that faced them, however, such was not always easy to do. The sincere shepherd, nevertheless, tried to provide these things for his sheep.

Green pastures take on new meaning when one realizes that such things are scarce in Palestine. Except for March, April, and May, the country is dry and brown. Only near the perennial springs of water and the few rivers that continue to flow in dry weather would green pastures be found. Lying down, therefore, in luscious green grass would be a rare luxury for most sheep.

Those who have lived on a farm know that cattle and sheep lie down when they have eaten and are full. The picture here then is one of satisfaction and contentment. — *The Intermediate Class Quarterly.*

"*He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake*" (v. 3). The food and drink in verse 2 takes care of the physical needs, and this verse takes care of the spiritual needs. The first part of the verse, *He restoreth my soul,* has reference to our forgiveness. Man is restored to the state of harmony that existed between him and God. Then the last part of the verse, *he leadeth me in the paths of righteousness for his name's sake,* has to do with the Lord's guidance after we are saved.

"*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou are with me; thy rod and thy staff they comfort me*" (v. 4). Man has many fears. Some of them are groundless, but they are real nevertheless. The words, *the valley of the shadow of death,* include more than the experience of death. These words may mean any experience of deathlike darkness, such as sorrow, sickness, and danger.

The *rod and staff* refer to the scepter which the King carries as the supreme Shepherd-King. It is the weapon by which He strikes down our adversaries. Is it not a marvelous truth to know that the Lord protects us from the dangers of this world?

"*Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over*" (v. 5).

Some commentators feel that the psalmist is here changing his figure of speech from that of a shepherd and his sheep to that of a banquet table. It appears to us that this is the psalmist's way of saying that the Lord would not fail and make him ashamed, but would provide even in the presence of enemies. —*The Advanced Quarterly.*

Psalm 46 brings additional emphasis to the expression of faith found in Psalm 23. It has been called Luther's psalm. From its inspiration he wrote that beautiful hymn of the church, "A Mighty Fortress Is Our God."

"*There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High*" (v. 4).

This song was written during the days of Hezekiah and the invasion of Sennacherib's army. It deals more with the nation than with the individual, but it expresses the same theme of the Shepherd psalm. The writer expresses a firm confidence in the care and guidance of God. This is true because God is in the midst of His people. Like a river flowing through the land, He makes glad the city of His people. She shall

t be moved because she is His holy bitation.

"*God is in the midst of her; she shall t be moved: God shall help her, and at right early*" (v. 5).

The conflict of the nations may cause momentary fear, but we need not lieve they shall overcome us. When od speaks, the earth shall melt before im. We need not fear what man can . He can do nothing except as God rmits. We do well to remember that od is acting in His world for our good d our redemption.

"*The* LORD *of hosts is with us; the od of Jacob is our refuge. Selah*" (v. .

What is the ground of Christian as- rance? (1) The presence of the Lord.) His help comes at the right time— *od shall help her, and that right early.* he marginal reading is "When morn- g appeareth." Hengstenbery says, God helps her at the break of morning, e drives it away." (3) Our assurance sts in the kind of God we worship. e is the LORD *of hosts.* He rules over e stars, the armies of heaven, and the gels; and in His right and power every adow that would dispel His presence blotted out.

God alone can break, cut asunder, and rn the weapons of offender and de- nder alike. We should have the faith perceive that He will put an end to r fratricide. As Luther put it:

A Mighty Fortress is our God,
A bulwark never failing;
Our helper he, amid the flood
Of mortal ills prevailing.

—*The Bible Teacher.*

NOTICE

Place your orders now for introductory kits for Daily Vacation Bible School. Bible school materials are on display at the press now.

Offering the Preacher a Bargain

A young minister who preaches in a nall North Carolina town was asked perform a wedding ceremony for a ountain couple. When the ceremony as over the groom called him aside. Parson," he said, "I feel bad 'cause I n't got no money to give you, so I tell ou what I aim to do. I got an ole houn' awg that I was fixin' to sell for ten ollars, but I'll let you have him for ve."—*Christian Victory.*

(continued from page seven)

News Notes

To Share Use of Church Building

In keeping with the State Supreme Court ruling, Superior Court Judge Leo Carr ruled Monday, April 8, that the Teasley Faction and the Miles Faction of Edgemont church, Durham, North Carolina, are to share the use of the church building until the case is settled with a partial new trial. The two groups began sharing the church building on an alternate week basis, Monday, April 15.

The Rev. Ronald Creech, pastor of the Miles group, will not be permitted to preach in the church any more. Judge Carr also said that Creech, whose credentials were revoked by the Western Conference, must post a bond larger than the $1,000 bond he originally put up in order to retain the use of the parsonage until the case is settled.

James A. Miles, leader of the Miles group, said that Creech would continue to be their pastor and that they would seek another place (other than a tent) in which to hold their services. He indicated, however, that since their pastor was barred from the church that they might decline the use of the church building on the sharing, alternate week basis.

Revival in Progress At New Town Church

The Rev. Walter Carter of East Rockingham, North Carolina, is the evangelist for revival services at the New Town



Free Will Baptist Church, Turbeville, South Carolina. Services will continue through April 20.

The Rev. Thomas Mellette is the pastor.

Children's Home

(continued from page nine)

ents who have been regularly admitted to the control and management of the Free Will Baptist Children's Home and who have been honorably discharged or who are eligible for honorable discharge.



DR. M. HINNANT

Any such student, male or female, of good character, ability, and reputation who shall desire to pursue his or her education beyond high school is eligible for assistance from this fund. Students who have not finished high school who wish to pursue training at a reputable trade, vocational, or industrial school are also eligible for assistance.

The Children's Home is charged with the responsibility of selecting students to benefit from this fund; and selection is based solely on moral character, Christian attitude, ambition, ability, and worthiness. Students selected may borrow from this trust fund for their educational requirements.

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ST. FRANCIS' PRAYER

Lord, make me an instrument of Thy peace.
Where there is hate, may I bring love;
Where offense, may I bring pardon;
May I bring union in place of discord;
Truth, replacing error;
Faith, where once there was doubt;
Hope, for despair;
Light, where was darkness;
Joy to replace sadness.
Make me not to so crave to be loved as to love.
Help me to learn that in giving I may receive;
In forgetting self, I may find life eternal.

—*St. Francis of Assisi*, 1182-1226.

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Boys' and Girls' Stories

(continued from page twelve)

Stubby Jim laid his arm around Phil kindly. "Buy them? They're not for sale, lad. All the silver and gold in the world couldn't buy them."

"It cost God His only Son. It cost the Lord Jesus Christ His life. Not even a millionaire could buy salvation."

Phil was deeply disappointed. "I've always been able to buy most anything I wanted." He hauled on his coat sadly. "Well, goodby then, I thought you said it was for anybody."

"Wait!" Stubby Jim pulled him back. "It's a free gift! You can have it!"

"All the things you told about? I can have them for nothing? What do I have to do?"

" 'Believe on the Lord Jesus Christ and thou shalt be saved'."

"It—it's hard to get it through my head," Phil said slowly. "Just believe?"

"And receive. Take Christ by faith into your heart. He will do the rest."

Phil's face shone. "I'll do that!" He reached down into his trouser pocket and pulled out the genuine leather wallet. "I'm not even going to carry this around any more. I'm not going to try and buy favors all the time." He threw the wallet down on the table. "There! I feel better. I guess that was my trouble."

He pointed to Stubby Jim's open Bible. "Tell me again, Mister. It sounds too good to be true!"—*My Pleasure.*

NOTES and QUOTES

(continued from page ten)

spirits" (Proverbs 16:2). "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25).

I have been told by certain men, "I am as good as some church members." That assertion is true. Some church members are just good enough to wake up in hell-fire; and, also, all who have rejected Christ and lived in unbelief will go to hell. So the unbeliever and the hypocrite, according to God's Word, will be together in eternity.

Program

NORTH CAROLINA FREE WILL BAPTIST SUNDAY SCHOOL CONVENTION-INSTITUTE

St. Mary's Church, New Bern, North Carolina

THURSDAY, APRIL 25, 1963

Theme: "Keep Them In"

Scripture: "While I was in the world, I kept them in thy name: those that thou gavest me, I have kept, . . ." (John 17:12).

Theme Song: "Keep Them In" (Adapted words—tune, "Bring Them In")

Morning Session

9:00-10:00—Registration and Officers' Conferences

10:00-10:20—Devotion and Welcome Period

(1) Convention Hymn: "To the Work," the Rev. Willis Wilson, Song Director
(2) Brief Scripture Message and Prayer, the Rev. Bobby Bazen
(3) Words of Welcome to New Bern and St. Mary's, Ross Phipps
(4) Response, the Rev. Jerry Rowe

10:20-10:45—Introductory Period

(1) President's Remarks
(2) Minutes of Last Session
(3) Report of Executive Board
(4) Appointment of Committees

10:45-12:00—Inspiration and Worship Period

(1) Sunday School Choruses
(2) Historical Pageant: THE MARCH OF THE YEARS
(3) The Theme Song
(4) Convention Offering
(5) Special Music (As Arranged by Song Director)
(6) CONVENTION MESSAGE, the Rev. Wilbert Everton
(7) Benediction, the Rev. J. C. Griffin

12:00- 1:30—Lunch and Fellowship

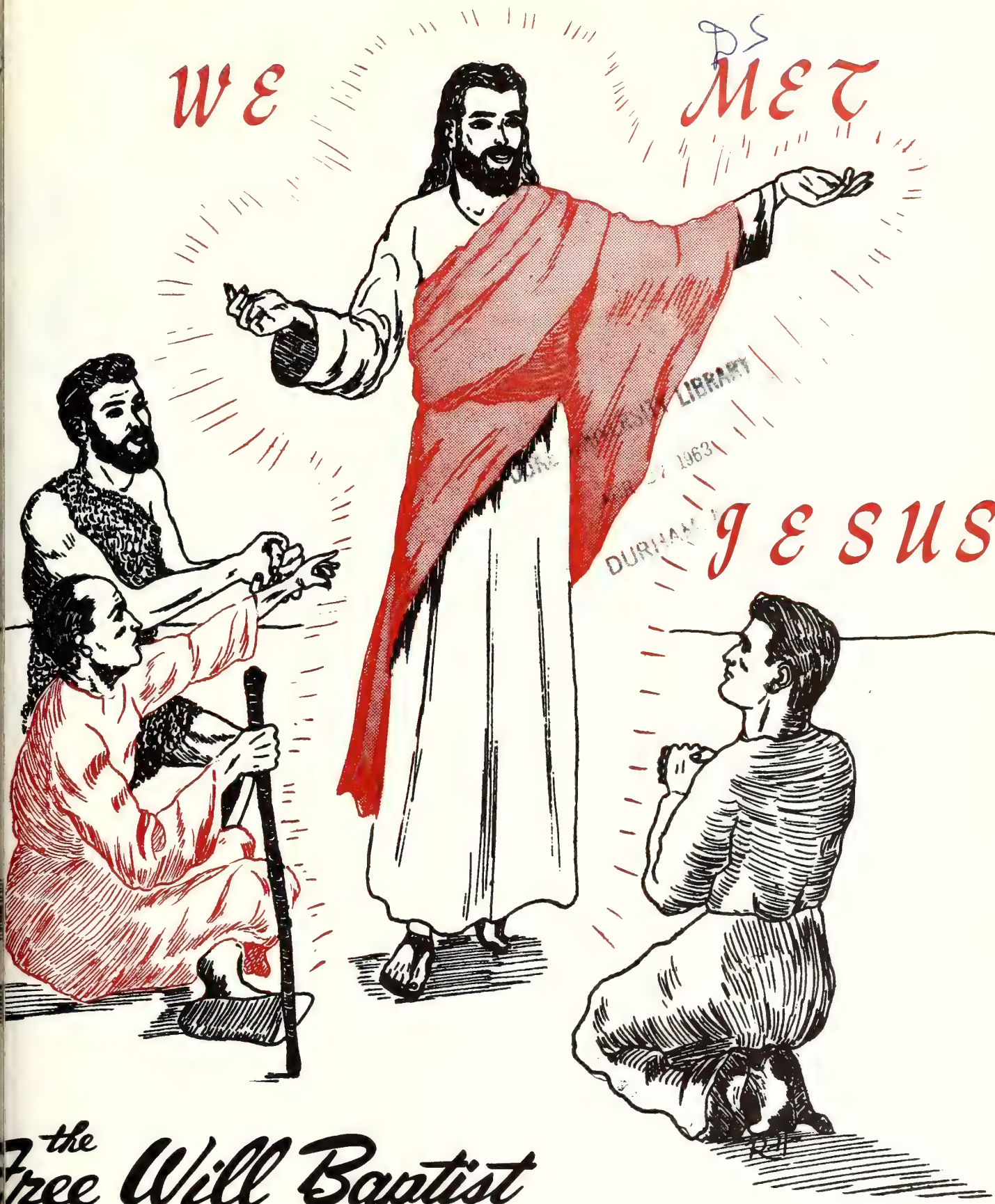
Afternoon Session

1:30- 2:30—Annual Workshop Period

(1) Administration, the Revs. R. T. Sasser and L. E. Ballard
"Keep Them in with Good Programs"—Film and Discussion
(2) Adult Teachers and Workers, the Rev. Ralph Lightsey
"Keep Them in with Better Teaching"
(3) Youth Teachers and Workers, the Rev. and Mrs. Norman Ard
"Keep Them in with Planned Activities"
(4) Teachers and Workers with Children, the Rev. L. E. Ballard
"Keep Them in with Visual Aids"

2:30- 3:30—Business Period

(1) Reassembly—Song and Prayer
(2) Reports of Directors
(3) Business Related to Reports
(4) Reports of Committees
(5) Business Related to Reports—Elections
(6) Report of Treasurer
(7) Miscellaneous Business
(8) Installation of Directors, the Rev. E. C. Morris
(9) Adjournment—Benediction, the Rev. Albert Coates



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the Free Will Baptist

Ayden, North Carolina, Wednesday, April 24, 1963

VACATION BIBLE SCHOOL WORKSHOP

MOUNT OLIVE COLLEGE

SATURDAY, APRIL 27

Editorial

THE ROLE OF THE

CHURCH-RELATED COLLEGE

In the past few years, more emphasis has been placed on education than at any other time in the history of America. On the local, state, and national levels, great effort is being put forth to advance the cause of education.

For some time now, people have been asking if the private or church-related college can continue to exist. Of course, those who have been asking that question were thinking primarily of the financial problems that these institutions face. But there is a question of far greater importance: Can the church-related college meet the spiritual and intellectual needs of its constituency?

The church-related college stands at the crossroads, trying to balance the values of the diverse worlds of mind and spirit. On the one hand, there is the person and work of Jesus Christ as the finality of revealed truth; but on the other, there is the constantly changing and enlarging world of education and learning. Can the church-related college bring these two opposites into a proper balance?

As one looks at the history of the church-related college in the United States, he cannot be very hopeful. Too often the attempt to balance the intellectual and spiritual reminds one of the drunk who climbed up one side of the horse only to fall off the other. The church accuses the college of being anti-spiritual, and the college accuses the church of being anti-intellectual. But we cannot go on that way. If Christian higher education has a role to play in the advancement of the cause of Christ, the church-related college must come to grips with this problem and find common ground upon which the opposing forces can stand.

There is no searching or argument. That common ground is always the person and work of Jesus Christ. As He presses His claim upon individuals, He also presses His claim upon the church-related colleges. If He is the incarnate Son of God in whom is revealed all truth (and every real Christian accepts this fact), then this is the point at which we find Christ affecting us and at which we find ourselves responsible to Him. This is also the focal point from which the church-related college must work if it is to make the proper impact in the educational world.

The Christian recognizes God as the Creator of everything in the universe, including the mind of man. Mind, a gift of the creation of God, distinguishes man from the lower animals and places him in a unique relationship to his Creator. The mind of man is that inseparable link with the mind of God that makes human beings intelligent creatures. That being true, we, as Christians, are obligated to fulfill the purpose of creation through the development and use of the mind to the glory of God. The mind of man make him capable of discussion, study, and research; an he is able to probe into the hidden things of the earth Therefore, with Christ as his guide (and the Christia ought to be able to do anything a little better than th non-Christian), the Christian educator should take th lead in looking into all phases of knowledge.

Jesus Christ presses certain responsibilities upo those who make up the church-related college. Th administration must have a keen sense of responsibilit to Jesus Christ and the people who will be affected b such an institution. The faculty must be committe to teaching as the most sacred calling they can fulfil The students must realize that study is serious busi ness, that it is a Christian responsibility, and tha learning is God's purpose for them at the time. Ther is also a responsibility for the community in whic the church-related college exists. There must be th sense of sharing in a community of Christian scholars and to this community they must give their support understanding, and participation in the progress that i made when God and man work together in the dis covery of old truth for new lives and new truth for ol lives.

The redemptive work of Christ cannot be over looked in the church-related college. Although th main purpose of the college is educational rather tha evangelistic, the redemptive work of Christ cannot b excluded from its purpose and program. Intellectua knowledge will not redeem a person; neither will salva

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Wednesday, April 24, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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A Song of Praise

PSALM 23

The Lord is my shepherd; I shall not want. He maketh
me to lie down in green pastures: he leadeth me beside the
still waters. He restoreth my soul: he leadeth me in
the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me; thy rod and thy staff
they comfort me. Thou preparest a table before
me in the presence of mine enemies: thou anointest
my head with oil; my cup runneth over.
Surely goodness and mercy shall follow
me all the days of my life: and I will dwell in the house
of the Lord for ever.

by Lewis J. Willis

THE TWENTY-THIRD psalm is undoubtedly the heart or gem of the Psalms. It is a song of praise, a bute to the Lord from one who knew m well.

Only one who had served as a shepherd ld have written the twenty-third lm. It is generally conceded that vid wrote this gem of scriptural verse. ry probably, this psalm was written vard the close of David's life. Though had been a life full and varied, David ver forgot his shepherd days. At last, en his eyes dimmed, his strength fail- and the gray dawn of the life beyond ssed its influence upon him, he wrote s psalm.

Jehovah is represented as a shepherd. mehow we get the impression that the iter is here realizing the Lord's respon- ilities toward him. The sheep do not ep the shepherd, but the shepherd eps the sheep. Trusting the shepherd r guidance, pasture, and safety is na- ral with sheep. It should also be true th believers.

Hebrew scholars tell us that *shepherd* might be translated *my goer-forth*. That becomes significant, for it indicates that the flock is in transit with the shepherd leading the way. Our Lord leads the way through the wilderness of life, and as long as we follow, He allows nothing to touch our lives until it passes His inspection. He said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," (John 10:27, 28).

Let us note the first statement concerning the Shepherd: ". . . I shall not want." Could it be that David left the sentence incomplete so that we could conclude it with whatever our needs were? Surely, with the Lord as our Shepherd, we do not actually lack anything. He supplies everything essential to peace, happiness, and eternal life.

We should observe how personal David becomes in this verse. He says, "The Lord is my shepherd; I shall not want." Only the righteous can truthfully make that assertion. Christ bore the sins of the whole world, but the individual will never understand that death, nor appreciate that sacrifice, until he understands that Christ died for his sins and became his substitute. When at last Christ becomes a personal Saviour, He becomes a personal Shepherd.

The sheep need nothing outside the provision of the shepherd. Knowing of their needs, he leads his flock to pastures of tender grass. His pastures meet every need fully and continually.

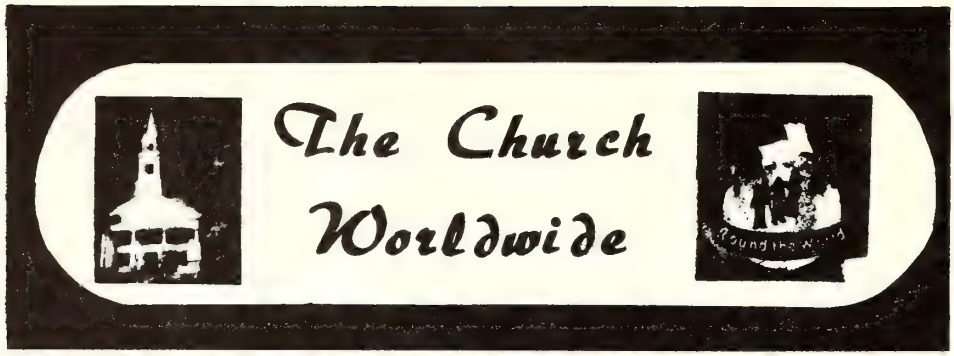
Not only are the sheep fed well, but they are also led to a quiet place where they may drink of the still waters. The steep Judean hillside caused the streams to rush along tumultuously. The noise tended to frighten the sheep, and the swift streams were a menace; therefore, they sought the quiet waters. So does our Shepherd lead us.

The psalm continues with the words "He restoreth my soul." What a heartening statement! During these days when man is buffeted from every angle, it is refreshing to know that the Shepherd will restore if there is a need. It is best that sheep not wander away, but ofttimes they do, and it is comforting to know that the shepherd will seek them so as to "restore" them to safety.

The absolute confidence that is created from the knowledge of Christ as the Shepherd cannot be more perfectly expressed than in the words "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Death is an enemy to both the Christian and unbeliever. To the believer, however, death has lost its sting.

We understand that death is that ve-

(continued on page thirteen)



Ask Ban of Slot Machines

SYDNEY, Australia (EP) — More than 1,000 persons attended a Methodist-sponsored rally here in support of a bill to ban poker slot machines in New South Wales.

The meeting was called by the Rev. Alan Walker, superintendent of the Central Methodist Mission in Sydney, to muster support for the measure being introduced in Parliament by Mr. E. Darby.

Mr. Walker's efforts have been endorsed by Norman Cardinal Gilroy, Archbishop of Sydney, and Dr. Hugh Gough, Anglican Primate of Australia. Both sent letters of encouragement to the Methodist leader.

1,650 Decisions in Crusade

TOKYO (EP)—A total of nearly 1,650 decisions were made during a five-day series of meetings here as the first phase of the nation-wide Japan Baptist New Life Movement.

More than 1,000 of the decisions came during the final Tokyo meeting at the huge Korakeun Stadium when Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board preached to 10,000 Japanese.

The five meetings in Tokyo marked the first of five area-wide crusades as a part of the New Life Movement. Other area meetings are scheduled in Sapporo, Nagoya, Kokura and Fukoka.

Following the closing meeting in Tokyo, Cauthen commented, "There is no way to account for what happened tonight except that it is an answer to prayer and concern, and is evidence of the control of the Holy Spirit in this whole movement."

Church Opposes Funeral March

CAPETOWN, So. Africa (EP)—The Dutch Reformed Church in South Africa suggests that Chopin's Funeral March not be played at funerals because "it is a monstrosity that has found its way into the Christian framework."

The Church's Commission on Music assailed the work of the 19th century Polish composer as "purely naturalistic in design, without any Christian associations and clashing directly with the character of Christian religious practice."

Heathen nations and tribes, the commission declared, use music at funerals to ward off evil spirits and give the dead safe conduct to the hereafter. But, it is said, Christians "should have choral music instead of a funeral march."

According to the commission, the playing of Chopin's Funeral March became a custom because it was performed so often at state funerals and those of distinguished personalities.

However, it added, the march "suggests the departure of a human being to a heathenish fate rather than to an eternal hereafter."

Maintains 18-Hour Day Schedule

ST. LOUIS, Mo. (EP)—A St. Louis business executive who recently visited Dr. Albert Schweitzer reported here that the 88-year-old medical missionary still works an 18-hour day in the tropical heat, walks five or six miles a day, and personally raises the $250,000 budget for his hospital in Lambarene, Gabon. Lisle M. Ramsey, who spent about a week with Dr. Schweitzer, said the aging doctor plays the piano, sings songs, and gives Bible lectures every day. He is also busy making plans for the hospital's future.

"On Razor's Edge of Danger"

WASHINGTON, D. C. (EP)—"In these days of frustrating, unsteadying, nerve-fraying living on the razor's edge of danger, may we refuse to be polarized by those who would push us around one extreme or the other."

So prayed a guest chaplain in the U. S. Senate here, asking that the members have steady nerves in time of crisis.

"Grant that the political health and security of this nation and all nations who labor for freedom's cause be made strong in our struggle against all forms of totalitarianism," prayed the Rev. Sam L. Fore, minister of the First Method Church of Weslaco, Texas.

Convention Property Taxed

NORRISTOWN, Pa. (EP)—Jud David E. Groshens, of the Court Common Pleas of Montgomery Count Pa., has issued a decree here that t American Baptist Convention and t organizations associated with it at nea by Valley Forge are "purely public cha ties."

Out of the total of 55½ acres of lar Baptists presently occupy, however, t court decreed 28½ acres are taxable b cause they are not necessary for the o cupancy and "enjoyment of said cha ity." In addition, 1,500 square fe used by the Board of Education an Publication as a bookstore are also su ject to tax.

The taxes for 1962 had been temp rarily set at approximately $130,0 based on a tax assessment of $2.2 m lion. The American Baptist Conve tion had placed an amount in escro sufficient to cover the temporary asse ment pending settlement of the tax a peal.

The decree handed down by the cou means that approximately $83,000 w be paid for 1962 taxes, assessed on t incompleted buildings not as yet occ pied and used by the Conventio About $47,000 will be returned to t American Baptist Convention.

The new tax assessment based up the court's decision will be $300,000 f the year 1963 and the taxes will amou to approximately $18,000 annually.

Fraudulent "Minister" Nabbed

WASHINGTON, D. C. (EP)—T Post Office Department announced he that postal inspectors have put an e to the activities of Woodrow Wilso Hicks, 52, of Freeman, W. Va., wh had defrauded many persons by rep senting himself as a penniless but ve devout conservative Protestant minist

He was arrested on the complaint the daughter of an elderly couple wh charged he had defrauded them of th life savings. The couple had tak Hicks into their home for six mont "on his approach to them with a pat tic plea for help and the pretense th he was of the same faith."

"Postal inspectors," the departme reported, "learned that this was Hic sole method of livelihood and that had lived with and left in debt at le five other families in the past two yea

(continued on page fifteen)

Young People and Character

Walter E. Isenhour

Dear youth, let me call your attention to one of the greatest and most outstanding verses of Scripture in the Book of Proverbs: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold" (Proverbs 22:1). While this passage of Scripture can be applied to people of all classes, ages, and colors, it seems to me that it should have a very definite and forcible appeal to young people.

One of the most outstanding desires of the average youth is money, wealth, and riches. As they prepare themselves for future life, young people look forward to the time when they may accumulate some of the material substance of the earth. They want a nice home, good income, money in the bank, investment in real estate, or in something that may develop into wealth. However, this is only possible with the minority and not with the majority.

Our text reveals to us something that is far greater, more to be desired, grander and more sublime, and more lasting than riches—"a good name." If one should choose between riches—even great riches—and a good name, he would do the wise thing to choose a name that is honorable, above reproach, free from the contaminating evils and sins that would curse, blight, besmirch, and disgrace. Even if one may obtain great riches, he should cherish and value a good name above his riches.

We see from our text that a good name is to be chosen. What one chooses in life may make him, or break him; may bless him, or curse him; may save him, or destroy him; may mean heaven, or it may mean hell. To choose God and righteousness and to live the Christian life faithfully unto death means heaven; but to choose sin and wickedness and to hold to this choice unto death means hell.

Behind a good name, and included in it, must be a good character; and this is chosen and made by godliness, righteousness, and holiness. Even the poorest and the illiterate can choose God and character and possess more than great riches apart from character and God. God has put within the reach of all people a good name—a good and wonderful character. He has not put within the reach of all great riches. Only a few, comparatively speaking, gather to themselves great riches; and this may be at the sacrifice of character and soul. It can be. It is a rare exception if one is godly and rich, or has a name and character that he values more highly.

Dear young people, not many of you will ever be rich in the things of this world; but you can have a good name and a spotless character. Many of you will never be highly educated, and many will never reach high and exalted positions. Many will never become famous, but you can possess a character that outshines gems and pearls, rubies and diamonds, silver and gold; and that is more desirable than great riches, education, and even fame, if character does not measure up accordingly.

Character is "moral excellence," according to Webster; and we want to go into its deeper meaning and say that it is spiritual excellence. Indeed, character should be chosen rather than great riches. And when chosen, it should be cherished as a pearl of great price. Guard it faithfully, cautiously, patiently, and forever. The sinful, wicked, and mean people about you would cheat you out of your character, or rob you, but be careful. Let them know that you are not for sale at any price. You can give your character away, or throw it away, or trade it for a trifle, but great riches won't buy it back.

Character is made, not bought. It is made of God's grace, love, honesty, purity, and holiness. You may build a character for a lifetime and tear it down in a minute of time, or permit it to be done. Be prayerful, be watchful, be careful, and be on guard continually. Let no act, open or secret, destroy your good name and character. Cherish it as a sacred gift from God. You need it to live by, and certainly you will need it to die by. Remember, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

Vacation Bible School Workshop at Mount Olive College

Mount Olive College will be host to a statewide workshop for Free Will Baptist Vacation Bible School workers on Saturday, April 27. Sponsored annually by the Free Will Baptist Press, the Woman's State Auxiliary Convention, and Mount Olive College, the workshop is expected to draw more than 400 officers and teachers from all parts of North Carolina.

Available for examination will be a complete display of vacation Bible school materials. Departmental instructors will be present to direct the activities of each group and to assist those attending with any problems they may have.

The administration, faculty, and students of Mount Olive College extend a cordial invitation to all vacation Bible school personnel to attend this workshop. Visitors are also welcome.

Formerly, those attending have been requested to bring a picnic lunch. This year the college will furnish the lunch at $1 per plate.

Registration begins at 9:30 a.m., and classes will end at 2:30 p.m.

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Peace cannot be kept by force. It can only be achieved by understanding.—*Albert Einstein.*

NEWS AND NOTES

Of Denominational Interest

Goldsboro Church Announces Revival and Homecoming

The First Free Will Baptist Church, Goldsboro, North Carolina, announces revival services to begin April 29 and continue through May 5. The evangelist for the revival will be the Rev.



Fred A. Rivenbark, pastor of Sherron Acres Free Will Baptist Church of Durham. Mr. Rivenbark is a native of Wayne County, North Carolina. During his ministry, which began at the age of twenty-five, he has pastored the First Free Will Baptist Church at Wilson, North Carolina, and Fairmount Park church, Norfolk, Virginia. He has served the Sherron Acres church for three separate periods.

Homecoming services will be held at the church on May 5. All friends are invited to attend the revival and the special services on Sunday.

State League Convention To Convene at Wilson

The Free Will Baptist League State Convention of North Carolina will convene at First Free Will Baptist Church of Wilson, North Carolina, beginning Friday night, May 3, at 7:30 p.m. and continuing through Saturday afternoon, May 4. Having as its keynote "Enabling Grace," the program is as follows:

FRIDAY, MAY 3

Friday Night

6:30—Registration
7:30—"Sing Aloud His Praises," Wayne West, director; Mrs. Bill Taylor, organist; Ruth Cotton Clark, pianist
7:45—"Through Him Which Strengtheneth Me" — The Source of Enabling Grace, Charles R. Lancaster
7:55—Welcome, Kedith Finch
—Response, Norman Ard
8:00—Appointment of Committees
—Offering
8:15—Mount Olive College Chorus
8:25—"The Abounding Reign of Grace," the Reverend J. Wilbert Everton
—Announcements
—League Benediction

SATURDAY, MAY 4

Saturday Morning

8:30—Registration
9:30—"Praise Him, All Ye People," Mr. West, Mrs. Taylor, Miss Clark
9:40—"I Can Do All Things"—The Scope of Enabling Grace, Karen Hancock
9:50—Conference Time: "Better Leaders and Programs"
1. Adults, the Reverend C. F. Bowen
2. Young People and Seniors, Wayne West
3. Intermediates, Mrs. David W. Hansley
4. Juniors, Mrs. Wray Tomlinson
5. Story Hour, Mrs. Elizabeth Hill

10:40—Joint Assembly and Singing
10:50—Business
11:20—The Cardinal Choir, First Church of Wilson
11:30—"The Call of Enabling Grace," Convention Message, the Reverend M. L. Johnson

Saturday Afternoon

2:00—"Sing unto the Lord," M West, Mrs. Taylor, Miss Clar
2:15—Statewide Intermediate Swo Drill
2:30—Congregational Song
2:35—Business:
Awarding of Certificates
Election of Officers
3:00—The Final Words and Closi Hymn
—The League Benediction

NOTE: Those desiring to stay ov night should contact the Rev. C. Bowen, 1108 South Tarboro Street, W son, North Carolina, for reservatio They should state the number in t party, etc. The church will furni lodgings for the night of those desiri to stay overnight.

Revival Now in Progress

Revival services are now in progre at East Rockingham Free Will Bapti Church, Rockingham, North Carolin The evangelist is the Rev. Louis Hol day of Manning, South Carolina. Se vices begin each evening at 7:30 p.m

The pastor, the Rev. Walter Carte and the church invite the public to a tend.

Robert's Grove Church to Observe "Youth Sunday"

Robert's Grove Original Free W Baptist Church near Dunn, North Car lina, will observe "Youth Sunday" o April 28 under the direction of Mr Brewer Spell.

Sunday school will begin promptly a 10:00 o'clock with Glennis Spell servin

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Coming Events

April 25—State Sunday School Conve tion will convene at Saint Mary's Fre Will Baptist Church, New Bern, Nort Carolina.

April 27—Daily Vacation Bible Schoo Workshop at Mount Olive College

May 3, 4—North Carolina State Leagu Convention meets at First Free Wi Baptist Church, Wilson, North Car lina.

May 9—North Carolina State Woman Auxiliary Convention meets at Hic ory Chapel Free Will Baptist Churc Ahoskie, North Carolina.

May 15—Third Convocation at th East Rockingham Free Will Bapti Church, Rockingham, North Car lina.

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superintendent, and Bobby Glenn
w will speak at 11:00 o'clock.
The church and pastor cordially in-
e everyone to attend the services.

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ecial Services at
cky Mount Church

Special pre-Easter services were con-
cted at the First Free Will Baptist
urch, Rocky Mount, North Carolina,
Wednesday, Thursday, and Friday
nings before Easter.

The pastor, the Rev. Fred Powers,
s the speaker for the services. He
ke on Stewardship.

Prior to these meetings, Mr. Powers
d asked each member of the church
make a sacrificial offering of one
ck's salary and that it be brought to
church on Easter Sunday; and at
close of the evening service, the of-
ing totaled $1,781.41.

Two new members were received into
church at the evening service.

HE IS RISEN

the sun was rising in the horizon,
Giving new faith for her day,
ary was watching for her Saviour,
He who was laid in the grave.

rist promised to rise in three days,
He said over and over again,
ow could she roll the stone away—
That was so immense for mortal man?

dazzling angel in white robe arrayed
Said, "Fear not, Jesus is risen,
hold! look; where your Lord lay;
Your blessed Saviour is living!"

ll arise! hail your living Lord;
Wipe the tears from your eyes.
hrist is risen! hallelujah, He is risen!
Hush the sounds of your sorrowing
cries.

e harmonious and happy in this glad
hour.
Gone is doubt, fear, and gloom,
e is risen; hallelujah. He is risen!
Christ lay bare an empty tomb.

e is supreme over heaven and earth,
And gives hope, faith, and life.
is resplendent beauty will fill your
heart,
From whirling turmoil and strife.

—*Elizabeth Harris*

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For so hath the Lord commanded us,
aying, I have set thee to be a light of the
Gentiles, that thou shouldest be for sal-
ation unto the ends of the earth.

What Has Become of Mr. "Honest Man?"

About 19 months ago, Douglas Johnson found a money bag containing $240,000 which had fallen from a Brink's armored truck. He voluntarily returned it to the company.

The affable Negro was commended by many for his honesty, and still receives letters addressed only as, "Honest man, Los Angeles, Calif."

He has also been subjected to ridicule by others; and has been called "dumb, stupid and foolish" for returning the quarter of a million dollars.

"It hasn't benefitted us one dollar financially, but has brought us a million dollars worth of headaches," Johnson said.

He has developed an ulcer, and must sell his home to pay income taxes.

Johnson explained his income tax trouble began when he accepted the company's reward of $10,000 instead of a job offered as guard at $90 a week. He said it was his understanding the reward was tax free.

In February, the Internal Revenue Service sought more than $1,500 in income taxes, claiming he had been on the payroll of the company.

"Most of the money had been spent to pay for the house," he said, "and we thought we didn't have to pay taxes on the $10,000. Otherwise, we would have immediately taken care of it at the time.

"Everything we try to do backfires in our face," Johnson said. He said shortly after he moved into the house the city condemned the sidewalk and he had to pay additional property taxes for repairs.

Another incident following the return of the money still angers Mrs. Johnson. She said a salesman "gave his word of honor" that a truck was in excellent condition so her husband bought it for his business. The truck needed costly repairs within a short time.

"He has too much faith and too much trust in people," Mrs. Johnson said. "We'd be better off if he had never found the money!"

In so saying, we feel Mrs. Johnson has stated the crux of the matter.

Thank God for the measure in which man is trustworthy; when "his word is as good as his bond." But man is often the victim of circumstances, and cannot do what he intended doing. And man is so forgetful, he often forgets what he promised.

He is, as the time-table says: "Subject to change without notice." Hence, that person is miserable who places "too much faith and trust in people."

We do well to heed the prophet, Isaiah, who said: "Cease depending on man, whose breath is in his nostrils; for at what should he be valued?" (2:22 Berkeley Version).

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:5, 6).

The Lord is to be wholly trusted in all departments of life, as well as in the matter of the soul's salvation.—*LeTourneau College NOW.*

Had Christ Not Risen From the Dead

Had Christ not risen from the dead
There'd be no spirit birth;
No Gospel sermons that could spread
Glad tidings through the earth;
No choirs to sing sweet Gospel songs
To cheer our drooping hearts;
No one to lead us from the wrongs
That sting like piercing darts.

Had Christ not risen from the dead
The world would be in gloom;
Our souls with grace could not be fed,
Nor rise above the tomb;
But hallelujah! He rose up
In triumph o'er the grave,
And gives to us salvation's cup
That makes us strong and brave.

Had Christ not risen from the dead
There'd be no Christian church;
And if His blood had not been shed
In vain for grace we'd search;
And vain would be our hope for life
Beyond the shores of time,
Where we would find no sin and strife
And glory that's sublime.

Had Christ not risen from the dead
And conquered heaven's foe,
We'd live in terror, fear and dread
Wherever we might go;
But bless His name, for we are sure
He lives, we know He lives,
And in His love so rich and pure
His life to us He gives.

—*Walter E. Isenhour*

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And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Woman's Auxiliary

What I Believe As a Free Will Baptist

Kay Barbour

(This article is the winning AFC essay of the Cape Fear District Woman's Auxiliary Convention. Its author is a member of the AFC of Johnston Union Free Will Baptist Church near Smithfield, North Carolina.)

I believe, as a Free Will Baptist, that I was saved from sin one night at the altar and was baptized, that I am serving a risen Saviour, and that salvation is free to all who will believe on Him.

I believe, as a Free Will Baptist, that Jesus Christ is God—God the Father, God the Son, God the Holy Spirit. I believe that the Old and New Testaments were written by holy men inspired by the Holy Spirit and that they are God's revealed word to man. They are a sufficient rule and guide to salvation and all Christian worship and service.

I believe, as a Free Will Baptist, that there is only one true and living God, who is Spirit, self-existent, eternal, good, wise, holy, just, and merciful Creator.

I believe God created the world and all things that it contains for its own pleasures and the enjoyment of His creatures. I believe the angels were created by God to glorify Him and obey His commandments. I believe, as a Free Will Baptist, that God created man, consisting of a material body and a thinking soul. He was made in the image of God to glorify his Maker.

I believe, as a Free Will Baptist, in the baptism of believers in water in the name of the Father, the Son, and the Holy Spirit, which represents the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from sin, and the rising to newness of life to serve God. I believe in the Lord's Supper in commemoration of the death of Christ for our sins, and the use of bread which he made the emblem of his broken body, and the cup the emblem of his shed blood, and by it, the believer expresses his love for Christ and faith and hope in Him.

I believe, as a Free Will Baptist, that tithing is God's financial plan for the support of His work; for He has said in word, "Bring all your tithes into the storehouse." I believe, as a Free Will Baptist, that faith is the fruit of obedience to the gospel. The power to believe is the gift of God. Faith, if it has not works, is dead. Faith is the substance of things hoped for, the evidence of things not seen.

I believe, as a Free Will Baptist, that sin cannot be pardoned without a sacrifice, and the blood of beast could never wash away sin; Christ gave Himself a sacrifice for the sins of the world and made salvation possible for all men. Our Lord not only died for our sins, but He arose for our justification and ascended up to heaven to make intercession for us until He comes again. I believe, as a Free Will Baptist, that man is a fallen and sinful being; he must be regenerated in order to obtain salvation, a renewal of the heart by the Holy Spirit whereby the sinner receives new life and becomes a child of God. This is called in the Scripture being born again. I believe, as a Free Will Baptist, that Christ was born of the Virgin Mary, that He died and was buried and arose on the third day, and is at the right hand of the Father making intercession for me. I believe, as a Free Will Baptist, that Jesus died on the Cross because it was a ransom for our sins and that the Scripture says He died not just for my sins alone, but for the whole world and for the Church. He was resurrected because it was foretold by Christ many times; it was mentioned fully by all the Gospels, and was evidenced by the empty tomb.

I believe, as a Free Will Baptist, in the Second Coming of Christ, because it has a large place in the Scripture; one out of every thirty verses in the Bible mentions it. It is the hope of the Church and the Second Coming will cause us to live more holy lives. We, as believers, receive comfort from t doctrine. No one knows the time of coming, the day, nor the hour. Th is nothing to prevent the coming Christ at any moment. As a Free W Baptist, I pray that I might be a memb of God's Church and be in the fi resurrection when He shall come ba for His own. As a Free Will Baptist, want to bear my cross and tell others t gospel story, and say in my heart, as t song we sing, "I'll go where you want n to go, dear Lord."

Deep Run, N. C.—The Woma Auxiliary of New Home church met cently at the home of Mrs. Bertie Ho ard. The meeting began with the sin ing of "Footsteps of Jesus." Scriptu taken from John 21:1-6 and 1 Peter 2: was read by the president, and pray was led by Mrs. Rachel Taylor.

After the minutes were read, the r call showed 15 members and six visito present. An offering of $7.60 was r ceived. The auxiliary decided to gi $25 out of the treasury to the pia fund for Mount Olive College.

The program was presented by d ferent members of the auxiliary.

The meeting adjourned with the ben diction by the president to meet at t home of Mrs. Omia Hill in April.

Kenly, N. C.—The Woman's Au iliary of St. Mary's Free Will Bapti Church held its April meeting at t church. The meeting was opened wit the group's singing "Jesus Calls Us," fo lowed with prayer by Mrs. Ruby Na ron. Mrs. Inez Edwards read Matthe 28:1-10.

An interesting program on the topi "A Path from an Empty Tomb," w presented.

After the business period the del gates to the convention gave their r ports. Delegates for the state conventio were elected.

The meeting closed with the auxilia benediction.

Goldsboro, N. C.—The Woman Auxiliary of Black Jack Grove Free W Baptist Church met April 1 in the hon of Mrs. Luby Tyner in Selma. M Louise Strickland presided over the mee ing. Mrs. Mary Hartley led the ope ing prayer. After a short business peri the meeting was adjourned and refres ments were served.

Newton Grove, N. C.—The Ann McPhail Woman's Auxiliary of O Grove Free Will Baptist Church met

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

April 15, 1963

May is Children's Home month for riginal Free Will Baptists of North rolina. Mother's Day, the second nday in May, has been designated as Children's Home Day." We are urg- g all Original Free Will Baptist urches and other organizations to at- mpt to raise a "Mother's Day gift" uivalent to $1 per member to help ovide funds that are needed at this ason of the year.

For many years Thanksgiving has en considered as an appropriate seas- n to make special gifts to our Chil- en's Home. We feel that Mother's ay is the next most appropriate occa- on to remind our people of the needs the children "entrusted in our care." /e therefore hope to develop our pro- am to the point that Mother's Day fts will bring in the necessary funds to eet the needs during the spring season, the Thanksgiving gifts help to meet ie needs during the fall season, thus ving us a balanced program of finan- al support.

You, as a loyal Original Free Will aptist, can help determine the success failure of this undertaking. Please ll this matter to the attention of your eople and be sure that they are given n opportunity to help make this a suc- ess.

We suggest that you receive a special ffering for this purpose on Mother's ay or at a time nearest Mother's Day that will best fit into your program. If it is not practical for you to receive a special offering, we suggest that you send a special contribution from your treasurer or solicit special individual gifts.

We plan to publish in the *Free Will Baptist* a special honor roll listing all organizations that send a Mother's Day gift, during the month of May, equivalent to $1 per member. Therefore, please be sure that when your contribution is sent, you indicate whether or not the amount represents $1 per member since we have no way of knowing how many members you have.

If you cannot send $1 per member, please send whatever amount you can. We now have the most children we have had for several years. Any amount will be very helpful and will be deeply appreciated.

We must count on your faithful service in this matter. If we can furnish additional information or assistance, please feel free to call or write. Just remember that our "mission' is to provide "a Christian Home for Boys and Girls *entrusted in our care*."

Very truly yours,

M. L. Johnson,
Superintendent

Facts all Original Free Will Baptists of North Carolina should know about their Children's Home.

SERVING BOYS AND GIRLS:
Since May, 1920

NUMBER CHILDREN SERVED TO DATE:
510

PURPOSE:
"To provide a Christian Home for Boys and Girls."

PROGRAM:
"To meet the physical, emotional, intellectual and spiritual needs of the children entrusted in our care."

GOAL:
"To help boys and girls to become Christian men and women, prepared to find and fill a useful place in life."

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ie fellowship hall of the church on pril 10. Mrs. Ina Tart presided over ie meeting and conducted the devo- onal.

During the business session Mrs. Ruth Daughtry was appointed secretary. A eport was given of the district meeting t St. Mary's church, Johnston County.

Mrs. Emma Rose introduced the pro- ram, "A Path from an Empty Tomb," ith the following participating: Ada arsons, Joyce Bass, Equa Lewis, and ernice Godwin. The group then sang I'll Go Where You Want Me," and Mrs. Annie West dismissed with prayer.

There were 22 members present and ne visitor.

GIFTS OF BLOOD

James E. Adams

People have said:

"This is a careless generation. Man lives for today. Tomorrow never comes.

"This is a selfish generation. Everybody's looking out for number one.

"This is a dishonest and corrupt generation. Don't take a man's word unless it is in writing."

Some have well nigh lost faith in human nature. But look at the gifts of blood. This is the other side. Everybody's not careless, selfish, or corrupt.

In answer to an appeal for help, a man postponed his wedding, missed classes in college, took leave of absence from work, and traveled to another state to spend ten days in a hospital. There he gave two of his ribs and a pint of blood to a leukemia-stricken boy.

A young man and his sister in Philadelphia have been kept alive for 20 years by blood transfusions. Both have an hereditary blood disease known as Mediterranean anemia. The man has received 430 pints of blood— his sister, 300. Surely the Red Cross which has donated most of this blood through the years deserves a vote of thanks. But back of this great humanitarian agency are hundreds of people whose lifeblood has kept this man and woman alive.

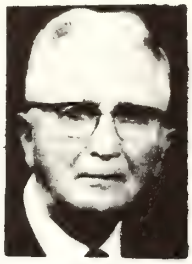
But people should not be praised because they give blood. (God has blessed them with good health.) It is relatively painless. Perhaps they will need blood themselves sometime. It happened to a Yugoslav blood donor. He saved his own life. The day after he had voluntarily given blood, he was back in the hospital with a perforated stomach ulcer. He had an extremely rare blood type, and doctors returned his own blood into his veins.

The fact that people care enough for others to give of their life—this is commendable. Recipients, even though they do not know whom to thank, are forever grateful. If we pause to think of it, we can be at ease knowing that if we need blood, somebody has already cared, somebody has already given.

How much more wonderful, though, is the fact that Jesus Christ loved us so much that He gave His lifeblood to redeem our souls. The blood of man can keep the body from death, but only the blood of Christ can deliver the soul from eternal death. We know our Redeemer. How grateful we should be to Him! How thankful we should be for

(continued on page fifteen)

NOTES AND QUOTES



By J. C. Griffin

MY WORK AT BRIDGETON

". . . What I do thou knowest not now; but thou shalt know hereafter" (John 13:7). "Blind unbelief is sure to err and scan His work in vain, God is His own interpreter, and He will make it plain."—*Selected.*

* * *

The year 1963 thus far has been the happiest in my nearly 54 years as an ordained minister. After five different calls I am finishing my twenty-first year of pastoral service with the Bridgeton Original Free Will Baptist Church. My first work here was in the year of 1917 when the work was only a mission under the ministry of the late W. B. Everett, at which time I conducted a week's series of meetings in which God blessed in a great way. After I closed and went home, Brother Everett organized the mission into a church. It was a small number that came in as charter members; however, this small number were some of the best to be found anywhere. Three of the charter members are living at this time; barring affliction and age, these members still love and are interested in the ongoing of the church. Age and affliction slows us down in our activities. But even real born-again believers grow physically unable to do much in the way of activity. It may be their prayers, in a large measure, that give anxiety and activities to those who take over in leadership and make a success where failure would be evidenced if the founders had not been true to the cause.

But I want to say that in my lifetime as a minister I have pastored 25 churches, from 2 years to 14 years continuously. In my work as a pastor I have never found a more faithful and dedicated youth in any church that I have ever served than I have in the Bridgeton work. I have served quarter, half, and full time here.

I have been attending the various auxiliaries of our beloved denomination in their district meetings during the past several weeks, and I am happy to find in all these meetings reports that show accomplished successes and real Christian fellowship. From all our institutions come encouraging reports and plans. Our Children's Home at Middlesex is receiving a grand financial support, and the social and Christian fellowship is extra good and encouraging.

Mount Olive Junior College is soon to close out a very successful year's work with the largest number of students for any year since it was brought into existence.

Our press, which belongs to God, has an encouraging report. Why do I say "belongs to God"? I say that because it is owned by individual churches, union meetings, conferences, and the State Convention of the Original Free Will Baptists. The directors are composed of elected members who are delegated by the churches, union meetings, conferences, and the State Convention. These delegates are elected by the body to which they belong. The most consecrated and interested people are sent to the annual meeting with authority to represent the body to which they belong. Thus as these believers who are elected by Christian fellows who have joined each other for the glory of God in publishing the truth of true Christian men and women who are called Original Free Will Baptists.

* * *

"What do you think, Preacher?" said a friend a few days ago concerning the decision of the board of directors' retaining the Mount Olive Junior College at Mount Olive. My answer was, "Ever since the issue came up, my prayer was 'Lord, whatever is the best for the college and for our youth, let that be.' " I left it all with the Lord; I did not take sides. My thoughts all along were that wherever the college is I am there with my prayers and support to the best of my ability; so I left the matter so far as I was concerned in the hands of my Lord and Saviour. It has been my prayer, "May the will of God be done." Now in order to be true to my prayer and to my God and our church covenant, I shall continue to do what I can to promote the cause. By the closest observation and interest, I believe that God has placed His approval and blessings on the Mount Olive Junior College so that it has accomplished an unusual growth, to the extent that I am made happy to hear some of the finest young men and women testify in givi their love and esteem to the faculty a the student body.

In conclusion, let me say, "Belov Christian friends, let us who love t Original Free Will Baptist church, no since the decision has been made by t men and women whom we trusted a elected as the board of directors, *go a out for the college* and let the wor know that we are deeply interested i Christian education.

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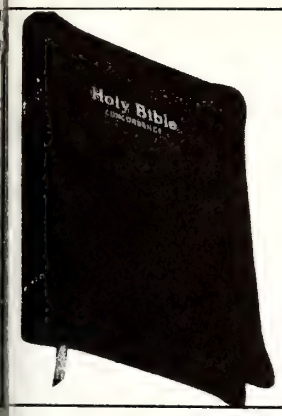
In 1917 I preached for a week in wh we called a "revival" in those days an which now is referred to in some i stances as an "evangelistic campaign."

In that series of meetings I used text of Scripture found in Deuteronom 32:11, 12: "As an eagle stirreth up h nest, fluttereth over her young, sprea eth abroad her wings, taketh them, bea eth them on her wings. So the Lor alone did lead him, and there was n strange God with him."

Five years later I went back to th same church for another meeting. A the first meeting, a young man aros and left the choir and went to the a tar and said in words that could b heard well over the entire auditorium "Five years ago when Preacher Griffi was here he preached on the subject o an eagle stirring her nest, and God sti red my soul that night and I have bee under conviction since that night, an I want to accept Christ tonight as m Saviour." At the altar that night h confessed Christ. God says, in Isaia chapter 55:11, ". . . my word . . . tha goeth forth out of my mouth: . . . sha not return unto me void, but it shall ac complish that which I please, and i shall prosper in the thing whereto I sen it."

So God's Word lingered with thi man for five years. But God withdraw His Word sometimes, for he says: ". . My Spirit shall not always strive wit man, . . ." (Genesis 6:3). There is time when God says, "It is enough. However, God says: "The Lord is no slack concerning his promise, as som men count slackness; but is longsufferin to us-ward, not willing that any shoul perish, but that all should come to re pentance" (2 Peter 3:9). God cal man to repent and be saved, but ma will not obey God's call. We find tha Christ, in speaking to those who live on the earth in the days that He walke among men, said: "And ye will no come to me, that ye might have life

(continued on page fifteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Do you believe that the urch will be raptured secretly; that is, ll this knowledge of the time of the pture be withheld from the church til after it is taken up and to the saved in the world that are to be left hind until some later and unknown te to us? May this come at any time th no further signs and warnings?—A. *Pule, Arkansas.*

ANSWER: Yes, indeed, that is exactly w I understand what the Scripture s to say on this vital and timely sub-t. "Watch therefore, for ye know ither the day nor the hour wherein e Son of man cometh" (Matthew 25:). "For as the lightning cometh out the east, and shineth even unto the st; so shall also the coming of the n of man be. . . . But of that day and ur knoweth no man, no, not the an-ls of heaven, but my Father only" Matthew 24:27, 36).

As far as I know, Christ may come d take me away from what I regard being my duty as I answer this ques-n; and some unsaved person may me in to pick up this pen wherever d however it may be left. Jesus rist's tomb and the graveclothes re left in order. The enemies of His surrection claimed that thieves came the tomb in which Jesus' body was ced and seized it and took it away, t the facts testify against such a false im. The clothes, including the nap-n about His head, were left in perfect der. "Then cometh Simon Peter fol-wing him, and went into the sepul-re, and seeth the linen clothes lie, And e napkin, that was about his head, not ng with the linen clothes, but wrap-d together in a place by itself" (John :6, 7).

Compare by way of contrast the facts these verses with the following: "For e Lord himself shall descend from aven with a shout, with the voice of e archangel, and with the trump of od: and the dead in Christ shall rise first: Then we which are alive and re-main shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17). "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thessalonians 5:2, 3). "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Revelation 3:3). "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Revelation 16:15). "For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him" (1 Thessalonians 5:7-10). "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but to lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3: 9, 10).

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The chains of habit are too weak to be felt until they are too strong to be broken.—*Samuel Johnson.*

OBITUARIES

JOHN T. (Jack) MARSLENDER

On Wednesday morning, February 6, 1963, the death angel visited Pitt Memorial Hospital and called to his reward my dear beloved husband, Jack Marslender. He was in failing health for many years and was taken seriously ill January 26.

He was born January 27, 1910, making his stay here 53 years and 10 days. He was the son of Mrs. Loner Cannon Marslender and the late Lawrence M. Marslender. Other survivors are his wife, the former Evia Pittman of Johnston County, five sisters and two brothers. He spent all his life in Pitt County and operated a store at Galloway Cross Roads for the past 29 years. He was married in June, 1952. He was a member of Black Jack Free Will Baptist Church, the Grimesland Masonic Lodge No. 475, A. F. & A. M., the Shawnee Tribe No. 62, and the Woodmen of the World.

I wish I could have been by his side until the end, but I feel it was God's will for me to be sick in bed the last four days of his illness. God knew it would have broken my heart to see him suffer, because I loved him so much. It is so lonely here without him, but I thank God for the ten years and seven months we had together. They were precious years and will always be cherished in my memory. My faith in God, that he does everything right, has brought me through thus far; and I know He will ever be ready to comfort my broken heart. I wouldn't call my husband back if I could, because I know it was God's will for him to be taken. With the Lord's help, I'll try to make myself satisfied with having to give him up. At least, it is a big consolation that he doesn't have to suffer any more. I feel sure he has gone to be with the Lord.

In memory of one, so beloved and kind,
Words to describe, I fail to find.
I loved him so much, God loved him too,
For he was numbered with the very few.

His smile was sweet, he was so kind
T'would often help this heart of mine.
May I be enabled, my God to bless,
That I have known his sweet caress.

May the Christ he loved so very dear,
Dwell with the loved ones he has left here,
To comfort and to lead the way
That we may meet him some sweet day.

Written by his wife,
Evia Marslender

Stories for Christian Girls and Boys

MISSIONARY PINEAPPLES

Esther Miller Payler

OTU dropped a string of fish and sat down under a palm tree. "When will the stew be ready?" he asked. "I'm hungry."

His sister Mari smiled as she stirred the stew. "Don't you ever think of anything but food?" she teased.

Otu's white teeth flashed in his brown face. "Of course, I think often of our island, the big blue ocean around it, fishing, swimming, and—"

"Don't you ever think of what the missionary teaches us about Jesus?"

"Sometimes. But right now I'm thinking of pineapple—just dripping sweet juice!"

Mari was silent a moment. "We promised to become Christians at the next mission service," she said. "Remember?"

Otu suddenly leaped to his feet. "I see the trader's boat coming into our harbor!" he shouted, running toward the dock.

Mari shook her head as she gazed after her brother. Why did he always delay becoming a Christian? She, too, wanted to become a Christian. But she wanted to join the mission church when her brother joined. Perhaps their parents would come, too.

The arrival of the trader's boat was an event, and Mari could not resist the temptation to follow her brother.

"Let's hurry," Otu said, "so we get there before the pineapples are gone. Everybody here likes them!"

Otu and Mari saw everyone from the village on the beach. Otu pointed to the mound of pineapples in the end of the boat.

"I smell the pineapples!" exclaimed Mari.

Otu smacked red lips. "I can almost taste them!"

With the others, they crowded close to the boat. Otu was in front. "Will we have enough shell money for two pineapples for each of us?" he asked Mari, his dark eyes wide.

"At least one for each of us and one for our parents," answered Mari, counting her shells.

Otu screwed up his nose! "All right. But it would be fine to have two sometime!"

"Most of the time when the trader comes we don't get even one," Mari reminded. "So be happy now."

Otu fidgeted while the older people bought from the trader. The golden pile of pineapples seemed to be melting away. I hope some are left for us," said Otu.

"There are only a few more people left and more pineapples than people," replied Mari.

"Mr. Bails, the missionary, is running to the boat," said Otu. "Think he'll buy pineapples?"

"Never saw him buy many," said Mari.

Mr. Bails greeted all then asked the trader, "How much for all your pineapples?"

Otu groaned and stared at Mari.

The trader grinned, holding up dirty fingers.

"Good!" The missionary counted out the money and the trader helped him put the pineapples into a burlap sack.

Otu sniffed the rich smell and darted up the path. Mari stumbled after, tears glistening on her lashes.

"Otu! Mari!" called Mr. Bails. "Please come here!"

"Don't talk to him! Act like you don't hear!" said Otu gritting his teeth. "He's selfish! He's going to eat all those pineapples himself."

"How could he know we were going to buy some?" defended Mari. "We didn't say a word, remember!"

"He teaches giving to others, but he does not do it himself. I'm not going to church ever again!" declared Otu, as they walked home.

"You're being silly," said Mari. "You'll hurt yourself, the missionary, and Jesus."

"If the missionary doesn't care, neither does Jesus!" snorted Otu. "You mustn't go either. I'm telling our parents."

"Wait," begged Mari.

"No,' said Otu. "I'm getting a cha from the heathen priest for some of t shells!"

"They're my shells. I worked f them!" She snatched the shells fr Otu's brown hands.

"Children," frowned their father. "I take the shells. I don't qnarrel, even I am a heathen. If quarreling is wh you learn at the mission, you must n go again."

Mari said quickly, "Not at all, r father. We learn love and kindness. is just that we do not learn well."

When it was dark, Otu whispered his sister, "Let's go to Mr. Bails' hou and see what he's doing with all the pineapples."

"It's not right to sneak around spyi on him," objected Mari. "If you wa to go to him and ask him, then I'll go

"You're afraid you'll see the missio ary eating all those pineapples himself teased Otu.

"I'll go to show you that's not true said Mari, tossing her head.

The pair glided along the path li shadows. Mr. Bails' house was not ligh ed. "Let's go in and each take a pin apple. He's got so many he'll nev miss them!" whispered Otu.

"But God would know we were ste ing," Mari answered.

"It's just as wrong to be selfish li Mr. Bails is!" snorted Otu.

"Sh, sh! Mr. Bails is coming dow the path with a lantern!" warned Ma

They crouched in the bushes. Lat when the house was lighted, they cre softly up to the screened window, a peered inside.

Mr. Bails threw down an empty b lap sack. He knelt by the table.

"His shoes are dusty," Otu whisper

"Listen, he's praying out loud," M breathed.

Mr. Bails was pleading for help f the sick people in the hospital in t next village. He was naming the peo in his church and asking blessings f them.

Mr. Bails arose from his knees and in a chair.

(continued on page sixteen)

A Song of Praise

(Continued from page three)

cle by which man is transported from e life to another. True, it means go- through the valley; but to the Chris- n, the valley leads to the very presence God. To the believer, it is not mid- ght darkness either, but only the adow" of death. The unbeliever goes o the night of eternity without God, t the believer enters into light, for Shepherd escort is the Eternal Light.

David declared he would fear no evil, the rod and staff of the Shepherd mforted him. The rod is symbolic of thority, guidance, and discipline, while e staff is that which one leans on for ength and support. To have the rod ed upon one would seem to cause ffering, yet the writer affirmed it ought comfort. How could such a ing be? The writer of Hebrews 12:6 veals the secret, "For whom the Lord veth he chasteneth, and scourgeth every n whom he receiveth." It is evident, erefore, that the chastening and scourg- g we have received are evidences of the ct that we are sheep of His fold.

Life involves work and some conflict. here are wolves, lions and bears which ck to destroy the sheep. In the very esence of those enemies a bountiful ble is prepared. In spite of the fact at the Christian knows he is in a ilderness, with savage enemies on every de, he finds it altogether possible to ceive and enjoy the choice blessings of od.

David continued his description of his eat Host. He said, ". . . thou anoint- t my head with oil; my cup runneth er." This is a perfect Eastern Orient- setting. When someone arrives as a est, the servant washes his feet, after hich is received with a kiss. Then the ost pours some oil in a small horn and npties it upon the head of the guest d fills the serving cup to the overflow- g. By this he is saying, "It is a great easure to have you in my home. You re my guest and I am your host. This il means that this home is your home nd as long as you are in this home the rotection is yours. Before any harm an come to you it must touch me. If ecessary, I would die before I would ermit a sword to touch you." The over- lowing cup speaks of a generous provi- ion of everything available in the home.

As David concluded this psalm, he onsidered the provision the Lord had nade during the wilderness journey, and hen looking forward he said, "Surely goodness and mercy shall follow me all the days of my life." These words express a simple yet complete confidence in God regarding any and every event in the future. Life would be beset by hazards and perils of every sort. His enemies would scheme against him, but nothing would be able to thwart the will and purpose of God in his life, for he trusted Jehovah.

Goodness and mercy are necessary elements to any successful life. Man requires goodness to supply his needs and mercy to cancel his sins. These two agents have been termed as shepherd dogs. They assist the shepherd by staying in the background and turning the sheep back who tend to wander. Sometimes we feel they become worrisome with their barking and occasional bite, but it all serves to help us safely to the fold.

Finally, David looked forward to the eternal sheepfold and said, ". . . I will dwell in the house of the Lord for ever." The provisions he had enjoyed on earth were only a foretaste of that which he would experience there. It would be a complete fulfillment of every desire. Christ gave us a glimpse of its glory when He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also" (John 14:2, 3).—*The Evangel.*



"Come Over Into Mexico and Help Us"

It is very easy to paraphrase Acts 10: 9 and say, "Come over into Mexico, and help us." It is easy because yesterday we were in a village of some fifty or more families, and a woman said to us, "Pray that some way may be provided that we can receive spiritual food and guidance."

In this town, called Los Nogales, about eighty miles south of the border, there is no kind of church, Catholic or Protestant. How can we hear this cry without trying to do something? By the grace of God we intend to commit another service which we have on Friday nights into the hands of a couple of young ladies, ages 17 and 15, and start going to this village on Friday night. As you know, there are only two of us here now.

However, this is not an isolated case. There are many such villages not very far from here. We are ready and willing to start more work, but we need more workers. Will you please pray that the Lord of the harvest will call others to go into His harvest fields?

Perhaps, though, you are unwilling to pray very fervently that He call forth workers because you are unwilling to go or to help others to go. If you pray for Him to send someone, He may send you. Or He may have you help financially that others may go. Ask Him in earnest what He would have you do. Remember that to refuse to know His will is as great a sin as to refuse to do it when it is known.

If He would have you go, contact the Board of Missions, Box 308, Ayden, North Carolina. If He would have you send that others may go, send the money to the Board of Missions, Box 308, Ayden, North Carolina, and state that it is for the Mexican work of Arizona-Mexico Missions.

Please pray that God will send someone; then pay that they may go.

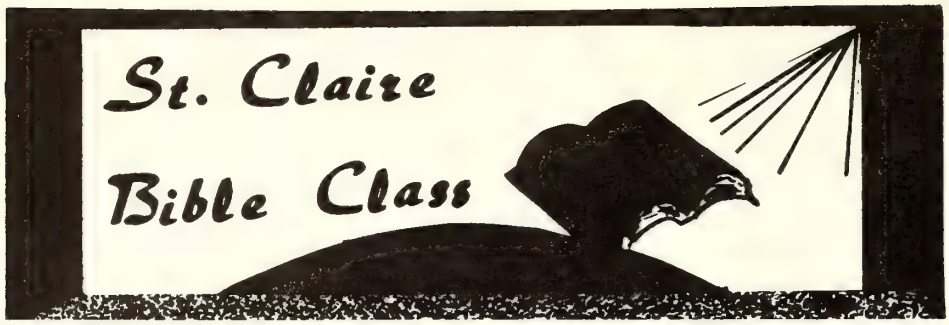
John B. Elliston

•

Until a man has found God, and been found by God, he begins at no beginning, works to no end.—*H. G. Wells.*

•

A man wrapped up in himself makes a mighty small package.—*Pitkin.*



Restoring Broken Relationships

(Lesson for May 5)

Lesson: Psalm 32

Golden Text: Psalm 51:17

I. INTRODUCTION

The lesson last Sunday was one of comfort and consolation. The trusting soul has the full assurance that all his needs will be supplied through his trust in God.

The lesson today is from Psalm 32, the second of the penitential psalms. This psalm is the song of a man who is rejoicing in the assurance of restoration. Opening with a shout of praise which reveals the experimental knowledge of the happiness of forgiveness, it proceeds to describe the bitterness of one's experience while sin is unconfessed. It further shows that forgiveness and restoration come as one confesses his sin to Jehovah; and on the basis of such restoration, the soul has access to God.

Although we have sinned, God is always ready to forgive us when we confess our sins. He is ready to pardon, able to deliver, and willing to guide every soul that fully trusts Him.—*Intermediate Class Quarterly*.

II. HINTS THAT HELP

Man's greatest problem is sin, and his greatest fault is not facing up to his guilt. This lesson from Psalm 32 should help us not to overlook or minimize our own sin, but to face up to our guilt and confess to God.

The teacher should give attention to the background Scripture:

1. The lesson text (Psalm 32:1-11).
2. The penitent's confessions (Psalm 51:1-8).
3. The penitent's prayer (Psalm 51:9-12).
4. The penitent's resolution (Psalm 51:13-19).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

"Blessed is he whose transgression is forgiven, whose sin is covered" (v. 1). The truly happy man is he who is blessed of God. David here informs us that he is blessed whose transgressions are forgiven and whose sins are covered. When it speaks of forgiveness in this verse, it means that the judgment of that sin has been taken away; when it speaks of sins being covered, it means that they will never come back to haunt us again. Surely, he who is free both from the penalty and the burden of sin is blessed indeed.

"Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile" (v. 2).

When the righteousness of Christ has been imputed to us, we need have no fear that sin will be imputed; for sin is not imputed to those who have confessed their sins, implored forgiveness, and exercised faith in the redemptive work of Jesus. We notice that those to whom the Lord imputeth not iniquity are those in whose spirit there is no guile.

"When I kept silence, by bones waxed old through my roaring all day long" (v. 3).

Herein is a very graphic picture of an individual who feels a burden of guilt, and yet has failed to take any steps to relieve himself of that burden. This person has remained silent, has failed to confess his sin and seek God's forgiveness; therefore, it has been given opportunity to enlarge itself and make him completely miserable. There is no more miserable man in the world than he who feels the pains of chastisement inflicted by conscience. Conviction that is not followed by conversion and forgiveness is a miserable state of affairs.—*The Senior Class Quarterly*.

"For day and night thy hand was upon me: my moisture is turned into the drought of summer. Selah" (v. 4). This is a continuation of the condition that is described in the preceding verse. David knew that he had sinned, and this knowledge produced great conviction.

Perhaps it was David's conscience bothering him during the period between the seduction of Bathsheba and the denunciation of Nathan that is described in these two verses. If this is so, it co explain David's immediate admission guilt to the prophet (2 Samuel 12:13)

"I acknowledged my sin unto thee, a mine iniquity have I not hid. I said, will confess my transgressions unto t LORD: and thou forgavest the iniqui of my sin." Selah (v. 5). After Da decided to confess his sin, he did n spare himself, but made a full and co plete confession. This can be seen fr his prayer of confession recorded Psalm 51. Man never finds peace wi God by trying to hide things from Hi but by confession and repentance.

"For this shall every one that is god pray unto thee in a time when thou ma est be found: surely in the floods of gre waters they will not come nigh unto hin (v. 6). Because God will forgive t guilty and give him peace, David is sa ing that the sinner should seek t Lord. This is a testimony based up experience in his own life. In order warn the people, David makes a refe ence to the flood by urging everyone repent and turn to the Lord before t flood comes.

"Thou art my hiding place; thou sha preserve me from trouble: thou sha compass me about with songs of deliv ance. Selah" (v. 7). The *hiding pla* referred to by David is simply a refu from the storms of life. We must careful in our thinking and in our wor not to get the impression, or to leave with anyone else, that God will keep H children from trouble. This is not t promise of the Word. We know fro our own experience and from our obs vation of others that God's people have trouble. God takes care of us trouble. He supplies every need, a gives the strength and protection to p serve us in trouble as we trust Him.

"I will instruct thee and teach thee the way which thou shalt go: I will gui thee with mine eye" (v. 8). Some fe that the pronoun *I* used here refers God who is speaking through David a that God is saying that He will tea man through the troubles that are me tioned in the preceding verse. This is very plausible interpretation of t verse. However, there are others w feel that David is speaking for himse because of his great desire to help oth people after he himself has been forgi en. The forgiven person usually likes help others to find the forgiveness th he has found. Both of these interpr tations are true and we can get he from both of them.—*The Advance Quarterly*.

"*Be ye not as the horse, or as t*

ule, which have no understanding: ose mouth must be held in with bit d bridle, lest they come near unto ee" (v. 9).

The chief trouble with most of us is t we do not want guidance. We nk we are sufficient for all things. e are self-willed and stubborn. He s us not to be, but if we persist, He s bits and bridles to help us stay in straight path. They are not meant punishment, but are given us for our tection. It may be that the bridle suffering has to be worn by some of before we can realize God's merciful alings and leadership. It may take a *l fever* like that which this psalmist d to bring us to our knees.

This is just another way of saying t God had ". . . not dealt with us er our sins; nor rewarded us accordg to our iniquities. For as the heav- is high above the earth, so great is mercy toward them that fear him" salm 103:10, 11).

"*Many sorrows shall be to the wick: but he that trusteth in the* LORD, *rcy shall compass him about*" (v.).

The psalm ends in a declaration and peal. Many are the pangs of the cked. We often think the lot of the ristian is a hard one. At times it es seem that the wicked prosper while d's people suffer; but, this is only e way it appears to our eyes that are able to see behind the facade of arances.

"*Be glad in the* LORD, *and rejoice, righteous: and shout for joy, all ye t are upright in heart*" (v. 11).

The Christian has a song. Someone d that the wicked have a hive of sps around them in their many sorvs, but that the righteous have a hive bees storing up honey for them. That not conceit either; it is the truth. The n who has experienced forgiven sins, s had his soul cleansed in the blood of lvary's Lamb, is the best adjusted and ppiest of men.—*The Bible Teacher.*

NOTES and QUOTES

(continued from page ten)

ohn 5:40). Men have not changed, there are some men who will not go Christ for life today; but when they me to the end of the way, they will sh that they had Christ to take them rough the "valley and shadow of ath" (Psalm 23:4).

The Church Worldwide

(continued from page four)

usually pretending to be a very devout minister."

Since Hicks had written letters in connection with his fraudulent representation, he was charged with using the mails to defraud. He pleaded guilty to eight counts and was sentenced to three years in prison.

SPECIAL NOTICE

Every person that holds or owns one or more individual shares of stock in the Free Will Baptist Press, Inc., Ayden, North Carolina, is asked to be present in the assembly room of the press Tuesday, April 30, 1963, at 10 a. m. Each one is also asked to bring his stock certificate with him.

This meeting is very important, and it is hoped that each individual stockholder will be present.

Please note that churches, auxiliaries, Sunday schools, leagues, conferences, and other organizations are not asked to be represented. Only individual stockholders are involved in this meeting.

R. N. HINNANT

Boys' and Girls' Stories

(continued from page twelve)

"He's tired," said Mari. "Let's go to the door and talk to him."

"Tomorrow's time enough!" Otu objected, stiffly.

"Tomorrow's Sunday," protested Mari. She ran to the door and knocked. Otu stood back.

Mr. Bails called, "Come in." After he greeted them he asked, "Why did you run away when I called you today? I wanted to give each of you a pineapple."

Otu looked at his sister. He was ashamed to look at the missionary.

"You bought all the pineapples. We were going to buy some. But you left none for us!" He spoke the words angrily.

"I'm sorry," said Mr. Bails. "I thought everyone was finished buying."

"What did you do with all those pineapples?" asked Mari, her eyes wide.

"I bought them to give to the hospital in the next village. The doctor had told me some of the patients needed them."

Otu screwed up his face as if he were going to cry. "Forgive me for thinking you selfish," he whispered. "I'm sorry."

"We want to become Christians at the service tomorrow, don't we, my brother?" Mari asked eagerly.

Otu said, "Yes, oh yes! Maybe if we ask our parents they will come with us too!"—*Christian Trails.*

Gifts of Blood

(continued from page nine)

the peace that has reigned in our hearts since He washed our sins away!

And you? You do need Christ. He loves you. His blood avails for sin forever. A hospital would not refuse you a direly needed transfusion. Nor will Christ turn you away, for He said, "Him that cometh to me I will in no wise cast out." Believe, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John 6:37 I; John 1:9).—*Gospel Herald.*

EDITORIAL . . .

(continued from page two)

tion redeem his ignorance. Creation concerned the mind of man; redemption concerns the heart of man.

Also included in the person and work of Christ is the renewing of our minds, the means by which He prepares and applies human resources for work in His kingdom. Whereas creation requires the commitment of the mind and redemption the commitment of the heart, the renewing of the mind requires the commitment of the will as a continuing act of faith.

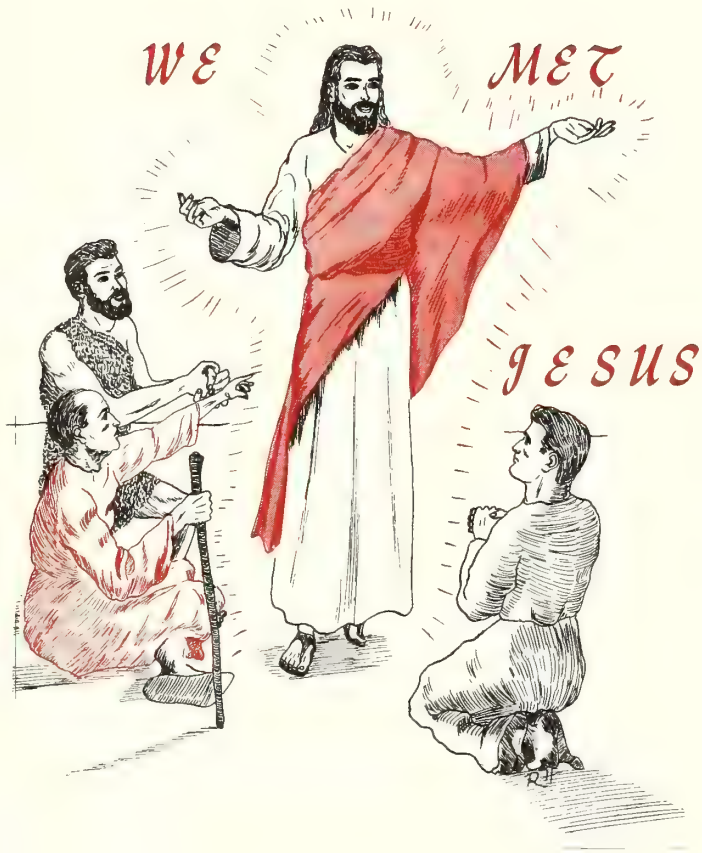
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the Free Will Baptist

Ayden, North Carolina, Wednesday, May 1, 1963

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MAY 6
DURHAM, N. C.



hown above are the 153 present at the Sunday school of the First Free Will aptist Church of Smithfield, North Carolina, on Easter Sunday. The follow- ng Sunday there were 158 present. W. Milton Wiggs is superintendent. he church has added 14 members recently. J. Garland Teasley is pastor.

Editorial

A WISE CHOICE

When Nebuchadnezzar, king of Babylon, took Jerusalem, he instructed Ashpenaz, the master of his eunuchs, to bring ". . . certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Daniel 1:3, 4). At the present time in the United States, these young men would be potential advisers to the President. They would rank among the top on the Scholastic Aptitude Test.

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king" (Daniel 1:5).

Among those who were brought from Jerusalem were Daniel, Shadrach, Meshach, and Abednego. These were some of the most promising young men in Palestine. They were physically strong and mentally fit, and the king provided for them a diet that he thought would help them to become even better. Among other things, he prescribed for them a diet containing meat and wine. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" (Daniel 1:8).

Daniel, along with his comrades, had the courage to stand for the right. Instead of conforming, as most people would do, these young men put forth an honest effort to stay true to their convictions; and it paid off. When they asked to be given a chance to eat pulse (a vegetable diet) and water for ten days, as a trial period, the man in charge granted them that privilege. At the end of the ten days, these fellows seemed to be doing better than those who were eating and drinking as the king had ordered; so they were given the common food and water for the entire period. There was no intoxicating beverage in their diet.

When the three years were up, all the young men were brought in before the king for an examination; and these four were found to be ten times better than the magicians and astrologers. There were no others that could even come close to measuring up to these four young men.

What made the difference? These four Hebrews had come to know God sometime before this experience, and they were determined to stay true to Him; therefore, they purposed in their hearts to go through with Him, no matter what the cost or consequences. They chose to keep themselves pure; and as a result, God rewarded them for it by giving them unusual wisdom and ability.

Thomas A. Edison, who is credited with giving the world more practical inventions than any other man, said that intoxicating beverage to the brain is as pouring sand into the bearings of a wheel. Furthe more, scientists tell us that once a drink of intoxicati beverage goes into the stomach that it immediate goes into the blood stream and from there to the bra to cause some irrepairable damage, meaning, of cours that the person is never quite as intelligent as he w prior to that experience. That does not mean that o drink, or even several, will send a person to a ment hospital. Nevertheless, the one who indulges, no ma ter how little, usually pays dear for it. As a gener thing, alcoholic beverage leads to trouble: brok homes, rags, starvation, mental hospitals, drunkard graves, and a devil's hell.

Three of these men went into a fiery furnace a result of their stand for God, but the Lord went in that furnace and rolled back the heat and loosed the bandages; and when Nebuchadnezzar called for the to come out of the furnace, they walked out witho even the scent of fire upon them.

Daniel was thrown into a den of lions because h believed in God strongly enough to pray when the was a decree against it, but the Lord kept the lio from harming him; and when the king had him lift from the pit, there was not even a scratch on him.

If the reader follows God, he may never be throw into a fiery furnace or a lions' den, but he can rest a sured that the devil will give him some trouble alo life's way. But if his sane, reasonable stand for G gets him into trouble, the God for whom he stands w be there to deliver him. God is the strong one, and H grace is sufficient. He will stand by those who follo Him, and He will supply their every need.

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Wednesday, May 1, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

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Deacons

Rev. P. C. Wiggs

(This is the first of a series of two articles on deacons.)

DEACONS are elected and hold office at the will of the church. e church, however, has no right to ose men who are utterly unfit for the ice. Deacons must be men of honest ort. They must be men of integrity of pure conscience. They must also free from vice, scandal, and evil. icons should have a good name; that their lives should be such that others e confidence in them.

Deacons must be full of the Holy ost. They must be filled with those s and graces of the Holy Ghost which necessary to the right management this trust. They must not only be nest men, but they must be men of ity and men of courage. They should able and God-fearing men.

They must be full of wisdom. Deacons uld be discreet and judicious. They st be men who will not be imposed n, and who will not impose upon ers. They should help to lead the rch in the work of Christ, without or favor.

The choosing of the first deacons was natter for the church people. Moreit is still a matter for the church decide, not the pastor alone. The stles must have felt that the people e in a position to know those who e qualified for deacons; therefore, the ple were entrusted with the choice of men.

After the church has elected the deac-, the minister is to ordain them and e them their charge; and after they ordained, they should join hands with pastor in promoting the work of the rch. The deacons are not dictators or t mats. They are servants of the d and of the church.

Deacons should be men "of honest re-t" (Acts 6:3); "not doubletongued" Timothy 3:8); "husbands of one wife, ing their children and their own ses well" (1 Timothy 3:12). These clarations are very important for men

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:1-7).

who are to represent the church before the world. No church, therefore, should elect to be a deacon a man whose honesty in dealing with his fellowman is questioned or a man whom people cannot trust. One who will pray on Sunday and sware on Monday is not fit to be a deacon. No man who has two living wives should be elected as a deacon. This rule should be inviolable. Furthermore, a man who is a deacon should be removed from the office when he enters suit for divorce or is divorced by his wife. One whose children are unruly and in bad repute in a community is not qualified to be a deacon. These requirements may seem rigid, but they are God's. Dare His children ignore them?

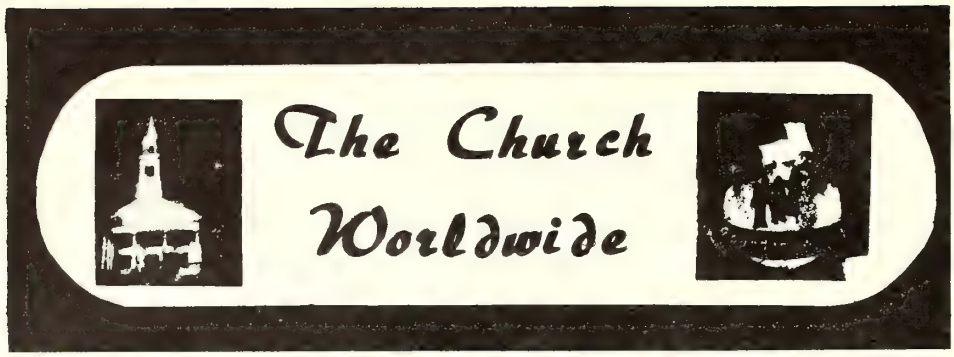
Deacons should . . . be grave, not doubletongued, not given to much wine, not greedy of filthy lucre" (1 Timothy 3:8). The men selected for deacons should be men of serious minds. This does not mean that they are to be long-faced or sanctimonious, but that they must be capable of serious thought, clear thinking, and cool, reliable, judgment. They must be so consecrated that the Holy Ghost may lead them, and they must be well enough trained in the matters of the kingdom of Christ to know what to do and how to do it. One who drinks or who engages in the liquor traffic in any form is not qualified to be a deacon. A stingy man is a shame to any church; a stingy deacon is a disgrace.

The deacon should hold ". . . the mystery of the faith in a pure conscience." (1 Timothy 3:9). In other words, he should be a man who is dominated by the Holy Spirit; and in order to be such, he must be a man of prayer, one who studies his Bible, one who attends the services of his church regularly and one who takes an active part in its whole ministry. If he is to hold the mystery of the faith in a pure conscience, he must know the truth and be able at all times to give a reason for the faith he has. He must know what his church should teach, what his denomination is doing, what part his church should play in the great kingdom movements, and how he may promote all the interests of his Lord.

These qualifications and standards should be studied by every man who may aspire to be a deacon, and they should be presented carefully to every candidate during the examination for ordination. While no man can be perfect in the Christian graces, every man knows whether or not he is well grounded in the faith and whether or not he will try to measure up to the standards given in the Word of God. To elect men for deacons who neither meet the requirements nor will promise faithfully to try to meet them is a tragic mistake for any New Testament church.

Deacons should set an example before the church. Surely they should want to

(continued on page thirteen)



Marriage Conference Slated

Louisville (EP)—A workshop on marriage and family counseling for pastors, qualified laymen and seminary students will be held on the campus of Southern Baptist Theological Seminary here June 4-21.

Curriculum studies include techniques of counseling; the ministry to the mentally ill, alcoholics, single adults, unwed mothers, divorced persons and the aged; pre-marital pastoral care, and counseling in marriage conflicts.

Guarantees Freedom of Religions

Raipur, India (EP)—Christian leaders have applauded a statement from Prime minister Nehru that India would remain a nation in which the followers of all religions would enjoy equal opportunities to practice their faiths.

Addressing a public meeting, Mr. Nehru said: "India will never become a nation purely of Hindus. Those who talk of making her a Hindu nation are only imitating the leaders of Pakistan who seek to make that country an Islamic state.

"India has been and will be a country where everyone, irrespective of his religion, will be able to live peacefully and follow his religion."

Catholic Journal Scores Moves To Disinherit Muslim Converts

Madras, India (EP)—A Roman Catholic newspaper here has criticized a bill introduced in the West Pakistan Assembly which would allow the disinheritance of Muslims who embrace Christianity.

The *New Leader*, official journal of the Madras archdiocese, pointed out that if the bill is passed, it will result in the denial of the fundamental principle of equality to the Christian minority community in West Pakistan.

"To penalize religious differences with legal inequality is base discrimination," the paper said. "The state ought to be neutral in regard to the religious practices of its citizens."

The *New Leader* also held that civil and political rights should not depend upon religion, nor restricted because of it.

"West Pakistan tries to put the clock back," it stated. "We hope the House will consider the bill in the light of modern democratic concepts . . . rather than with antiquated theocratic enthusiasm."

FCC Turns Down Atheist

Washington, D. C. (EP)—The Federal Communications Commission (FCC) has again rejected the petition of a California atheist who asked the federal agency to deny license renewal to San Francisco radio station KNBR.

Robert H. Scott, of Saratoga, Calif., had petitioned the FCC to deny the NBC station's request for license renewal on grounds that it had refused him time for a talk in support of atheism.

In rejecting his petition, the FCC said Mr. Scott's claims were "without substantive merit" and that he had raised arguments similar to those in previous petitions he submitted to the agency.

The FCC ruled previously that the station had not denied presentation of a controversial issue of public importance in refusing Mr. Scott air time.

Unique Easter Offering

Atlanta, Ga. (EP)—Members of the Southeast Christian Church here "turned the price of betrayal into an offering of love," according to their pastor.

The Rev. Charles D. Moore described the unusual Easter offering selected by the congregation.

Each member received a small plastic bag by mail.

On Easter Sunday the member returned the bag, adding "30 pieces of silver" —Judas' price for betrayal of Christ— in dimes, quarters, half-dollars, whatever he wished.

Mr. Moore said the offering will go to "Christian City," a new children's home which will be built by Christian churches in the area.

Dr. Schweitzer Receives Gift

Strasbourg, France (EP)—The Str bourg Municipal Council is sending $1,000 gift to Dr. Albert Schweitze hospital in Lambarene, Gabon, in co nection with the 50th anniversary of t world famous Protestant medical m sionary's departure for Africa.

Dr. Schweitzer, a former principal the University of Strasbourg's Theolo cal College, left France in 1913 with l wife, Helene, for Lambarene, a Fren Protestant missionary settlement, to tablish a hospital.

He was born in 1875 in the Alsa Lorraine village of Kayserberg and w the son of an Evangelical pastor. At he became a preacher at Strasbour Church of St. Nicholas and later its rate. He was 30 and head of the Str bourg college when he decided to stu medicine and become a missionary Equatorial Africa.

Dr. Schweitzer, author, theologia philosopher and musician, has receiv many honors. In 1952 he was award the Nobel Peace Prize for his huma tarian work. His wife, who was a nur and helped him in his career as a m sionary, died in 1957 at the age of in Zurich, Switzerland.

Bill Would Disinherit

Rawalpindi, Pakistan (EP)—A bill i troduced here in the West Pakistan A sembly would allow the disinheritance Muslims who embrace Christianity.

Habidullah Saadi, who introduced t measure, noted that a law passed in 18 by the British had permitted Musli converts to inherit property "in ord to encourage the spread of Christianity Now that Pakistan is an Islamic count he said, a "Muslim apostate" should n be allowed to retain that right.

Mr. Saadi's bill was attacked by t West Pakistan Law Minister, Ma Qadir Baksh, indicating that the gover ment will oppose the measure. The g ernment has the support of 100 of t 153 members of the Assembly.

However, introduction of the me ure, which will be decided by the leg lature at a later date, has shock Christians in the country. If the b becomes law, a Muslim convert Christianity would lose all claims to l ancestral property.

•

The greatest thing in this world is n so much where we stand, as in wh direction we are moving.—*Oliver We dell Holmes.*

Habits

James Terry White

N PILGRIM'S PROGRESS there is a story of a man who had built iron cage about himself, in which he s obliged to spend the rest of his life. a boy he dawdled, until he had put a of idleness before him, which pre- ted his accomplishing anything great the world; he had neglected his dress, til he had built up a bar of untidiness, ich kept refined and cultivated people m him; he was so conceited, overbear- and discourteous that he had placed ar of disagreeableness between himself l his fellows: he was so dishonest and trustful that the bars of distrust had n riveted about him, which kept him m upright people; he had so yielded to appetites that he had placed around n the bars of gluttony and intemper- e, which made him incapable of any ntal or physical accomplishment. And unconsciously he had built up bar er bar until he had made himself mpletely a prisoner, and had become apable of doing anything useful in the rld. Every act in life drives a rivet o character, and raises some sort of a ilding about us.

Shall it be a cage? Or a palace? ese confining bars are habits.

Habit is a continual course or action ich by repetition has become easy.

Every man is prone to imitate those out him; but, most of all, he is in- ned to imitate himself. The doing of ything makes it easier to do it again the same way; and the repetition comes a habit, which it is almost im- ssible to change. When the habit is ed the thing is done while the mind engaged upon something else. By bit, which has become an instinct, the ined fingers play the piano without e attention of the mind. It is said lward Everett gave as a reason of his nderful memory that when a boy he ad very earnestly, and at the foot of ery page he made himself review what had read on that page. At first he d to read it three and four times be- re the contents became fixed firmly his mind; but finally after reading a ok once, he could almost recite it m beginning to end.

Every act, word, and thought leaves an fluence, and a tendency that makes a petition easy, and make dissimilar acts ords, and thoughts harder to repeat. onsequences become causes, good brings rth good; evil produces evil. No act isolated. It has some influence upon ur future acts.

We are always powerfully affected by e good or the evil results of habit. A tree must be rooted in the soil before it can bear flowers and fruit. A mature man is a bundle of habits. Carlyle said: "Habit is our supreme strength, our miserablest weakness."

Virtue is simply firmly established good habits. Vice is confirmed wicked habits. The domination of habit often steals over men unnoticed. No one intends to become a liar, a thief, or a drunkard; but one act leads to another, until the evil is fastened on the man. "We weave day by day a thread into a cable of habit, until it becomes so strong we cannot break it." The only way to avoid bad habits is by the careful cultivation of good ones. This is particularly necessary in the formation of habits of cleanliness, self-control, good temper, punctuality, etc.

When people speak of habits in the majority of cases they mean bad habits; but our virtues may be habits as much as our vices. Education is for behavior, and habits are the stuff of which behavior consists. The great work of education is to make our nerves our ally, and not our enemy.

A man's deeds are recorded to even the smallest detail. The recording angel is no myth; it is found in ourselves. It is the law of habit. A man's life is spent writing his own biography. If he indulges in vicious courses, and forms habits of inefficiency and idleness, he experiences a loss which no subsequent effort relieve. Rip Van Winkle excused each fresh relapse from swearing off by "I won't count this." But down in nerve cells the molecules are counting it, registering it, and storing it up to be used when the next temptation comes.

The Duke of Wellington said, "Habit is ten times nature." The thing reaped is the thing sown multiplied a hundredfold.

Rectitude is only the confirmed habit of doing what is right; Some men cannot tell a lie; the habit of truth telling is fixed. Character building is right habit building.

"Sowing wild oats" is the devil's snare. What a man sows, he reaps. The only thing to do with wild oats is to put them carefully into the fire and burn every seed of them. If you sow them, as sure as there is a sun in heaven, they will come up.

Many an extraordinary man has been made out of a boy of ordinary qualities. But it is necessary to have four habits: punctuality, without which time is wasted; accuracy, without which mistakes hurtful to us are made; steadiness, or nothing will be done well; dispatch, or opportunities will be lost which it will be impossible to recall.

If we take care to form the right kind of habits during the first twenty years of our life, the habits formed will take care of us during the rest of our lives. Practically all the achievements of the human race are the accomplishment of habits.

In the conduct of life, habits count for more than precepts, because habit is a living precept. To reform one's preaching is nothing; it is no more than changing the title of a book. To learn new habits is the vital thing, for this is to reach the substance of life. Life is but a tissue of habits. There are certain habits having a determining effect upon character, like accuracy, punctuality, which are phases of faithfulness, and will be treated under Fidelity.

If a child keeps faithfully busy each hour of the day he may safely leave the final result to itself. Silently there will have been built up within him a possession that will never fail him, and which will make him a power in the land.

The daily deeds of individuals are recorded in the character and quality of the nation and the integrity of the nation demands the most careful attention to the habits of daily life.

Let each one determine within himself to root out evil habits right now, and make a continued effort to establish good habits.—*Youth's Living Ideals.*

NEWS AND NOTES

Of Denominational Interest

Palmer Memorial Mission To Observe First Birthday

On May 5 the Palmer Memorial Free Will Baptist Mission, 500 West Garner Loop Road, Raleigh, North Carolina, will be one year old. The Lord hath done great things for them whereof they are glad! Therefore, the members and pastor extend a very cordial and sincere invitation to the churches to go and worship with them on this occasion.

Services will begin with Sunday school at 9:45. During the morning worship service the Rev. R. H. Jackson, chairman of the North Carolina State Mission Board, will preach.

A picnic dinner will be spread at 12:30, and a special musical program will be presented in the afternoon.

Homecoming at Plymouth Church

The Plymouth Free Will Baptist Church, Plymouth, North Carolina, will observe homecoming day at the church on Sunday, May 5.

All former pastors, members, and friends are cordially invited to attend.

Kings Cross Roads Announces Revival

Kings Cross Roads Free Will Baptist Church near Farmville, North Carolina, announces revival services to be held at the church beginning May 5 at 7:45 each evening. The Rev. Floyd B. Cherry, pastor of Black Jack church, will be the visiting minister. There will be special singing each night.

The pastor, the Rev. L. B. Manning, and the church invite everyone to attend.

White River Conference Meets in Arkansas

The White River Quarterly Conference of Free Will Baptists met in the second 1963 session with Ballew's Chapel church of Grubbs, Arkansas, April 12, 13. Sixteen of the seventeen churches belonging were represented.

Some of the special features of the day were the interesting and informative messages: "Channelling the Co-Operative Receipts," by the Rev. Willard C. Day; "The Word of God," by the Rev. Lewis Barker; and "Functions of the State Agencies," by the Rev. William Mishler. Three college students—Ronnie Blanks, Karen Terry, and Rosie Crutcher—gave their testimonies and experiences at the college. They are all from the association. Judy and Danny Barker of Scarcy church sang a duet, "Follow Me."

The next conference will be held at the First Free Will Baptist Church of Batesville, Arkansas, Friday night and Saturday, July 12, 13, with the Rev. Hoover Lewis as the introductory speaker and the Rev. J. W. Roach as alternate.

"Mount Olive College Day" will be observed at Beulaville Free Will Baptist Church Sunday, May 5, the Reverend Walter Sutton, pastor, has announced. The Reverend W. Burkette Raper will speak at 11 a. m.

Revival at Plymouth Church

Beginning May 13 and continuing through May 19, revival services will be held at the First Original Free Will Baptist Church of Plymouth, North Carolina, with the Rev. Fred Rivenbark of Durham as the guest speaker. He will be assisted by the pastor, the Rev. E. Minchew.

The public is extended a cordial invitation to attend the services and pray for their success.

Coming Events

April 25—State Sunday School Convention will convene at Saint Mary's Free Will Baptist Church, New Bern, North Carolina.

April 27—Daily Vacation Bible School Workshop at Mount Olive College

May 3, 4—North Carolina State League Convention meets at First Free Will Baptist Church, Wilson, North Carolina.

May 9—North Carolina State Woman's Auxiliary Convention meets at Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina.

May 15—Third Convocation at the East Rockingham Free Will Baptist Church, Rockingham, North Carolina.

Alumni Meeting

Greetings:

Former students of either the Fr Will Baptist Seminary or Eureka C lege are invited to the Ayden Free W Baptist Church, Ayden, North Carolin May 15, for a special fellowship me ing.

Registration will begin at 9:45 a. A Dutch dinner will be served at 12: o'clock.

We are looking forward to seeing y on this occasion. Please plan to me us there.

Sincerely yours,
Mrs. H. L. Spivey
Assistant Secretary

Long Distance Love Loses

By Jim Griffith

There are still many people who d ceive themselves into thinking that th can get some benefit from church mer bership by staying home and never a tending worship services.

I recall the story of the bashful ma who wanted to marry a woman, b could never get up the nerve to go s his lady love and ask for her hand marriage.

He hit on the idea of writing her eac day to tell of his love. So he did ju that—he wrote a postcard every day for year, saying, "Millie, I love you. W you marry me?"

Sure enough, at the end of the yea Millie was married, all right—to th postman.

Only those who are on hand—in pe son—win in this life. And only tho who go to church in person and n "in spirit" reap the full benefits an blessings of their church membershi —*Biblical Recorder.*

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Have any wounded you with injurie Meet them with patience. Hasty wor rankle the wound, soft language dress it, forgiveness cures it, and oblivion tak away the scar.—*Wisdom in Miniatur*

When Tempted and Tried

Rev. Andrew Telford, D. D.

AS JAMES puts his pen to paper, he thinks of the hardships and sorrows of his readers. They were Jewish fugitives who were away from their homeland, outside the land of Palestine. They had been driven out by persecution. To follow Christ had cost them much. Even though they were finding the battle hard and the road rough, James calls upon them to portray Christ in all of their conduct as Christians.

Dear Christian, do you find the circumstances at home or in your work difficult? Is it hard to live for Christ where you are? Does your conduct in such circumstances please your Saviour? Are there times when you know that your life does not please the Lord? You say, "But how can I please the Lord? How can I live for the Lord in such circumstances?"

These opening verses in the Epistle of James can bring health and blessing to your soul. He is going to tell you how to live a life that is becoming to a Christian. Notice first the purpose James has in writing these five chapters. Why not write this in the margin of your Bible in the Book of James?

To exhort the saints to patience under trial (James 1:1-3).

To educate the saints in points of Christian charity (1:27).

To emphasize the fact that true faith produces good works (2:14-18).

To explain the life of faith in its fullest expression.

To encourage the saints in practical Christian duty.

This will be seen in good habits, in gracious actions and in godly generosity. Let us see what he says about the saints being tried:

I. A Sane Conception of Trials (James 1:1-4).

"My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (vv. 2-4). James here steps right into the subject at hand, and first of all speaks about an experience common to all saints. They are tempted and tried. The life of faith is always under test. The poor and the rich alike find themselves tested and tried (1:9, 10). Paul also says, "There hath no temptation taken you but such as is common to man" (1 Corinthians 10:13). There is one thing that is common to all people, temptation. James tells us how to face up to our temptations. We are not to complain, nor are we to be remorseful. That is not the conduct of a Christian. That would be a poor testimony before the world. Surely, the Gospel of the grace of God does something better than that for its recipients. James speaks here about an uncommon way to look at our trials. He says, "Count it all joy when ye fall into divers temptations" (v. 2). These trials might reveal shallowness in our Christian experience if we seek to live for God apart from the enjoyment of His presence and power. Our trials should drive us to the Lord for grace and strength. Blessed is the thing that in touching our lives causes us to flee to the Son of God for renewed grace and strength.

James also speaks about the real purpose of trials (v. 3). They beget patience and perseverance. And what the Lord is seeking to do through our trials is to bring us into complete development of patience. "But let patience have her perfect work." It is that the trying of our faith works patience. Every test that comes into our lives should make us more patient. Note this little illustration of a good Christian Bible teacher.

Coming out of college with an armful of books on a snowy day, he neared his car. The door had to be opened, and when he tried to use one of his hands to open it, the books fell into the snow. He picked them all up, and tried to open the door. Down went the books again. By this time, his patience gave way, even though he didn't say anything. Finally, he slowly wiped the snow off the running board of the car; picked each book up wiping the snow from it and placing it on the running board. When he had them all piled there, he opened the car door patiently, placed the books on the seat and drove away. He had learned a lesson in patience. Trials and tests should produce Christian maturity. When some saints are tested they lose their temper. I heard someone say, "If in a predicament you are right you don't need to lose your temper. If you are wrong, you cannot afford it." James gives us sound advice for steady advance.

God wants to make us mature Christians. Christian maturity means at least four things.

(a). The emotions are controlled. Never allow your emotional life to get out of control. Did you ever hear anyone say, He is "emotionally upset." If that is the case, you had better gather your emotions together again.

(b). The passions are curbed. Every passion of your life must be under the discipline of a trained will. This training of the will should begin in childhood days. Learn to say "no" when "no" should be said, and "yes" when "yes" is needed.

(c). The desires are curtailed. Never let your desires run away with your good, common sense. Homes and lives have been ruined because a person has tried to satisfy every desire. The result is—the monthly pay check will not meet the weekly bills.

(d). Selfishness is corrected. Are you a selfish Christian? Or are you a sharing Christian? Are you interested in the promotion or advance of other

(continued on page eleven)

Woman's Auxiliary

N. C. Woman's Auxiliary Convention

The thirty-sixth annual session of the North Carolina Free Will Baptist Woman's Auxiliary Convention will convene at Hickory Chapel church near Ahoskie, North Carolina, May 9. The theme of the program, which follows, is "Walking in the Spirit."

Morning Session

9:30—Registration
10:00—Hymn, "Holy Spirit, Faithful Guide"
—Invocation, the Reverend J. W. Everton
—Devotional, Mrs. Edwin Roper
10:15—Welcome, Mrs. A. B. Chandler
—Response, Mrs. Frank Walston
10:20—The President's Message, Mrs. J. C. Moye
10:30—Recognition of Personalities
10:40—Business
11:00—Declamations, "Stewardship," Mrs. D. W. Hansley
YFA, Martha Glynn Jenkins
AFC, Brenda Jenkins
11:25—Morning Worship
Hymn, "Guide Me, O Thou Great Jehovah"
Special Music, Trio, Greenville Church
Convention Message, the Reverend Ralph Lightsey
12:00—Lunch

Afternoon Session

1:00—Hymn, "The Church's One Foundation"
—Essays, "What I Believe as a Free Will Baptist"
YFA, Craig Barbour
AFC, Doris Faye Rackley
1:15—Memorial Service, Mrs. Edward Wooten
1:30—Miscellaneous Business
—Report of Committee
2:30—Closing Thoughts, Mrs. Almond Warrick
—Closing Hymn, "Breathe on Me"
—Benediction

Rocky Mount, N. C.—The YFA of the First Original Free Will Baptist Church met Tuesday night, April 17, at the home of Ivan Ricks. The meeting was called to order by the president and opened with prayer. Following the usual business session, the Rev. Fred S. Powers, pastor of the church, spoke to the young people about Mount Olive College. In his lecture he told of the college's history, development, and present state. He carefully explained the program and courses of study offered.

After a brief discussion, the group decided to plan a trip to Mount Olive to tour the campus.

Bladenboro, N. C.—The Woman's Auxiliary of Oak Grove Original Free Will Baptist Church held its monthly meeting at the home of Mrs. Martie Russ on April 23.

The meeting was called to order by the president, Mrs. Lucille Bryan, after which the group sang "The Old-Time Religion." The Scripture was read from Matthew 28:1-10. The opening prayer was offered by Mrs. Frances Davis.

After a short business session the group discussed organizing a YFA. It was decided to leave this discussion open until the next meeting.

The program, "A Path from an Empty Tomb," was presented by Mrs. Maybelle Edwards, Mrs. Lucille Bryan, Mrs. Frances Davis, and Mrs. Edna Jane Davis.

There were eleven members present for the meeting.

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When one door closes, another opens; but we often look so long and regretfully on the closed door, that we do not see the one which has opened for us. Defeat is really education; it is the first step toward something better.—*Aim.*

•

A duty dodged is like a debt unpaid: it is only deferred, and we must come back and settle the account at last.—*Joseph F. Newton.*

Third Convocation to Be Held at East Rockingham

The third of three convocations sponsored by the North Carolina State Convention of Original Free Will Baptists in commemoration of its fiftieth year, which has been designated as the "Year of Jubilee," will be held at East Rockingham Free Will Baptist Church of Rockingham, Wednesday, May 15, at 7:30 p. m.

The churches of North Carolina are urged to suspend their prayer services this night and attend this convocation so as to make it the biggest and best ever.

The program is as follows:

". . . ye shall have . . . a memorial of blowing of trumpets, an holy convocation" (Leviticus 23:7, 24).

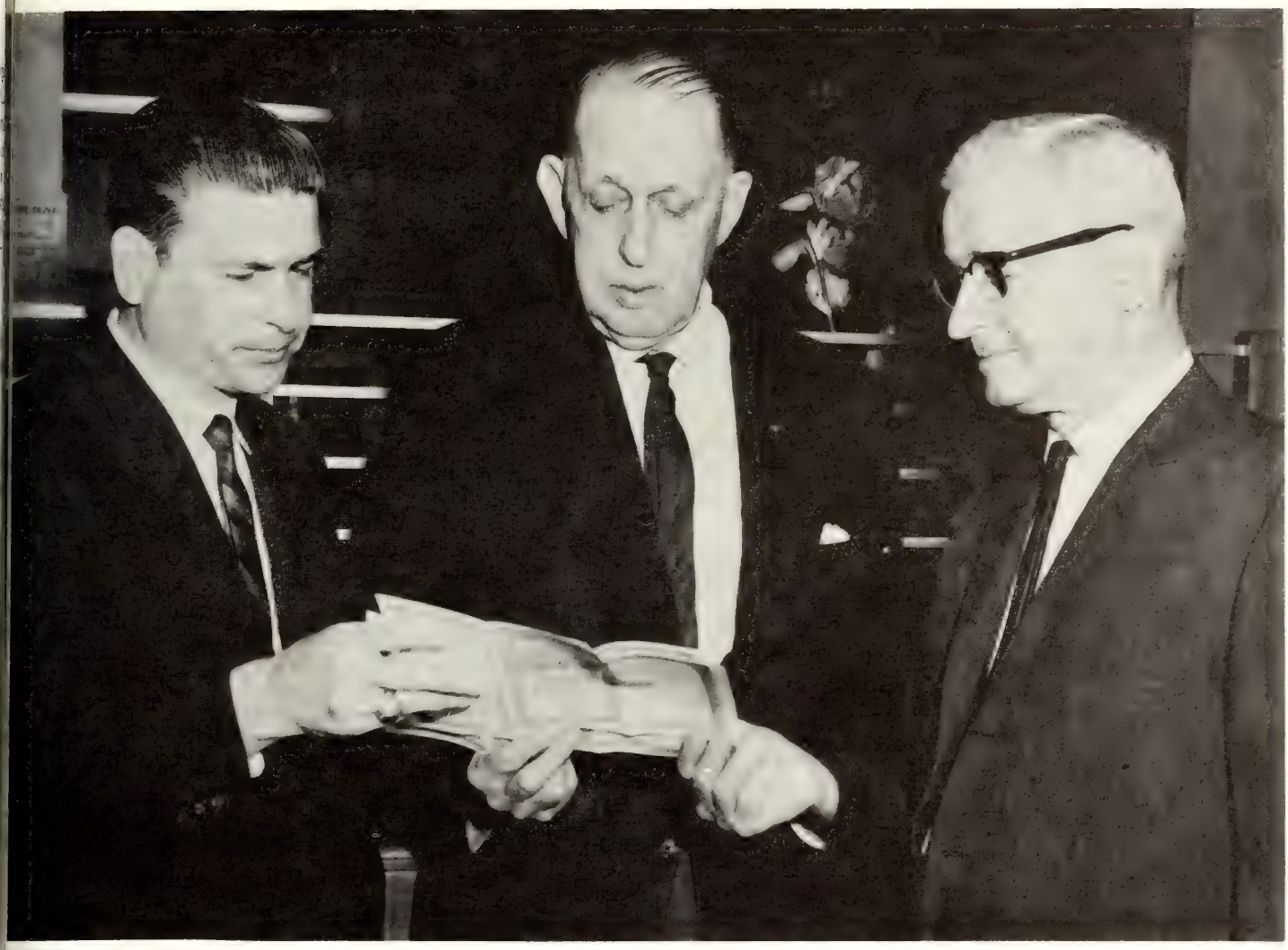
The Prelude
Blast of the Trumpets
The Choir, "How Great Thou Art"
Hymn of Praise 284, "Battle Hymn of the Republic"
Invocation, the Reverend Paul Jenkins
Welcome, the Reverend Walter Carr
Response, the Reverend Walter Reynolds
Chorus Singing, the Reverend Clarence Bowen
Special Music, Bethany Trio
"The Lighted Pathway," the Reverend W. L. Moretz
The Offering
Hymn of Affirmation 27, "Onward Christian Soldiers"
Special Music, the Reverend Bruce Goodwin
Message, Dr. J. W. Batten
East Rockingham Church Choir
Hymn of Dedication 196, "Take the Name of Jesus with You"
The Benediction, the Reverend Paul Davis
The Postlude

The fifty-first annual session of the State Convention will climax its Year of Jubilee celebration when it meets in Raleigh next September. At that session, a pageant depicting the birth and growth of Original Free Will Baptists will be presented. The steering committee in cooperation with the executive committee are making plans to secure an auditorium which will seat an expected two thousand ministers, delegates, and visitors.

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The sweetest of all revenges is to turn good for evil.—*H. Springer.*

College Receives 200 Additional Shares of Bank Stock



Dr. C. C. Henderson, center, noted Mount Olive physician, is shown presenting 200 additional shares of stock in the Bank f Mount Olive to President W. Burkette Raper, left. Witnessing the transfer of stock is E. C. Casey, right, president of the ank of Mount Olive.

Dr. Henderson's gift was in keeping with a pledge he made last April when he presented the college with the first 200 shares f bank stock. The stock has a guaranteed value, effective February, 1964, of $93 per share which brings the value of Dr. Hender- n's gift to $37,200. In addition the college receives semi-annual dividends from the stock.

When sold, the proceeds from the stock will be used for the college building fund.

Annual Alumni Meeting to Be Held

The annual meeting of the Mount Olive College Alumni Association will e held at the college Saturday, May 4. The business session will be in the col- ege auditorium at 4:45 p. m. and will e followed by a banquet at 7:00 p. m. in he Mount Olive Elementary School unch room. Guests of honor at the anquet will be members of the 1963 raduating class of the college.

In addition to the alumni of Mount Olive College, all former students of both the Ayden Theological Seminary and Eureka College are invited to the business meeting and the banquet.

Officers of the Alumni Association this year are president, the Rev. Andrew Hill, Deep Run; vice president, the Rev. Edward W. Miles, Mount Olive; recording secretary, Miss Linda Cherry, Greenville; corresponding secretary, Miss Margaret Turner, Pink Hill; treasurer, Miss Deanye Lee, Pikeville.

Preceding the alumni activities, the college will give its annual May Day program on the front college campus at 3:00 p. m. All friends of the college are cordially invited.

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For this generation, brought up on movie thrillers and silly comics, I covet a childhood nurtured on the Word of God. It might seem the depth of boredom to a modern youngster fed up on trash and jaded from worn out excitements, but life was happier before the Amen Age gave way to the era of So What.—Vance Havner in *Journey to Faith* (Revell).

NOTES AND QUOTES



By J. C. Griffin

GOD'S CHILDREN OUT OF LINE.

Often we find men who have made great success in religious matters and who have turned aside from the "strait and narrow way" (Matthew 7:14) to follow the ways of the world and the evil cravings of the flesh. These men are surprised when they come to their senses, and often ask, "Why did I do it?" Perhaps in all denominations such men can be found. Certainly through all ages men have acted foolish and found themselves on the wrong side of the road, and often on the wrong road completely.

Some Examples

"1. Some get under the tree of discouragement, like Elijah. Discouragement is a destroyer of faith, a damper upon love, and a veil upon the face of hope; therefore it is a sin to be discouraged.

"2. Some get on the slippery path of worldliness, like Abram when he went down to Egypt. There is no tent of separation, no altar of communion, and no revelation of joy in Egypt. These are only found at Bethel: fellowship with God (Genesis 12:7-10; 13:4).

"3. Some get on the house-top of self-ease, like David (2 Samuel 11:2) who stayed at home when he should have been on the battlefield. His self-ease led to self-indulgence, which brought on him the chastening hand of the Lord. Self-ease, like rust, corrodes the spirit with mildew of unbelief, warps the moral fiber of consecrated work, and blind the eyes of its devotee to the right and beauty of Christ.

"4. Some are ensnared in the meshes of disobedience, like the man of God out of Judah, who was entrapped by the wily old prophet of Bethel (I Kings 13:1-34). No saint on earth, no angel from heaven, no devil out of hell, and no man under the sun, should turn aside from the plain direction of God's Word.

"5. Some get into the doubting castle of unbelief, like John the Baptist, who sent his disciples to Christ to know if he were the Messiah (Matthew 11:3), after he had proclaimed him as such (John 1:34). Doubt is a faith-crippler, joy-killer, a zeal-dampener, mind-darkener, love-retarder, hope-annuller, and Christ-hinderer.

"6. Some get under a sieve of self-confidence, like Peter (Luke 22:32, 33). When self puffs up, and we warm ourselves at the world's fire, we place ourselves where Satan can grab us, and when he gets hold of us he riddles us to the loss of our power and joy.

"7. Some get into the ring of wrangling, like the disciples, who disputed among themselves" (Mark 9:34) as to who should be the greatest among themselves. They did not strive for the lowest place, or as to who should be nearest to Christ. Strife is the child of pride, the companion of ambition, the killer of unity, the grief of the Spirit, the bane of humility, the hinderer of the gospel and the despiser of love."—*The London Christian.*

"In the life of the voluptuary there is no comfort. I need not draw aside the curtain which hides the excesses into which Solomon's dissoluteness plunged him. But I tear off the garlands which hide this death's head and I hold before you the reeking skull of sinful pleasure. There is no pleasure in the life of a voluptary. Solomon answers, 'None! None! Where is there any?' In the religion of Jesus, 'Her ways are ways of pleasantness, and all her ways are peace. In Christ is everlasting joy, and nowhere else.' "—*Talmage.*

"Happiness is made of so many pieces that there is always one missing."—*Bossuet.*

Wealth Does Not Bring Happiness

I am a poor man, but I have seen and associated with a few people who were wealthy, and some of the wealthiest people that I ever saw were the most miserable. In my young days I was employed by a very wealthy man who was very miserable. Day and night he was in a state of unhappiness. He said to me one day, "The happy days of my life was when I had but very little of this world's goods. I worry about being subject to lose what I have accumulated." I believe that this man was worrying about his family squandering their wealth. When He died, the story of the property settlement of the tangible assets of his property was sad. Wealth does not make us happy in life nor in death. I think that worry shortened his days on earth.

Worry is a deadly enemy to man. I have heard that worry is one thing th causes cancer, but I do not know it be true. At least there is a possibilit perhaps. We know that the cane curse is on the increase. It is appallin We hear about it. We preach the fu eral of many who have died because cancer. We hear that deaths are on th increase due to cancer. Anyway, wheth we worry because of cancer or not, wor kills man. I had an old friend years ag who sat around and worried his li away. After the old gentleman died, was told by his doctor that he was n sick at all; he just believed that he w sick and worried over the matter unt death took over. I have visited a nur ber of people who would not talk abo anything but their troubles. They wo ried over everything. They were di satisfied with everything. No one cou suit them. They just could not g along with themselves; and because their disposition, no one could get alon with them.

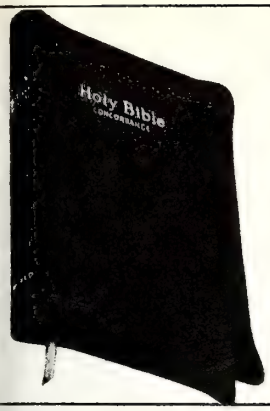
Essayists, editors, preachers, teacher sociologists, and many others have fail to solve the problems of life. I a fully persuaded that the Lord Jesus what is needed to settle the problem to smooth out all the crooked mind and to heal all the heartaches of th world. Jesus said, "And ye will not com unto me, that you might have life (John 5:40).

No doubt, there were some peop who heard the word of God when H said, "Look and live," when the snak were biting, and people were dying, wh said, "That is too simple; I'll not loo on that serpent. I'll fix my own med cine. I will make a poltice of goo works or a poltice of benevolence, or tonic of tradition and I will make th grade." But all these remedies have fa ed, and they will fail. If you want get well, you had better get on th right road and stay there.

"Lord, who shall abide in thy tabe nacle? who shall dwell in thy holy hil He that walketh uprightly, and worket righteousness, and speaketh the truth his heart. He that backbiteth not wit his tongue, nor doeth evil to his neig bour, nor taketh up a reproach against h neighbour" (Psalm 15:1-3).

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If the power to do hard work is n talent, it is the best possible substitu for it. Things do not turn up un somebody turns them up. A pound pluck is worth a ton of luck.—*James Garfield.*



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "Therefore are buried with him by baptism into ath: that like as Christ was raised up m the dead by the glory of the Fath- even so we also should walk in new- ss of life" (Romans 6:4). What is e mode of baptism Paul has in mind as writes this?—A. *J. K., Illinois.*

Answer: There could be no mode ex- ot immersion that could fit the symbol re exhibited. However, Paul is here, nking of the thing which is symbolized water baptism. Water baptism sym- lizes the Holy Spirit's baptism by ich the subject is submerged into a ath—death of the natural man—that ere may come forth a new man, a ritual man to walk in newness of life. Now if we be dead with Christ, we lieve that we shall also live with him" omans 6:8).

The instant I believed on Christ this ole thing took place in my life al- ough I am not sure just when it did ppen. Some people know and can re- l the day and the hour, and some ow even the very minute they were ed and tell about it repeatedly as they e public testimony to the glory of d.

Water baptism (immersion) sym- lizes that which at some earlier time k place in the believer. It changed behavior, altered his schedule of ac- ities, and changed his outlook on life that people regard him as being dif- ent. If a person professes to be saved d there appears to be no change in his e, there may be room to doubt his pro- sion. Jesus said, "Ye shall know them their fruits . . ." (Matthew 7:16). good tree cannot bring forth evil uit, neither can a corrupt tree bring th good fruit" (Matthew 7:18). nes puts it this way: "If any man ong you seem to be religious, and dleth not his tongue, but deceiveth his n heart, this man's religion is vain . . . a, a man may say, Thou hast faith, d I have works: shew me thy faith thout thy works, and I will shew thee my faith by my works . . . . But wilt thou know, O vain man, that faith without works is dead" (James 1:26; 2:18, 20). There is a dying of the old in the birth of the new. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

The reasons Free Will Baptists baptize by immersion are, first, it is the mode the Bible teaches and, second, it best symbolizes our identification with Christ in His death and resurrection. Of course, those who practice a different mode do not accept our point of view here. They speak as if the mode is of little or no importance, but I believe that everything set forth in the Bible is important. If anyone should claim salvation as a result of a particular mode or even as the result of water baptism, I should differ with him for salvation is found only in Christ as one accepts Him as Saviour and Lord.

The following verses clearly set forth immersion as the Biblical mode of baptism. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matthew 3:16). "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:38, 39).

There seems to be no doubt that Jesus was baptized in the water. It is said of Philip and the eunuch that they both went into and came up out of the water. The fact that the Greek word from which our word *baptize* comes means to *dip*, *die*, or *plunge* is to me further proof that the Biblical mode is immersion. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13). What mode other than immersion could better symbolize being baptized into one spirit? There is none, I am sure.

From a detailed study of baptism in a course I took at the Moody Bible Institute, I gained the impression that the early church knew nothing of any mode of baptism except immersion. Today the church would be closer to the whole truth portrayed in the Bible if she had not substituted other modes of baptism for the Biblical mode.

When Tempted And Tried

(continued from page seven)

Christians? Has patience done her perfect work in you? If so, then you are a mature Christian.

When James speaks about being "perfect and entire," he is referring to Christian maturity. Then we are no more children, tossed to and fro with every wind of doctrine, nor with every bubbling desire. May God make us mature Christians!—*Gospel Herald.*

THE MAIL BOX

CHANGE OF ADDRESS

"This is to announce that my address has changed from 407 Hoke Street, New Bern, North Carolina, to Box 57, Deep Run, North Carolina."—*Rev. Andrew Hill.*

AVAILABLE FOR SERVICE

"I am open for revival services, also for pastoral services. If any church is looking for a pastor (part time or full time), I will discuss it with them."—*The Rev. Chester O'Donnell, Route 1, Ashville, Alabama.*

NOTICE TO ALL LEAGUERS

It is time to register for the League Encampment to be held at Cragmont, June 23-29. Please send your name and address plus five dollars to Norman W. Ard, Route 1, Box 149, Ayden, North Carolina.

When you have registered, you will be sent a letter telling you what to carry and where to meet the bus. The expense for the entire week is thirty dollars plus your personal spending money.

Stories for Christian Girls and Boys

GOLDEN RULE GLADNESS

Margaret N. Freeman

TED and Don passed one of the big city stores on their way home from school. Suddenly Ted clutched Don's arm and pulled him close to the big window: "Look, Don, that's the shirt I'm going to get tomorrow."

Don whistled. "A western, huh? Pretty neat, but how come tomorrow?"

"Tomorrow is my birthday," Ted grinned, "and Dad is going to buy it for me."

They walked homeward. Ted looked up at the big brick house where Don lived. He knew Don's dad and mom entertained and went out a lot, and that maids did the work there. It was a lot different at his house. He and dad and mom lived in a tiny house. His dad was a truck driver and worked long, hard hours. His mother worked hard, too, and ironed for people sometimes to bring in extra money. Their home was always cheery bright and clean. It shone with love and happiness, though.

He hurried toward home. "Um, it smells good, Mom," he greeted, "what are we having."

"Oyster stew and fresh apple pie," his mother touseled his hair. "Wash up for it's ready to eat. Dad is tired."

Ted went to sleep in happy anticipation of the morrow. Right after breakfast, his dad said with a grin: "Well, we'd better get that shirt you've got your heart set on before someone else buys it."

"It was in the window last night, Dad," Ted's eyes shone.

"Well, fine!" Dad said, reaching for the Bible.

Ted listened to the devotions and then Dad prayed; followed by Mom; finally Ted prayed, too. It was great to be part of a family circle that loved and served God. It was good to know his sins were forgiven and that he was on his way to heaven.

Ted and his Dad walked up to the front of the store, but Ted darted around to the corner display window just to check. He came dashing back. "It's gone, Dad! It's gone!"

"What's gone?" his Dad asked in a startled way, "the car?"

"No, no. The car is right where we parked it, but the shirt isn't in the window," he gulped.

"Well, don't look so worried, Ted," his dad said. "They probably changed their display last night, and have it inside, or one just like it."

"The shirt in the window?" the clerk said, "Oh, I'm sorry, but we sold that last night to a boy and his father who came in just before closing time."

Ted drew a quick breath of disappointment. "Perhaps we have another just like it in your size," the clerk said kindly, but she could not find one like it.

They finally decided on a tan colored one. "If I can't have the blue, I like this next best," Ted said, "but it's not nearly as neat."

"I'm sure sorry, Son," his dad said.

"Oh, its okay, Dad," Ted said trying not to show his disappointment.

But the next morning when he entered his Sunday school class, his eyes opened wide. "That shirt!" he gasped, "Don, the shirt you're wearing—why, it's my—"

"It is not your shirt!" Don said snappishly. "Dad bought it for me." He sat way over in the corner as far from Ted as possible. Ted watched him miserably, but Don wouldn't even look at him.

Ted had a hard time paying attention to the lesson. To think that Don would do this to him—his friend! I wish I'd never told him about the shirt, he thought grimly. I hope I can get the best of him some time when he wants something real bad.

"Ted!" his teacher's voice sounded a little annoyed. He looked up with a start.

"Yes, Miss Lyons?"

"Please repeat the memory verse."

" 'Therefore all things whatsoever ye would that men should do to you do ye even so to them,' " he said without thinking of the words.

Miss Lyons looked at her class. S said, "It is not always easy to treat som one as we wish to be treated, especial if they have wronged us, but I know y boys and girls in this class all love t Lord and I hope you will always live this verse, which is called the Gold Rule."

Oh great! Ted thought, just grea He was supposed to treat Don as if he never done this dirty trick. But t more he thought about it, the more was convinced, he had to forgive Do and when he made this decision he sta ed to feel happy inside once more.

That afternoon the door bell ran Don and his Dad stood on the fro porch. Don pushed a box into Ted arms. "Here! take it, Ted," he said.

"What is it?" Ted stuttered. opened the box and the blue shirt f out.

"Take it!" Don muttered, "when y showed me that shirt, I thought it w the neatest shirt I'd ever seen. But can't wear it. I've been miserable ev since I got it. You take it, Ted!"

"I have a new tan one. I'll exchan with you if it will make you feel better

"Oh no! I have plenty of shirts. felt bad enough before Sunday Scho but when Miss Lyons told us about o memory verse, I just couldn't stand any longer. This shirt is my birthd present to you."

"Thanks! Thanks a lot!" Ted smil at his friend.

Don's Dad came out of the roo where he had been talking to Ted's Da "Well, did you get your difficulties straightened out?" he smiled. "T looks mighty happy, and so do you, S for a boy who has just given away shirt he thought he had to have! I do quite understand it!" he looked puzzl

Of couse he can't, Ted thought. isn't a Christian but the way Don is ing, I think he'll soon come to und stand.

"It's Golden Rule gladness, sir," T smiled at Don's father happily.—*Pleasure*.

MEN'S CHORUS AND CHOIR OF HULL ROAD CHURCH



Pictured above are the men's chorus and choir of the Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina, in their new vestments and stoles which were recently made by some of the women of the church. Pictured with the group are the director, George Harrison; the organist, Mrs. Carl Barrow; the pianist, Miss Mary Wynn Seymour; and the pastor, the Rev. Walter Reynolds.

DEACONS

(Continued from page three)

this. Whatever they would not want see their pastor doing in public, they ould refrain from doing. If they do ot live clean lives, free from question-le worldly amusements, they cannot nor their office; hence, the church ll not honor them. No man is fit to a deacon whose daily life dishonors hrist.

Deacons should set a worthy example r their church by regular attendance d by giving of their money for the pport of the church.

To be elected deacon of a Free Will aptist church is no little honor. Every-ne receiving it should, therefore, strive be worthy of it. Next to a consecrated, energetic pastor, no one in a church ields more influence for good than a clean, devoted, loyal, energetic deacon. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus (1 Timothy 3:13).

"When?" "Soon." An Easy Answer

A business consultant of Louisville, Kentucky, has learned that brevity pays off.

He was negotiating a sizeable deal with a New York firm but his repeated inquiries went unanswered.

In desperation, he sent off this note:
"Dear Sirs:—"When?"

In the next mail came this reply:
"Dear Sir:—"Soon."

But "Soon" is not soon enough when eternal verities are under consideration. It must be "Today" or "Now." We are warned against even a day's delay.

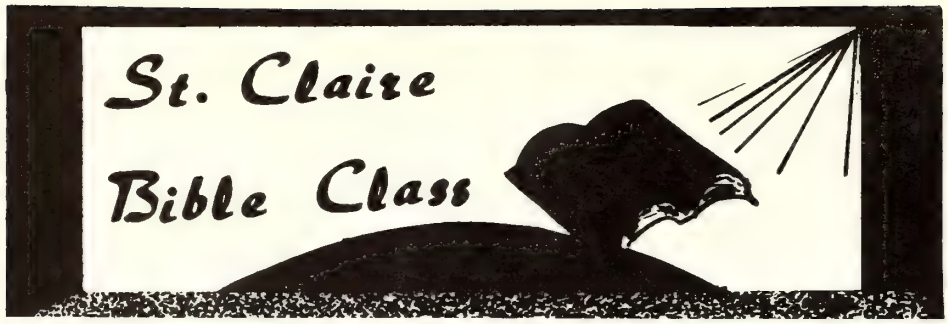
"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1). "Today if ye will hear His voice, harden not your hearts" (Hebrews 3:15).

The wise man said: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1).

The Apostle Paul said: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).—*LeTourneau College NOW.*

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One cannot always be a hero, but one can always be a man.—*Goethe.*



God's Laws for Family Living

(Lesson for May 12)

Lesson: Psalm 78:5-8; 128

Golden Text: Psalm 78:5

I. INTRODUCTION

The lesson last Sunday dealt with repentance and forgiveness. Since the feeling of guilt has an adverse effect on the body, mind, and spirit of the person, he must have an experience of forgiveness before he can properly worship the Lord.

Today's lesson has to do with the place of worship in the family. A happy home life is one of God's choicest blessings, but this blessing is fully realized only in the homes where the entire family loves God and honors His laws.

The first part of the lesson is based on Psalm 78; and the reader will note that the heading is "A Psalm of Asaph," which means a *psalm to give instruction.* As was pointed out in the first lesson of this series, the headings at the beginning of the chapters are a part of the original text and thus are inspired of God. That being the case, it is highly important that as one studies this lesson he pay close attention to the Scripture portions.

Psalm 128 teaches that the only way for a family to enjoy a happy home life is to live in the fear of God and in obedience to Him. Godliness brings blessings and happiness in this life and gives assurance of eternal life in the world to come.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

It is interesting to observe how these psalms of instruction teach us how we can best teach our children.

1. We teach them by *instruction* (Psalm 78:5).

2. We teach them by *understanding* (Psalm 78:7).

3. We teach them by *obedience* (Psalm 78:8).

4. We teach them by *example* (Psalm 128:2).

5. We teach them by *hard work* (Psalm 128:2).

6. We teach them by *being happy* (Psalm 128:4).—*The Bible Teacher.*

III. ADDITIONAL TRUTHS

Psalm 78 is a psalm of instruction. It seeks to keep the people faithful to David and his house, and to check their tendency to place themselves under the leadership of the tribe of Ephraim, by recalling the whole course of God's dealings with Israel in the past. Its main purpose, however, was to keep the people faithful to God. In seeking to do this, the psalmist shows how Israel's past calamities and sufferings had arisen out of their unfaithfulness. It is likely, therefore, that the psalm was written soon after the beginning of Solomon's reign.

God's laws must be taught to the children. God made a covenant with Israel on Mount Sinai; He was to be their God, and they were to be His obedient children. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make known to their children" (v. 5). Again we note that the emphasis is upon the teaching of children.

1. The teaching of our children is a moral responsibility. "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children" (v. 6). It must be understood that all teaching, which we call education, should center around the Christian principles upon which our nation was founded. The sad truth is, however, that there are many parents who cannot teach these principles because they do not know them. It is said that a little girl, after asking her parents and teacher what God was like, wrote the following verse:

I asked my mother what God was like.
She did not know.
I asked my teacher what God was like.
She did not know.
Then I asked my father, who knows
more than anyone else in the world,
what God was like.
He did not know.
I think if I had lived as long as
mother or father I would kno
something about God.

2. Each generation is subject to forg
God. "That they might set their hop
in God, and not forget the works of Go
but keep his commandments" (v. 7
Man seems to have the natural tendenc
to take God for granted. This is especia
ly true in times of prosperity and plent
—when men deceive themselves int
thinking that there is no need of Go
If His commandments are taught, it
not likely that any generation will forg
Him.

3. The children of a disobedient ge
eration should faithfully obey God
spite of the parent's disobedience. "An
might not be as their fathers, a stubbor
and rebellious generation; a generatio
that set not their heart aright, and whos
spirit was not stedfast with God" (v. 8
One has only to read in the books
Exodus and Numbers to see how Isra
rebelled against God. Isaiah wrot
"Hear, O heavens, and give ear, O earth
for the LORD hath spoken, I have nourish
ed and brought up children, and the
have rebelled against me. The ox know
eth his owner, and the ass his master
crib: but Israel doth not know, my pe
ple doth not consider. As sinful natio
a people laden with iniquity, a seed
evil doers, children that are corrupter
they have forsaken the LORD, they hav
provoked the Holy One of Israel unto a
ger, they are gone away backward" (Is
iah 1:2-4).—*The Bible Student.*

Psalm 128 is listed as one of the Song
of Degrees. It has no other title, but
shows the blessedness of the man wh
fears the Lord. This psalm seems to b
a continuation of the preceding one. Th
man who is said to have a numerou
offspring in that psalm is here represen
ed as enjoying his large family.

"Blessed is every one that feareth th
LORD; that walketh in his ways" (v. 1
The reader will note that this psalm b
gins with the word *blessed,* the word tha
begins the entire Book of Psalms and th
Sermon on the Mount. In the Hebre
this word is always in the plural, for th
blessings of God are never singular.

This verse lays down an undoubte
truth that those who sincerely fear an
serve the Lord are truly happy. Whe
the fear of God is a commanding pri
ciple in the heart, the end result will b
fruitful works and a happy life.

In every nation he that fears God an
works righteousness is accepted of Hin
and he is blessed whether he be high

, rich or poor, bond or free. Further-
re, if religion rule him it will protect
n.

For thou shalt eat the labour of thine
ds: happy shalt thou be, and it shall
well with thee" (v. 2). God placed
m in the Garden of Eden and com-
nded that he dress and keep it. Al-
ugh the Creator had provided every
mer of fruit on which the creature
uld live, man had a work to do.
m the beginning God ordained that
should work; but after the fall, work
me burdensome labor. Neverthe-
it is the will of God for normal
an beings to work; and a reasonable
e of work will not hurt anyone.
thermore, the only way for any so-
y to prosper is through honest labor.
No one is exempted from labor. God
commanded that we work, but He
promised to honor and bless that
k. One shall live from the fruits of
labor.

Thy wife shall be as a fruitful vine by
sides of thine house: thy children like
e plants round about thy table" (v.
Woman was created to be man's
mate. A man's wife is his com-
ion. She was taken from man's side,
ch signifies companionship; and her
e is by his side, not under foot to be
mpled on, nor upon the housetop to
nineer.

The vine is a weak and tender plant,
it needs to be supported and cherish-
But it is a very important and val-
le plant.

The wife's place is the husband's
se; there her business lies, and that is
castle. She shall be a loving wife,
the vine which cleaves to the sides
he house. She shall be an obedient
, as the vine which is pliable and
ys as it is directed. She shall be fruit-
not only in children, but in wisdom,
teousness, and good management.
s the wife seeks to do these things,
husband loves her and respects her
is wife and companion. He does not
e of her a slave or servant.

n a house of this kind the children
v up in the nurture and admonition
he Lord, and it is a pleasure to the
nts to see them grafted into the
d.

Behold, that thus shall the man be
sed that feareth the LORD" (v. 4).
e again the psalmist points out that
e is no genuine happiness without
fear of the Lord. Trust in Him is
only way of blessedness, here or here-
r.

The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life" (v. 5). Zion, of course, is a name for Jerusalem; but it is more than that. It is a place from which God rules. What the psalmist is saying is that all one's approaches to God in His house by prayer, sacrifice, and offering shall have His special blessing. The Lord will bless those who honor and call upon His name.

"Yea, thou shalt see thy children's children, and peace upon Israel" (v. 6). Here the Lord promises that those who fear the Lord shall be rewarded by seeing their children and grandchildren getting along well in the world. It is said that one of the greatest blessings of older age is the enjoyment of one's grandchildren. Much of the time grandchildren cause people to take a second lease on life.

Peace is something much to be desired. All of us desire peace in our hearts, homes, community, nation, and the world. But how can it be had? The Scripture gives the answer: godly living. —*Intermediate Class Quarterly.*

A Wonderful Visit

Mrs. Katie Sawyer Jackson

Recently a cousin of mine, who lives near my childhood home in Pamlico County, North Carolina, came for me and took me home with her for a visit. While in that community, I had the joy of seeing many friends and relatives.

I worshiped with the people of the Concord Christian Church, the one nearest my childhood home; Bethel Free Will Baptist Church; and Trent Free Will Baptist Church, where I was once a member. I am glad to say that neither of those churches were split or internally disturbed by the recent confusion in our beloved denomination.

Bethel, although it has a small membership, supports a full-time pastor and is really very much alive and active for Christ. It was a joy to be with them. They support all phases of our church program. The older members whom I knew have already answered the call, but their boys and girls are yet holding high the bloodstained banner of our Saviour. I was told that our church paper was in practically every home. Through the paper we learn about our work for Christ in the different organizations. We can find news from Mount Olive College, the Children's Home, Cragmont, missions, Sunday school, league, woman's auxiliary, and every other phase of our church program which is being carried on for the glory of Christ.

Since I am almost eighty-two years of age, it was necessary for me to limit my traveling around in the community and let my friends and relatives come to see me. Many came to see me, among whom were two who were just small boys when I left that community in 1918. They told me that they were happy in the service of Christ. One of them is teaching a class of small boys in a Methodist Sunday school, and the other is a member of Bethel church and a member of a male quartet. His wife is the pianist. It would thrill anyone to hear that quartet sing. One member of the group was once an alcoholic; and when they sang "It's Different," he prefaced the singing by saying, "That fits me; it is different now."

God can change life for anyone who surrenders to Him. No one can say that there will be no more temptations or difficulties; but when we are born again, we have a new strength, or new power, that the natural man knows not. The spiritual power gives confidence, not self-confidence, but spiritual confidence. Paul said, "I can do all things through Christ which strengtheneth me." We also have the promise that with each temptation a way of escape is provided so that we can be sure that as long as Christ is within us we can endure and overcome evil with good. My prayer is that we realize that we have not attained but that with the courage of faithful Paul we press forward. He said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

(Mrs. Katie Jackson has been a member of the Free Will Baptist Church for sixty-eight years. Her work in the church and community has endeared her to all who know her. She is known as a faithful and devout child of God.)

•

THANK GOD EVERY MORNING

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley.*

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Keeping Balanced Emotionally

Christians who by nature are bright, cheerful, vivacious, must take great heed to maintain spiritual balance, for under the varying pressures of this workaday world they will reach lower lows than others who are less endowed emotionally. For this kind especially, neglect of prayer over a protracted period of time could result in spiritual suicide.

Consistent prayer offers the necessary balance of power for victory over the devil, the world—and the flesh. Good feelings have no creative power to produce good Christians. God in Christ is still the Alpha and Omega of our Christian life on earth. He is the only Creator, and His power for successful, spiritual living is received by faith through prayer.

No amount of emotional well-being can produce godliness, but the right amount of godliness can produce happiness and contentment unimaginable. Let us be careful to preserve the prayer habit. —*Leslie W. Smith,* in *The Free Methodist.*

•

PRACTICAL ATHEISTS

If one should call you an atheist, you might resent it, and say you believed in God. But if you forget God day by day as He is your Creator, to whom you owe all, let me tell you in all affection you are a practical atheist. An atheist is one without God. The word is made up of two, which put together in English mean: "a person without God." And if you do not kneel down to Him, if you do not acknowledge Him as your Author, what are you but a practical atheist? If you do not ask Him to help you in your daily duties and difficulties and avocations, if you do not ask Him to guide you, if you think you will go here when you are old enough to do as you like (as men speak) and go there, and be this or that, without any thinking of and reference to God, you forget God in all that, and, forgetting Him, you are a practical atheist. This is the first thing: Remember that He is your Creator, and that therefore you are dependent upon Him. —J. K. Popham in *The Gospel Standard.*

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FREE WILL BAPTIST PRESS

P. O. BOX 158 AYDEN, NORTH CAROLINA

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 8, 1963

LUOMA PHOTOS



Editorial

THE INFLUENCE OF MOTHERS

Many centuries ago Solomon wrote of godly mothers: "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her" (Proverbs 31: 26-28). History has proved the wisdom of that statement beyond any shadow of doubt. Almost without exception, there is the beneficient influence of a faithful mother behind every great man. In God's infinite planning, He ordained that a mother's influence in shaping and molding lives is more powerful than that of any other person.

Everyone familiar with G. Campbell Morgan's ministry knows that he was a great preacher. He also had three sons who are ministers. One day, when all four of the preachers were together, a person asked, "Which Morgan is the greatest preacher?" Without a moment's hesitation, their fingers pointed toward the mother. She was the mother of three of the preachers and the wife of the other. Although she did not actually preach from the pulpit, her influence has been felt in the ministry of her husband and sons.

Dr. George Truett, that prince of preachers in his day, used to tell this story. Each day shortly after his father and the older boys went to work, his mother would slip away from the house for a few minutes. One day George and his younger brother decided to watch her to see where she went. As they followed behind, their mother went out to the orchard which was a short distance away; and as she reached a certain spot, she knelt down to pray. She thanked God for her family, and she asked Him to help her to be the wife and mother that she ought to be and to give her the grace to wield the proper influence upon every member of the family. With proper respect for everyone else, George Truett gave his mother credit for making a greater impact on his life than anyone else.

A mother's influence begins early. It is said that when the excavators were digging among the ruins of Pompeii they came across the body of a child with his arms outstretched. One of the men exclaimed, "There is a mother here somewhere!" As they dug in the direction of the outstretched arms, the mother's body was found.

This is an eloquent expression of the instinct of a child toward his mother and of the maternal influence upon the life of her offspring. God endowed mothers with that care in order that we, in our need, might have someone toward whom we can feel with outstretched arms. True mothers are always ready to listen, to comfort, to console, and to protect as they lay aside their own comfort to minister to the needs of their children.

The love of a mother is, in a sense, a symbol of the love of God for His children. When the natural instinct of a mother's love is inspired by a personal e perience with God through Christ Jesus, it becom one of the most powerful in shaping and molding t lives of men and nations. It is then that we realize t truth of the statement: "The hand that rocks the cra is the hand that moves the world." It is further exe plified by the following testimonies:

That spiritual giant, Charles H. Spurgeon, on said, "I can tell you two reasons why I am what I a my mother and the truth of my message."

Abraham Lincoln said, "All that I am and all th I ever hope to be, I owe to my darling mother."

One of the fondest memories of this writer is th of a godly mother who brought him up in the nurtu and admonition of the Lord. And that blessing made even richer by the girl who became his wife a the mother of his children. She is his severest crit and his choicest inspiration.

While on this earth, no blessing of life can be a sweeter to a mother than that of holding in her arm a little new life that God has given her. She must r member, however, that the God-given privilege of bea ing children carries with it a corresponding respo sibility. The shaping and molding of a life requires wisdom which far exceeds that of the human mind. requires that which comes only from a personal know edge of Christ as Saviour and Lord, together with t guidance of the Holy Spirit.

The fate and the destiny of the human race are i volved in the sacred trust of motherhood.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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Deacons

Rev. P. C. Wiggs

(This article is the second of a series of two on deacons.)

WHAT should a deacon do? is a question that has been asked y times by members of the church. re are many things which are expect- f deacons today, and the tragedy of s in the fact that too many churches n willing to allow the deacons to ilder the entire responsibility for the ness affairs which command atten- . Again, let it be said that we should w the Scriptures in determining the es which deacons are supposed to er.

he first men set in a New Testament ch as deacons were the seven in Jeru- n. It is quite clear that they were ed by the church for the specific ness of relieving the apostles from the es of providing for the physical needs he church group, to the end that might give themselves to the preach- of the Word and to ministering to spiritual needs of the community. As Christians increased in numbers and task of the churches multiplied, oth- uties were imposed upon these ser- s of the Lord. It remains true, how- , that the main business of deacons ld be to serve their churches so that pastors may give themselves to the istry of the Word.

When a pastor has to act as janitor, or of the sick, peacemaker, trouble- er, financial secretary, and do other tasks of the church, he cannot have for the preparation of his messages for visiting and winning the lost to ist as he should. Good deacons will, efore, take great pleasure in relieving pastor of all the burdens possible, leaving him free to study, pray, visit e who need his services, and con- ously strive to find the lost and bring n to Christ.

shall be the duty of deacons to serve he Lord's table, to distribute of the nty of the church among its needy nbers, to visit the sick, to assist the or in promoting order and attendance upon the means of grace, to see that an efficient Scriptural discipline is enforced in the church, and to conduct religious meetings in the absence of the pastor.

The deacons are to provide for the financing of the church. The qualifications for deacons prove that they are to be financial agents for the church. It is their duty, therefore, together with the pastor, to plan a church budget that will meet all local needs and help other churches to carry out the general ministry imposed under the Great Commission through the denominational program. Good deacons will prove a blessing to any church in doing this needed and worthy service. Nothing so cripples a pastor as to be constantly beset by the financial problems of the church. If he is not paid enough to make it possible for him to live and support his family, he must either accept secular work or else run the risk of going in debt and thereby destroying his influence. If he must raise by special effort all the funds the church needs, he soon comes to be looked upon by the community as a "money getter." Good deacons will make provisions for the financial needs of their churches, as suggested in Acts 4, and thus leave their pastors free to do what God has called them to do.

Deacons are to protect the church. They should "hold the mystery of the faith in a pure conscience" so as to be able to protect the church against impostors. Deacons fail when they allow some unknown, untried preacher to impose himself upon their church. They fail when they allow some stranger to come into the church family as teacher or departmental officer to spread heresy. They fail when they allow schemers to get into the church family in order to prey upon them for financial gain.

Deacons are to be advisers to the pastor. While there is no direct Scriptural command for the deacons to be counselors of the pastor of a church, there are many good reasons for their doing so. They are, or should be, the most able men of the church, hence, capable of giving information which the pastor will not normally discover for himself. Then, too, there are many problems in a church that are too delicate to be brought immediately to the business meeting. The deacons can go over these and make it possible for the pastor to present them to the church in the most tactful way. The average pastor cannot know better how the business affairs of a church should be conducted than can a group of representative men of the church; therefore, deacons may well advise the pastor on all points that may affect the peace and the financial standing of the church.

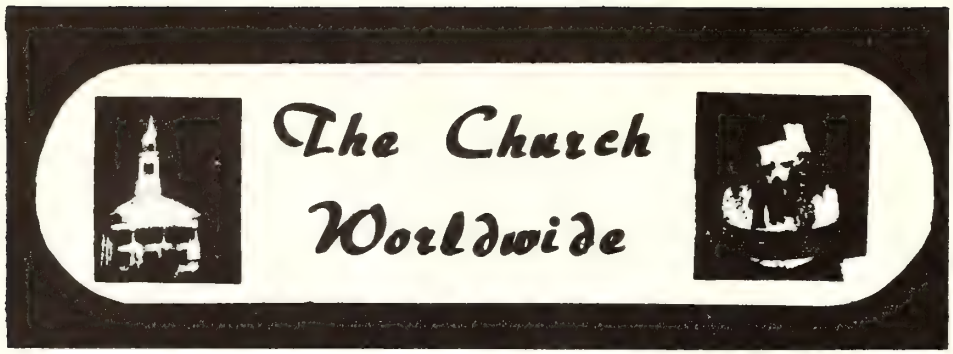
Deacons should guard the ordinances of the church. They should be well grounded in the faith so as to know when heresy is being preached or taught. They will at all times protect their church against such, and, especially, will they be alert during periods when the church has no pastor. Many a church has been destroyed or seriously injured because deacons kept silent and allowed some heretic to come and mislead the people.

It is a splendid thing to see stalwart men, who are known, trusted, and admired in their communities, filling their places as deacons in their church. There is also something inspiring about deacons who minister for their Master and thereby bring honor and strength to the church of which they are members.

One should never think that the deacons are the church. It is both unscriptural and illegal for deacons in a church to act for the church, unless the church has passed a motion specifically instructing them so to do. There are many things which they may properly do, but they should never assume the authority to act for the church on any matter affecting its business, its policy, its doctrine, or its independance.

Things should never be done in secret. More churches have been disrupted and their fellowship marred by secret deacons' meetings than perhaps by any other thing. It is inexcusable for a few deacons to hold a secret meeting anywhere, at any

(continued on page fifteen)



Standards for Counseling

New York (EP)—Protestant clergymen from all parts of the country laid the groundwork here for establishment of a permanent organization to set standards for training and accreditation of pastoral counselors.

About 100 Protestant ministers, all specialists in pastoral counseling, voted to set up the organization at a two-day meeting sponsored by the American Foundation of Religion and Psychiatry. They approved an "interim" constitution which will be studied over the coming year.

The new organization will be called the American Association of Pastoral Counselors. A convention in 1964 will formalize the association's establishment.

In recent years pastoral counseling has become one of the fastest growing developments in the Protestant ministry. In 1950 there were 10 pastoral counseling centers in various sections of the country. Today there are 149, half of them established since 1960.

The association's interim constitution sets up these goals:

1) to further intercommunication among practitioners of pastoral counseling.

2) to facilitate communication and interpretation of pastoral counseling in the churches and to allied professions.

3) to set standards and establish criteria for adequate training and sound practice of pastoral counseling, and to participate in programs for the registration and certification of pastoral counselors, church-related counseling centers, centers training pastoral counselors, and other agencies desiring affiliation.

Graham Dedicates New Center

Minneapolis, Minn. (EP)—Evangelist Billy Graham, speaking at dedication of his vastly-expanded world headquarters here, said his work "will go right on" should he die or find it impossible to continue.

"God is not limited to one man," he declared, mentioning the success his team had without him during recent crusades in the Orient.

The 44-year-old evangelist disclosed he plans to devote most of his efforts to this country for the next two to three years after some summer meetings in Europe.

"One of the great mission fields in the world is in the United States and in its churches," he commented.

The evangelist defended the size of his association's budget—$6 million a year—by pointing out it is less than the government spends on one bomber and only a fraction of what is gambled in a week at the Santa Anita race track.

The association, first located in rented quarters, now occupies three of its own buildings— all connected by underground tunnel and alley bridge.

They provide 150,000 square feet of space, more than double what the association had two years ago, he noted.

German Stamp Honors Martyrs

Bonn, Germany (EP)—A commemorative postage stamp will be issued by West Germany to mark the dedication of the "Queen of Martyrs" church in Berlin May 4, the government announced here.

The stamp carrying the Latin inscription "Regina Martyrum" and the German word "Gedunkstatte"—"place of recollection"—depicts the Cross of Golgotha "under the darkened sun," the postal ministry said.

The church is dedicated to the martyrs who lost their lives during the years of Nazi dictatorship "in their struggle for religious liberty and freedom of conscience."

U. S. Grants Asylum

Washington, D. C. (EP)—Attorney General Robert F. Kennedy has announced that the U. S. has granted asylum to about 250 men, women, and children members of the Old Believers, a Russian Orthodox sect, now living in the Lake Manyas area of Turkey.

The group is believed to comprise the last descendants of a band of some 5,000 Old Believers who split from the Russian Orthodox Church in the 17th c tury over a religious dispute and migra to Turkey.

Members have been under const pressure from Russia to return to U. S. S. R. since 1959, Mr. Kenn pointed out. An estimated 1,000 Believers returned to Russia last S tember, while some have gone to Bra

Mr. Kennedy said the "Soviet p sures on those remaining to join the f group intensified and the morale of small group is declining. Immediate tion is required to prevent its compl demoralization."

Mr. Kennedy said he was extrem pleased that "this sturdy group of grims will come to our shores."

Farmers and fishermen, the group come to America under auspices of Tolstoy Foundation of New York, he ed by Countess Alexandra L. Tolst daughter of the famous Russian auth

Transportation for the Old Believer being arranged by the Intergovernmen Committee for European Migration.

Doctors, Priest Cautious

Madrid (EP)—Considerable popu interest has been stirred here with report that a 16-year-old girl had devel ed stigmata—the agonies of Christ's P sion and the wounds inflicted on body.

Newspaper reports on the incident w published after Conchita Oriheula jeros, daughter of a house porter, was s to have suffered bleeding wounds on hands, feet, and side during Holy We

Two doctors were reported, however, have said her wounds may be due to so pathological process and her parish pri Father Jesus Hidalgo, was quoted as s ing the incident was in no way sup natural.

Despite these opinions, popular exc ment grew rapidly as soon as the occ rence became known. At one time Easter Sunday, a crowd of some 200 p sons gathered outside the Oriheula hou hold in Madrid's old quarter. Police w dispatched to the scene to prevent a possible disturbance.

Church authorities in Madrid h been informed of the incident and n issue a statement later.

•

Think naught a trifle, though it sm appear; small sands make the mounta moments make the year, and trifles l —*Edward Young.*

Our New Frontier

BY WAYNE WEST

NEVER before in our history have Free Will Baptists faced a great- crisis. The devil has succeeded in tting our ranks and thereby hinder- much that we could have done for rist. And we are saddened by the t that many beloved brethren have sen to walk a path separate from us. We believe, however, that our Lord er sends us a cloud without a silver ng. I want to speak to our people, ough this article and others to follow il other means are available, about t silver lining.

Looking back now we can see several stakes we made that helped bring out the recent upheaval. For one ng, we neglected to keep tabs on our nisters as we should have. We also ed to train our people in our faith l practices. So it is little wonder t they were led away by the crafty uments presented to them. A third lt is that we allowed consecration to rist to be distorted and defined in ms that nurtured self-righteousness, otry, and exclusiveness. And there other reasons.

t is too late now to remedy the ills the past; but we can and we *must* rn from this experience. We are in great crisis, but this crisis is also a at opportunity.

I believe that we, as a people, are dy to move forward as never before. e present Presidential administration s as its motto, "The New Frontier." e Will Baptists of North Carolina l elsewhere have a new frontier of ir own, and the prospects are daz- ng!

We have a growing college to train r college age young people. It is es- ntial that it grow to a first rate senior llege as soon as possible. We must ovide facilities that will enable every worthy student to have his needs met there.

Our mission program, although we have had to rebuild it, is going forward. We have made arrangements to be connected with an established mission; and we have young people in training and others waiting, as I understand, to be assigned to fields of service.

Our Children's Home now cares for eighty children and operates in the black annually, thanks be to God. But we must expand so that we need not turn away any needy child.

Our press, despite the malevolent criticism it has suffered, is still turning out thousands of pieces of literature to the glory of God. It is serving our denomination profitably and well.

Cragmont has just gained the first plateau in its project of renovating the old Massey house for conference use. Our superannuation program is being reworked to make it more beneficial and effective. Our Sunday School Convention and League Convention are in the hands of capable and energetic officers. The State Woman's Auxiliary Convention is reorganizing in order to function more efficiently and comprehensively. Our State Convention has the greatest enthusiasm and vigor ever.

All these things are wonderful and demand our sacrificial support. But if I had to choose one phase of our work as being most essential to the well-being of our church, it would be our youth program.

Some will argue, of course, that other things are more vital to us right now. But we will have no students to send to our college, no candidates for missionary service, no leaders for denominational enterprises, and no one to support our work financially if we do not reach our young people *now*. Capturing and keeping our youth for Christ and for the Free Will Baptist Church supercedes all our other obligations. Even missions must wait on the indigenous home front; the foreign work can expand only as the home work grows.

But our youth program faces many varied and troublesome problems. Chief among these is the lack of a sense of urgency in regard to reaching our youth. There are local and district youth sponsors who do little more than wear the title. I salute those who are working hard and doing all they can. But others seem to think that someone is supposed to come around with a set of explicit instructions for them and then do half the work. Such people are a disgrace to Christ and His church and need to repent and get to work! Those who are working cannot do the job alone.

Another problem is the apathy on the part of some of our ministers. Many pay lip service to the work of our youth, but that is as far as it goes. A minister's first concern should be his church, and the youth are a vital part of the church. Some preachers try to shrug off their responsibility by saying, "I didn't know anything about this or that." There is no disgrace in being ignorant, but it is shameful to remain so, especially on so important a subject and when information is readily available. I know that the time that a minister can put into the youth program is limited, but it is his duty to include it in his work just as he does visitation. He *can* get information and he *can* help, even if only in a small way.

Communication seems to plague all phases of our work. The state youth committee of the Woman's Auxiliary Convention needs to know the name and address of every local and district youth chairman; and every district youth chairman should have the name and address of every youth chairman in her district. Thus contact could be maintained and information spread quickly and effectively. Moreover, each youth sponsor should maintain close contact with every young person in her auxiliaries. It calls for hard work and a lot of it; but it must be done.

Notice in the preceding paragraph the use of the pronoun *her*. This clues us in on another problem—the fact that

(continued on page fifteen)

NEWS AND NOTES

Of Denominational Interest

Revival in Progress At Piney Grove Church

Revival services are now in progress at Piney Grove Free Will Baptist Church, Beaufort County, North Carolina. Services began on Monday, May 6, and will continue through Saturday, May 11. The speaker for these services is the Rev. N. Bruce Barrow, manager of the Free Will Baptist Press of Ayden.

The pastor, the Rev. H. M. Minchew, invites everyone to attend the remaining nights of these services, beginning at 8:00 o'clock.

Revival in Progress

Revival services are now in progress at the Pleasant Plain Free Will Baptist Church near Selma, North Carolina. Services began on Monday, May 6, and will continue through Saturday, May 11. The evangelist for these services is the Rev. J. W. Everton, pastor of Johnston Union church. Services are beginning each evening at 8:00 o'clock.

The pastor, the Rev. N. D. Wiggs, and the church cordially invite the public to attend the remaining nights of these services.

Youth for Christ Rally To Be at Mt. Zion Church

The Youth for Christ Rally will be held at Mt. Zion Free Will Baptist Church, Route 2, Nashville, North Carolina, on Saturday night, May 11, at 7:30.

The speaker for the rally will be the Rev. R. N. Hinnant. A special program will be presented by the young people of the church.

All Free Will Baptists of the Second Western District and surrounding area are urged to attend.

Superannuation Report For April

The following is the report of the chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for April, 1963:

Receipts:

Balance on Hand April 1, 1963		$5,253.50
Regular Receipts for April		360.62
Earmarked for Ministerial Retirement System		35.00
Earmarked for Life and Hospital Insurance		323.36
Total to account for		5,972.48

Disbursements:

Minister's Monthly Checks	$171.00	
Operating Expenses	72.80	
Life and Hospital Insurance	398.52	
Transferred to Ministerial Retirement System Fund	115.00	
Total disbursements	$757.32	$ 757.32
Balance on Hand May 1, 1963		$5,215.16

Receipts by Conferences:

Albemarle	$ 24.55
Cape Fear	38.42
Central	307.03
Eastern	186.92
Rockfish	10.00
Western	152.06

Everton to Conduct Revival at Kinston

The Rev. J. W. Everton, pastor of Johnston Union Church, will conduct revival services at the First Free Will Baptist Church, Kinston, North Caro-

(continued on page seven)

Coming Events

May 9—North Carolina State Woman's Auxiliary Convention meets at Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina.

May 15—Third Convocation at the East Rockingham Free Will Baptist Church, Rockingham, North Carolina.

Woman's Auxiliary

DIRECTIONS TO HICKORY CHAPEL CHURCH

Those who travel north on High 13 should turn right upon ente Ahoskie at the intersection of 13 561 east. This road is the Ahoskie Harrellsville road. Those coming i Ahoskie on Highway 350 will also t right at the intersection of 350 and 5

The church is on the left about miles from Ahoskie.

Kenly, N. C.—The Woman's Au ary of Piney Grove Original Free W Baptist Church held its monthly meet in the home of Mrs. Wilbert Bass April 16.

The meeting was opened with group's singing "I'll Go Where Y Want Me to Go." Mrs. Charles F Pope read the Scripture from Matth 28:1-10, which was followed with pra by Mrs. Lucy Jones.

Mrs. Donald Ray Crumpler present a very inspiring program on the top "A Path from an Empty Tomb."

Routine business was transacted a committee reports were given. The a iliary decided to visit the residents Woodlawn Rest Home in Wilson a entertain them with refreshments. De gates were also nominated to go to t State Woman's Auxiliary Convention Ahoskie on May 9. The meeting clos with the group's praying sentence praye

Delicious refreshments were served 22 members and two visitors.

Kenly, N. C.—The AFC of Pin Grove Original Free Will Baptist Chur held its monthly meeting on Friday nig in the home of David Barnes.

The president, Stanley Stanford, p sided over the meeting. It opened wi the group repeating the AFC watchwo and motto.

The advisor, Mrs. Edith Sasser, intr duced the program, "Growing Up Christ." Those participating on t program were Rose Hill, Donna Jackso Stan Stanford, and Joe Spivey.

Mrs. Sasser conducted a sword drill which all the members participated.

After sentence prayers the meeting a journed, and refreshments were served 20 members.

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We work better when we work fro love, not merely doing our duty in a indifferent way.—*Youth's Living Ideal*

Are We Free Will Baptist?

R. B. Morris
Brunswick, Georgia

SINCE the split between the National Association of Free Will tists and the North Carolina State ivention of Free Will Baptists, the ds *Free Will* have lost their meaning me. I am a member of the First e Will Baptist Church of Brunswick, rgia. The following is the way I about the Free Will Baptist deno- ation.

t was against my will that the Nation- ssociation should exclude the North olina brethren from full fellowship he National Association. "Judge not, ye be not judged. . . . how wilt thou to thy brother, Let me pull out the e out of thine eye; and, behold, a n is in thine own eye?" (Matthew 4).

t was against my will that the Nation- ssociation should spend one red cent ree Will Baptist church funds to try ustify its action against our North olina brethren. The articles publish- n the official publication of the Na- al Association and mailed otherwise t have cost plenty. I think that the ey should have been spent to spread gospel of Jesus Christ to a sin-sick ld. I gave to spread the gospel. I not, knowingly, give to spread strife ng my brothers.

t was against my will that the Na- al Association got into the court case North Carolina.

t is against my will that the National ociation should buy their Sunday ol and other literature from a pub- ng house, whose writers we do not w, and try to force the Free Will tist people to use it. We have a press ayden, North Carolina, that has furn- d the denomination with literature many years. Their writers are Free l Baptist people. Some of them are wn to me. The service has been factory. We should not be deceived. t is against my will that the Free Will Baptist Bible College, after twenty years, has not qualified for accreditation by the Southern Association of Colleges and Secondary Schools. I believe that we have some of the finest young people in the Free Will Baptist churches. We should not sell them down the river; but we should give them the best college and the best training that we can afford. We owe it to them. In my humble opinion we have failed them. Our ministers that attended the Bible College do not have the training that I think a pastor should have. To me, there is something lacking. I believe that the lack of training accounts for the turnover in pastors in our denomination.

What is the "connectional" church government issue that has caused the split in our beloved denomination? It seems to me that the National Association used "connectional" government when it excluded the North Carolina brethren from the National Association. It seems to me that the tactics used by the leaders of the National Association resemble the tactics that I read about between 1933 and 1945, which ended in one of the greatest conflicts that the human race ever experienced—World War II.

In the present crisis among Free Will Baptists, let us try to live by the Golden Rule. I would suggest prayer and more prayer by both sides that God would reunite us as a denomination, that our bickering stop, that the sending of Free Will Baptist money to fight one another be stopped, and that our efforts be united to work for the glory of God.

We should use Free Will Baptist literature, written by Free Will Baptists, without prejudice. We should bring our Bible college up to standard. If we fail in this, we should close the college and sell the property.

We should require that our ministers recognize that the congregation is the authoritative body and that it is not to be dictated to by the pastor, association, or national board. In short, let us return to the old original Free Will Baptist doctrine. Let us save our denomination for the glory of God. Let us be so busy witnessing for Jesus that we will not have time to try to remove the mote from our brother's eye because he smokes or belongs to a fraternal order of which we know nothing. We cannot live for Christ and hate our brother, regardless of what we pretend to be. We cannot be a deceiver and do God's will.

Mother

MARY LOU MARR

Just a little bit of heaven
Right inside the kitchen door;
Just a little bit of heaven,
And maybe even more.

She's all our family hopes for,
So loving, sweet and fine
What else should we wish for
A million-dollar mine?

Just a little bit of heaven,
And maybe more is she;
Just a little bit of heaven
Is what Mother means to me.

—*My Pleasure.*

NEWS NOTES

(continued from page six)

lina, beginning on Monday night, May 13, and will continue throughout the week.

There will be special music rendered each night of the revival. On Sunday night prior to the beginning of revival the Mount Olive College Choir will give an hour musical program.

The pastor, the Rev. A. B. Bryan, invites the public to attend these services and pray for their success.

What's the use of seeing ourselves as others see us? We wouldn't believe our eyes!—*Sunshine Magazine.*

Christian Education

Items from Colleges Sunday Schools Vacation Bible Schools

New Campus Plans for Mount Olive College



G. Milton Small, left, college architect from Raleigh, North Carolina, is shown discussing a developmental plan for the new 100-acre Mount Olive College Campus. Looking on, left to right, are W. H. Franklin of Mount Olive who served as co-chairman of the local steering committee to keep the college in Mount Olive; President Raper; and C. Ed Worley of Goldsboro.

The college is moving forward with plans to have the first unit of its new campus ready by September, 1964.

President Raper has issued a call to every Free Will Baptist church to join the Thousand Dollar Club of the college. "We now have the greatest educational opportunity to ever confront Original Free Will Baptists, and all of us must join hands in making Christian higher education available to all of our young people," he declared.

Sapp Appointed to College

Charles L. Sapp of Winterville has been appointed to the department of religion at Mount Olive College.

Sapp will assume the duties of Michael R. Pelt who has been granted a sabbatical leave for graduate study.

Pelt, who has been head of the department of religion since 1957, has been admitted to the Graduate School of Duke University. He will return to Mount Olive College at the end of his leave for doctoral studies.

Sapp, a native of Oklahoma, is currently pastor of Reedy Branch Free Will Baptist Church, Pitt County. He holds a master's degree from Texas A and M College, Bachelor of Divinity from Union Theological Seminary, Richmond, and has studied clinical pastoral care at Medical College of Virginia.

He will begin his duties at Mount Olive College in September.

Two Chorus Program Remain

Two more programs remain on t spring tour of the Mount Olive Colle Chorus.

Sunday, May 12, 3 p. m. the chor will be at Arapahoe church in Pamli County, the Rev. W. A. Hales, past This program was previously announc for the Pamlico High School auditoriu on the same date, but was transferred Arapahoe church because the auditoriu was not available at this time.

At 7:30 p. m., Sunday, May 12, t chorus will conclude its spring tour wi a program at the First Free Will Bapt Church in Kinston, the Rev. A. B. Brya pastor.

President W. Burkette Raper will company the chorus at each of these s vices and will give a brief report on t college, including an announcement future building plans.

All friends of the college in the A pahoe and Kinston areas are cordia invited to hear the chorus when it com to their community.

Student Awarded Scholarship

Howard Franklin Bryan, a sophom at Mount Olive College, has been awa ed an $800 Dana Scholarship to Davi son College for the 1963-64 school yc In addition to scholastic honors at Mou Olive College, Bryan is also president the Student Government Association.

He was valedictorian of the 1961 gra uating class of Pantego High School.

Bryan is the son of the Rev. and M Allen B. Bryan, 600 Carey Road, K ston.

College Day at Calvar

Mount Olive College Day will be served Sunday, May 12, at Calvary Fi Will Baptist Church in Wilson, the R Bruce Dudley, pastor, has announced.

The Rev. W. Burkette Raper speak at the morning worship service.

●

"What little boy can tell me the ference between the 'quick' and 'dead'?" asked the Sunday school teach

Willie waved his hand frantically.

"Well, Willie?"

"Please, ma'am, the quick ones are ones that get out of the way of auton biles; the dead are the ones that don' —*Old Scrapbook.*

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

Middlesex, North Carolina

LEST YOU ARE ABOUT TO FORGET

Please allow us to remind you that ay is Children's Home Month and that other's Day has been designated as hildren's Home Day.

Mother's Day Gifts

We are urging all Original Free Will ptist churches and/or other organizaons to send a *Mother's Day gift* equilent to $1 per member during the onth of May. All Mother's Day gifts ll be credited on church quotas for the ar.

Increased Giving Needed

Because we have more children "enusted in our care" than we have had recent years (we now have 80), beuse of the increase in the cost of living, d because of our need to ever enlarge d improve our ministry, it is imperative at gifts to this Home continue to be incased. It is our responsibility—and hristian privilege—to give, in order at we may "meet the physical, emotion intellectual and spiritual needs of the ildren entrusted in our care," thus enling us to provide a Christian home r boys and girls.

Mother's Day Gift Honor Roll

In recognition of those organizations ving $1 per member, we plan to publish "Mother's Day Gift Honor Roll" in *he Free Will Baptist*. Churches, Sunay schools (or individual classes), auxiliaries (or individual circles), leagues, men's organizations, youth organizations, or other groups may qualify for the Honor Roll by sending $1 per member. Please indicate whether or not the gift you send represents $1 per member.

You Can Help

This Children's Home needs the support of every loyal Original Free Will Baptist of North Carolina. The appeal *you* make may influence many others to give more. Even if your group cannot give $1 per member, please make your gift as generous as possible. Individual gifts are also solicited and are fully deductible for state and federal income tax purposes. We hope to hear from you soon.

Clip and mail with your Mother's Day gift.

TO THE:

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

Middlesex, North Carolina

Enclosed is our "Mother's Day Gift" in the amount of $_____

This gift should be credited to_____

of_____Church, in the_____Conference

_____County.

Receipt for this gift should be sent to: _____

We have_____members _____

_____

HELPING TO PROVIDE: — — " A Christian Home for Boys and Girls"

THE MAIL BOX

PEWS WANTED FOR MISSION CHURCH

"Good used pews are wanted for the mission church in Roanoke Rapids, North Carolina. Please contact the Rev. Fred Powers, 1424 Rosewood Avenue, Rocky Mount, North Carolina, Telephone 442-7978. Please give size and condition. Urgent request, needed now."—*The Rev. R. T. Sasser.*

Cragmont Calling

"WORK SPELL" AT CRAGMONT

Mrs. J. C. Moye of Snow Hill, North Carolina, is endeavoring to organize a group to go to Cragmont on Thursday, May 30, for a weekend visit to the assembly and to put in two day's voluntary work (Friday and Saturday), returning home Sunday or Monday as may be necessary. There are many things that need to be done in order to have things just right for the summer conference, which the regular workers, who will not be able to begin work until school is out, will not be able to do. Both men and women will be needed for this "work spell." The plan is for the group to share rides to and from Cragmont in cars volunteered, and Cragmont will furnish room and board for the group while there.

This is an opportunity for some good people to make a real, worthwhile contribution to Cragmont and, at the same time, have a delightful trip to the mountains at a time when everything is inspiring. If you can go, get in touch with Mrs. J. C. Moye by mail or telephone. If someone can take a truck, it will be a great help, as there are some things that need to be hauled to Cragmont.

Correction in Conference Date

The date for the new YOUTH FRONTIER CONFERENCE, being sponsored by the Woman's Auxiliary for members of YFA and AFC groups, was given wrong in the schedule recently published in *The Free Will Baptist*, but is correct in the printed schedules being sent out to churches this week. The correct date for this conference is July 1-6, and the one to write to for information or to register with is the Rev. Wayne West, Route 1, Box 311, Plymouth, North Carolina. To reserve a place on the bus and at Cragmont for the week, send name, full mailing address, age, and a $5 deposit on the over-all $30 fee to the Rev. Mr. West.

Time to Register for General Youth Conference

It is time now for the young people who want to attend the first of the conferences of the summer at Cragmont, the General Youth Conference, sponsored by the State Sunday School Convention June 10-15, to register. Several have already done so, and others are urged to send registrations at once to avoid any danger of having to be turned down for lack of room on bus or at Cragmont. To

(continued on page eleven)

NOTES AND QUOTES



By J. C. Griffin

Dear Readers, I have so many things to do this week that I do not have time to prepare a manuscript for "Notes and Quotes"; so I am sending to you an excerpt from a sermon delivered in 1910 by the Rev. E. L. St. Claire, A.M., D.D., which was published in small booklet form. I hope that it will be received as Dr. St. Claire purposed when he delivered the message.

GOD'S REMEDY FOR SIN

Text: Romans 1:16

The world, Christian world, has not yet fully grasped the fullness of his mission in the world. True, we all know he came to save sinners, but we have wanted to save them our way. We have buried the simple truth beneath traditions of the Elders, beneath enigmatical, Theological dogmas.

Incomprehensible cisms and that which was intended by the "lowly Nazarine" to bring peace, brought death and destruction. Even while the apostles were still living, strife and confusion began to exist. "I am of Cephas, I of Apollos, I of Paul," cried the ancient Corinthians.

The astounded Apostle asks in wonder, "Who is Cephas, who is Apollos, or who is Paul?' ' "Is Christ divided?" "Was Paul crucified for you?"

These people in their confusion had lost sight of "The Crucified." And then, how the great Apostle condemns them as he exclaims, "God is not the author of confusion." We boast to day of our progress, our intelligence, our knowledge, but are we not divided?

Do not we often cry, at least by our actions, "I am an Armenian, I am a Calvinist"?

Have we not all, each one of us, selected our leader, and adhere more to his, this leader's teachings, more than the simple teachings of truth. "The Master's truth?" Is not Christ divided to day? Have we not filled the heathen world with our confusion? We have not profited by the errors of those ancient Christians at Corinth.

We have endorsed certain peculiar ideas advanced by religious leaders and blindly followed them. And in our blind following of such leaders, we have allowed prejudice to fill our hearts. This was true in the early history of the church, and alas, it is true to day. We do not burn, and behead, we do not torture and destroy those who do not accept our "Faith and order," but we have the same spirit. We show it in our actions, our nonfellowship, our lack of brotherly love.

"Every one hath joined himself to his own way," is literally true to day, and "their way is not my way, saith the Lord," must also be true.

Every one has his peculiar something that must be done, observed, before he can admit that another is saved, and if that peculiar something is not observed, obeyed, we are willing to consign the disobedient one to endless flames.

The Universalist, gushing with love, would destroy hell, save all, while the water salvationist would hinge every one's salvation on the act of baptism. The Calvinist, in his narrow conception of God's love, thinks that his boundless love, grace, and mercy, is for him, to the exclusion of all else. And so we present to our enemies a battle line, full of confusion. Satan smiles as he realizes our divided state.

God's remedy for sin is not divided, it is a whole unit. A complete plan. It is not to be divided, it is to be taken as a whole.

"I am not ashamed of the gospel," not gospels of Christ. What meaning in this simple clause! "Gospel of Christ," not our gospel, it does not belong to us, it is not ours, it does not belong to men. "It is Christ's Gospel." The title is vested in him. On the cross he paid the fee simple, his own life's blood. It is not a Calvinistic gospel. Calvin was but a man. It is not an Armenian gospel. Armenius was also a man, but it is the "Christ's gospel." You may enjoy its blessings. It was placed here for that purpose. It matters not whether you are Calvinist or Armenian, you can be saved by it.

Like the air, the sunshine, or the rain, it is placed here as a blessing for the race.

We do not ask one another if we can breathe or enjoy the light, they are for us, no one has the right to deny you or me these blessings for our natural lives.

The sun does not shine for you only, but for all, and just so is the Son of Righteousness placed here for the soul, not for a few, but for all.

No one would think of claiming the sun as his individual property.

No one would think of claiming the atmosphere as his individual property, created for his sole use and purpose.

No more can any one body of men claim the Son of Righteousness as their own. "It is Christ's gospel."

Had the churches in the ages past, learned this great truth, her bloody pages of history and torture would never have been written. The Crusaders fought for the empty sepulcher of Christ, seeming to forget that it was empty, and in eagerness after nothing drenched the battlefields with human gore, forgetting the mission of the Christ, and in so doing defeated that mission, for he exclaims, "The Son of man is not come to destroy men's lives but to save them."

"The power of God." God's power to save is vested in the gospel of Christ.

The Father is so well pleased with the Son's gospel, that he, God, invests his power, his saving power, in it. Not a power, not some power, but the power of God.

This shows so clearly the harmonious relationship between the Father and Son. It again shows us that God was so well pleased with the gospel of his Son, that he puts in it all his power to save.

●

DELIVERANCE

A woman in Japan was saved and at once surrendered her narcotic habit, without being spoken to about it. She felt instinctively that that was unworthy of a child of God. However, the longing for it did not leave her at once; so she inked a large cross on the wall where she used to hang up her narcotic supplies. Each time the longing came and her eyes naturally turned to the old place, she saw the cross and was reminded by that of the deliverance which was wrought for her on the cross.

NOTICE TO ALL LEAGUERS

It is time to register for the League Encampment to be held at Cragmont, June 23-29. Please send your name and address plus five dollars to Norman W. Ard, Route 1, Box 149, Ayden, North Carolina.

When you have registered, you will be sent a letter telling you what to carry and where to meet the bus. The expense for the entire week is thirty dollars plus your personal spending money.



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Do you think that the urch of Jesus Christ will pass through e Great Tribulation?—*E. A. P.*

ANSWERS No! I do not think that any rt of the church, the body of Christ, ll pass through this terrible time of ting, in which the whole unsaved rld, including Israel, His ancient peo-, will be more severely tried than at has been in their hard experiences t have and may precede that final iod of their earthly judgment. "Be-ld, I will make them of the syna-gue of Satan, which say they are Jews, d are not, but do lie; behold, I will ke them to come and worship before feet, and to know that I have loved e. Because thou hast kept the word my patience, I also will keep thee m the hour of temptation, which ll come upon all the world, to try m that dwell upon the earth" (Reve-ion 3:9, 10).

I think the hour of trial is the same that called the Great Tribulation and day of Jacob's trouble. 'For your-ves know perfectly that the day of Lord so cometh as a thief in the ht. . . . But ye, brethren, are not in kness, that that day should over-e you as a thief. Ye are all the chil-n of light, and the children of the : we are not of the night, nor of kness. Therefore let us not sleep, as others; but let us watch and be sober. they that sleep sleep in the night; l they that be drunken are drunken the night" (1 Thessalonians 5:2, 4-7). Because we have the Bible and under-nd its teachings, we are to look for n each day until He comes for us, lies and all, or until we are called leave these bodies and go into His ssed presence to await that glorious when the dead in Christ shall be ed; then as the dead in Christ are ght up in their resurrection bodies, Christians who are alive will be nged and caught up, so that all at e time will be before Him to be judg-ed (for rewards) according to the deeds done in the body while in this life upon the earth. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). "But why dost thou judge thy brother? Or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:10-12). "Who will render to every man according to his deeds" (Romans 2:6). "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12).

At the time the church is in the air, the Great Tribulation will be going on. (See Matthew 24:5-14, 23-35.) "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the house top not come down to t ke any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matthew 24:15-22). "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matthew 24:36-41).

Cragmont Calling

(continued from page nine)

register, you send name, correct and full mailing address, age, and a $5 deposit on the over-all fee of $30 to the Rev. L. E. Ballard, Cragmont Assembly, Route 1, Black Mountain, North Carolina.

This is the conference planned to include instruction in all phases of youth work of our denomination, along with trips and recreation features to make it a vacation for young people. This is why it is called the "General" Youth Conference. It appeals especially to those young people who can go to only one conference during the year and who feel the need of instruction in Sunday school, Free Will Baptist League, and other denominational work. This conference for this year is to be directed by the Rev. C. H. Overman of Goldsboro, who will be assisted by a carefully chosen staff of workers.

WORK ON SUNDAY SCHOOL COTTAGE

Work has begun on the remodeling of the old Massey house into the "Sunday School Cottage" for boys. Most of the money needed has been received from Sunday school classes over the state. Some more is needed, and donations may still be made to this fund. Send them to Mrs. Fountain Taylor, Sr., Route 2, Richlands, North Carolina and let her know that the money is for the "Sunday School Cottage."

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N. C. CONVOCATION

Attend the convocation at East Rockingham church May 15 at 7:30 p. m. A special program is planned.

Pastors are urged to call off their prayer meetings and urge their people to attend.

Stories for Christian Girls and Boys

THE MISSING MANASSAS

Betty Steele Everett

I SAT at the breakfast table watching through the window. I wanted to see the new people as soon as they came. The real estate man had told Dad that the new owners next door had a son about my age—which is slightly over 14. Their furniture had come the day before, and I wanted to meet this new boy right away.

Dad was talking, but I really was not paying much attention.

"As a Christian editor," Dad was telling Mom, "I have to fight what I think is wrong, no matter who's against me. Those refrigerators down on Jackson's lot are dangerous. A child could easily get into one and suffocate. He's got to take the doors off, not just leave them open. But I can't seem to get people to care. They read about it happening somewhere else, but can't seem to believe it could happen here, to their own child."

Mr. Jackson ran a used furniture store, and had secondhand refrigerators sitting on the lot behind the store. Dad had been writing editorials for six months, but so far he had only been able to get Mr. Jackson to promise to leave the doors open. He said if he took them off, they might be stolen or lost, and the refrigerators wouldn't look as nice, and he might lose sales.

Just then, though, a station wagon drove up, and I saw the new boy get out. He was blond, not red headed like I am, and taller, too. He was carrying something in his arms. It wore blue jeans like a child, but then I saw the feet. They weren't human!

I ran outside and jumped the hedge between our yards.

"I'm Larry Mitchell and I live here," I said, staring at the monkey in his arms. It was dressed like a boy in jeans and a shirt.

"Bill Logan," he answered. "Did Manassas scare you?"

His blue eyes were looking me over carefully, and I had the feeling he was trying to decide something about me.

Manassas had jumped down and was turning somersaults on the grass.

"Where'd you get him?" I asked.

Bill's eyes got as hard as bits of blue glass as he said, "I outsmarted a smart fellow. A pet store owner had him and Manassas was sick. So he tried to push him off on me. He gave me a big story—and a little off. He didn't know my uncle's a veterinarian. He showed me how to fix Manassas up so that he's healthy as can be now. So I ended up with the bargain."

"You taught him the tricks?"

"Sure, Manassas is a smart monkey. He's going to make us rich. I'm going to get him on a local television show and then I hope we'll get a spot on the network. You haven't seen anything yet!"

Manassas went through his tricks, an I couldn't remember laughing so hard He was better than any monkey or chim I'd seen on television.

"Say," I said between laughs, "th young people at church would like this."

Bill's eyes got that funny hard loo again. "Haven't you outgrown that bab stuff?" He was almost sneering.

"It isn't 'baby stuff,'" I told him. "M Dad's a Christian and he's been at fire and robberies. I never want to outgro being a Christian. I'll take you to Sun day school and church with me, an then you'll see."

"No, thanks," Bill said, starting fo the house. Manassas leaped to his shoul der and waved to me. "That's for peo ple who believe anything. I've foun out no one gives you anything unless he' getting something out of it. That pe store owner was a churchgoer, but tha didn't stop him from trying to get ri of a sick monkey."

During the next few weeks I praye about Bill and tried to talk to him abou the church and Christ, but it was n good. He was friendly and seemed t like me, but whenever I'd start "talkin religion," as he called it, he'd leave.

Manassas was immediately a hit aroun town, and Bill soon had them on th local television station. A few time there and what Bill had been hoping fo happened—they got an offer to go on guest spot for a network show.

"We leave for New York in the morn ing," Bill told me. "Come in the kitche and see the new trick I've taught Ma nassas."

He put Manassas on the floor. "Mom made a costume with a white cap an long skirt and apron. He's going to-b Mother Hubbard."

At the name, Manassas leaped to table by the refrigerator and then leane over to open the door. He leaped s that he was inside, his front feet holdin onto one shelf, and his back feet restin on one below. He shook his head fro side to side, and then looked at Bill.

I never thought a monkey could sho expression, but Manassas really looke

(continued on page sixteen)

Memorial to Mother

I cannot put in small words like mine
Nor in feeble efforts of a printed line
The beauty, goodness, or any other
Christian virtues of my blessed mother;
The noble life she lived outshines
The greatest words of all the times.

The life she lived cannot be measured
With weak words, but will be treasured
By those who knew and understood
The trials and joys of motherhood,
As something great and fine and pure
For such was the life of Mother dear.

What way is there to make it plain
The life she lived was not in vain?
When a person some noble deed performs,
An honorable statue this earth adorns
To remind the world of some great one
Whose world-famed living now is done.

But a statue can never tell the story
Of Mother's life in its humble glory.
She lived her life unselfishly giving,
And walked His way in daily living.
The greatest memorial to Mother will be
To keep the life pure she gave to me.

—Mrs. Fred Pittman
Saratoga, N. C.



Arizona-Mexico Missions

ear Fellowlaborers,

Well, here we are in the final phase our school year; and as usually hapns at this time of year, our work load creases and our work force decreases. don't know exactly why this comes out every year, but the pattern has held e for the last four years of operation the school.

At present we are so completely amped with work that we cannot see y possible hope of ever getting it all ne. And still the cry comes, "Come er and help us." Oh, that God might *mpel* more laborers to go forth into s vineyard! However, we know that e never forces, and that if the called es fail to heed, He continues calling others to go, but only calling. It ems that many, many must be ignoring d's call, for the cry for help is great, d the laborers continue to be few.

However, it is difficult for the ones o heed the call to go. Those who are led to send also refuse to hear the call. any of them say, "Oh, we would supt, but that missionary doesn't please . He doesn't do what I want him to . He doesn't conduct himself exactly I would have him conduct himself. e doesn't go where I want."

Of course, this is only an excuse with ich they blind themselves. It would absolutely impossible for any person please every contributor to the cause missions. Those who give to misns through obedience to Christ's comndment realize that the missionaries under no obligation whatsoever to ease the contributors. As Paul said in alatians 1:10, ". . . for if I yet pleased n, I should not be the servant of rist."

If the missionary can serve one master, n Christ, and please Him, he will be ing more than the great majority of ristians do. Yet, so many are ready criticize the doer of works for Christ, while they, themselves, do little or nothing for Christ. The next time you feel prone to condemn others, first ask yourselves this question, Have I done a better job with the time and talents God has entrusted to me than he has? If you cannot truthfully say that you have done better, you are in no position to criticize and condemn others.

We are always ready and willing to receive suggestions and instructions, but the person who offers instruction must be able to point to his own accomplishments to prove that he is worthy to instruct. There is a saying that we should never disparage another until we have worn his shoes for a month. If we would judge with the knowledge that we are to be judged by the same judgment, we would be more careful about our condemnation of others.

Please! If God lays it on your heart to give to His work, *give to Him!* Then, if one of His servants should displease you in some way, you will know that your reward is a sure reward that comes from God, and not from His servants. It is so easy to rob God on a pretext that His servants don't please us. However, we shall receive the condemnation for robbery, whatever our pretext.

We have missionaries come here who cannot continue because of the lack of finance. Perhaps they have failed to fully please you; so you hope to tell Christ at the judgment that it was desirable for you to starve them off the field. You owe me neither money, excuse, apology, nor reason. I am Christ's, and whatever He may wish to do with or to me, I am ready for Him to fulfill His desire. But you shall give account unto Him. They have gone because there wasn't enough money to support them. Have you done your part?

Last Friday night we started a new service in a Mexican village called Los Nogales. It is a farming community of some 500 people, about 25 miles south of Cananea. When we were there earlier, a woman had said to us, "Please pray that God will provide us with spiritual food!" There was no kind of religious service there, neither Catholic, Protestant, nor pagan. We couldn't rest with the burden of those people on our hearts. We went back and asked the woman if she would like for us to have a service in her house. She was overjoyed at the prospect.

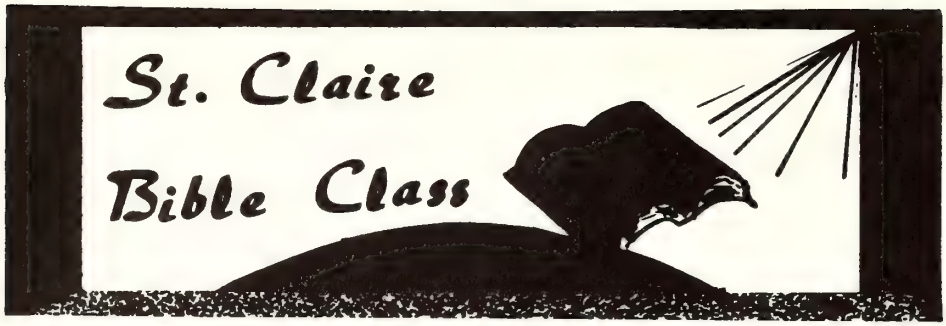
As Friday night was the only night we could work a service there into our schedule, we turned our Friday night service in Nogales, Sonora, over to a couple of teen-age girls, and went down to Los Nogales on April 19 to begin our services. Please understand that this service is about 70 miles from here over very rough dirt roads. After teaching in the school all day, we drive those 70 miles in about 3 hours, arriving just in time for service. The people give us our supper after church; so God provides our needs.

The woman, Mrs. Bermudes, in whose home we hold the service, cried and thanked God over and over that she had had another opportunity to hear the Word of God. She had attended services in our church in Nogales, Sonora, where Brother Guzman is pastor, a little over a year ago, and hadn't had an opportunity to attend church since. Her eyes are bad, so she cannot read the Bible. The only spiritual nourishment she had been receiving was to have her little nine-year-old girl read the Bible to her. When she told us of her great need of spiritual nourishment, what could we do but go? What would you have done? What are you doing that she, and many more persons starving for the Bread of Life, may have spiritual nourishment?

They aren't asking for nice church buildings (or any church buildings at all). They are crying for the gospel. A service in a house is satisfactory with them. They don't mind a bit standing for two or three hours in service. All they ask for is the gospel. How can we face Christ at the judgment having denied their cry? How can you enjoy your comfortable pews in your luxurious churches, and deny the Bread of Life to those starving souls?

Beloved brethren, the field is white unto harvest. As the hymn "Here Am I, Send Me" says, "There are hungering souls that cry aloud for bread. With the Bread of Life they're longing to be fed. Shall they starve and perish while a feast is free? Master, I would have them, Here am I, send me!" If you will not say, "Here am I, send me," will you at least say, "I will send that they may go!"

(continued on page fifteen)



Deliverance in Trouble

(Lesson for May 19)

Lesson: Psalm 91:1-6, 9-16

Golden Text: Psalm 107:6

I. INTRODUCTION

David, as king of Israel in an age when warfare was the order of the day, had his share of troubles and anxieties. Even before he ascended to the throne, his troubles were legend; for Saul, who was then king, was jealous over all the accomplishments of the young warrior and musician and did everything within his power to destroy his influence and even his life.

Since David was also an individual with a sensuous nature, he often gave in to the temptations of the flesh, thus bringing additional troubles upon himself. Though David possessed many faults, he possessed also one redeeming virtue: he was not too proud to confess his sin to call upon the Lord for forgiveness, and to always and under all circumstances keep his faith and his trust in the Lord, his God, alive.

Though David was a man of many talents, he strove always to devote the use of those talents to the service of the Lord. God had often blessed him and had heard and answered his prayers, which fact led to the strengthening of David's faith so that he reached the stage where he believed implicitly that the grace of God was sufficient for his every need. This is a valuable lesson, one that it would be well for us to learn as soon as possible.—*Senior Class Quarterly.*

II. HINTS THAT HELP

1. The place of safety for the believer is abiding in God.

2. Christian's should ever trust and rejoice in God their Protector.

3. Angels, the writer of Hebrews says, are ". . . ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14).

4. The threefold conditions of true deliverance as set forth in this psalm are (1) clinging to God, (2) acknowledging His name, (3) calling upon Him.—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (v. 1). One of the most beautiful passages in the entire Bible, this verse suggests that our relationship with God need not be a passing experience, but an abiding reality.

The Almighty expresses the idea of omnipotence. It is the same title that is assigned to the Lord Jesus Christ in the Book of Revelation. The mention of the secret place is probably a reference to the holy of holies, the place where only the high priest was allowed under the law; but under the covenant of grace, all believers in Christ enter into the holiest by the blood of Christ. And all who do enter are safe from every evil. Those who abide under the shadow of the Almighty are sheltered; and He comes between them and everything that would annoy them, whether storm or sunshine. They have not only an admittance, but a residence, under God's protection; and He will be their rest and refuge forever.

Dwelling in the secret place of the Almighty requires meeting Him in the morning and then lifting our hearts to Him often during the day. We cannot worship God an hour or two a week and expect to abide in His presence. "I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust" (v. 2).

The Almighty, the omnipotent one referred to in the preceding verse, is here the refuge and fortress of the psalmist. Where could anyone be more safe? It is as if he were saying, "He is my fortress, and in him will I continually trust." Of this relationship Matthew Henry comments as follows:

"If Jehovah be our God, our refuge, and our fortress, what can we desire which we may not be sure to find in Him? He is neither fickle nor false, neither weak nor mortal; He is God and not man, and therefore there is no danger of being disappointed in Him."

"Surely he shall deliver thee from the snare of the fowler, and from the no some pestilence. He shall cover thee wit his feathers, and under his wings shal thou trust: his truth shall be thy shiel and buckler" (vv. 3, 4). The fowler i a person who catches birds, but the bird are usually unaware that the fowler i even near. So it is with the child o God. He knows that the devil is al ways after him, but he does not kno when or where he will strike next. Nev ertheless, those who trust God fully ca rest assured that He will deliver then from the fiery darts of the wicked an from all other snares of the evil one As a hen spreads out her wings to pro tect her young, the Lord shelters th trusting soul with His divine providence

"Thou shalt not be afraid for the ter ror by night; nor for the arrow that flieth by day; nor for the pestilence that walk eth in darkness; nor for the destructio that wasteth at noonday" (vv. 5, 6) There are many things which becom terrifying at night. Faint sounds becom laden with alarming significance. Th cracking noise of the house as it settle is almost suggestive of unfriendly ap proach. A white object some distanc away appears to the observer as a sheet ed ghost. Things are not what the seem. In the night we are the victim of exaggeration. Small things becom great in the darkness. But the trustin soul has no need to be afraid. Even i the darkest night, and when danger seem the most imminent, God is alway hovering over His child; and He is mor than equal to any occasion.

Whether dangers come during the da or at night, the protection afforded b divine providence is always the same Around the clock, without sleeping o resting, God is always on the job. H exercises continual superintendence ove all His creation, including man.

"Because thou hast made the LORD which is my refuge, even the most High thy habitation; There shall no evil befal thee, neither shall any plague come nig thy dwelling" (vv. 9, 10). From his ow experience, the psalmist assures believer of divine protection. Throughout thi psalm is the idea of *abiding*. Those wh make Him their habitation are to abid in Him. Every trusting soul should b at home with Him, to make Him hi choice, and then live his life in Him a his habitation. He should delight i Him, converse with Him, and depen upon Him. And when one is at hom with God in this way, he can be full assured that divine providence will ove come all the snares of the devil.

"For he shall give his angels charg

er thee, to keep thee in all thy ways" 11). Evil spirits may attempt to ure the believer, but they will not be le to do any harm. The angels of God ve special charge to accompany, de- id, and preserve him whose trust is in od; and against their power, the evil rits cannot prevail.

The path of duty is the way of safety. o one can reasonably expect protection he does not walk in the way of obe- nce. Thy ways are the paths of duty, ich God's Word and providence have rked out; and as long as one follows s way, God will take care of him.

"They shall bear thee up in their nds, lest thou dash thy foot against a ne" (v. 12). The language here is ite familiar. The angels will take the ne tender care of the trusting soul as nurse does of a weak and needy child. ey do it with the same tenderness l affection wherewith the nurse car- s the child about in her arms. Con- ning this care Adam Clarke has the owing interesting comment:

"Let us remember that it is God, ose these angels are; He gives them rge—from HIM they receive their mmission—to HIM they are respon- le for their charge. From God thou to expect them; and for their help alone is to receive the praise."

"Thou shalt tread upon the lion and ler: the young lion and the dragon lt thou trample under feet" (v. 13). e picture here is that of overcoming all , both hidden and open. The lion rred to here probably represents the nly violent foes of the godly. The ad- and serpent are crafty liers-in-wait. an can be both. His attacks can be n and violent, or they can be subtle undercover.

"With long life will I satisfy him, shew him my salvation" (v. 16). roughout the Bible, long life or length days is looked upon as a reward for dience. Here it is promised to the son whose faith is anchored in Je- ah. Long life is a great blessing, cially when it is accompanied with lth and happiness. Moreover, the g life spoken of here is probably also mbol of a never-ending eternity with Lord. For all eternity the faithful ll dwell in the glory of the Lord and ll increase in His resemblance and oyment.—*Intermediate Class Quarter-*

•

nd Stephen, full of faith and power, great wonders and miracles among people.—Acts 6:8.

OUR NEW FRONTIER

(continued from page five)

our men are not a part of our youth program. But our structure makes this obvious. Our men are not organized into any sort of body that can do *anything*, much less train our youth. Too long has it been the task of our women alone, although they have done a good job. Our men need to go to work before our boys become obsessed with the idea that church is effeminate business and should be carried on only by those who wear skirts.

Notice also the structure in relation to our State Convention. The convention has no arm that deals directly with our youth program. News of young people's progress comes only indirectly through the Sunday school, league, or the woman's auxiliary. There is no amalgamation, no correlation, no comprehensive views of our youth work. We don't know, in total, whether we are reaching our youth or not. It is left to the imagination how things are going. We should take this into serious consideration. Perhaps we should re-evaluate the structure of our State Convention as regards our future church. We need also to investigate whether our Sunday school, league, and youth auxiliary work are accomplishing what they should.

Finally there is the perennial problem of capital. We will never have an effective youth program until those in charge of youth conventions, camp conferences, publications, and communication have financial backing.

I realize that this article may be taken by some to be the work of a young preacher who thinks he has all the answers. I do not claim to know all the answers nor even the problems. I do, however, see a few problems and the need to face them squarely *at once*.

Yes, we are at a point of crisis. We have great opoprtunities, but also tremendous problems. In order to solve these problems, we must be willing to criticize ourselves objectively, change that which needs changing, and to dedicate ourselves to the tasks at hand.

But also we must not get the cart before the horse. The Bible says: "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak to the enemies in the gate" (Psalm 127:4, 5).

Our quiver is full of the finest young people in the world. They have fabulous talents that we must channel into the service of Christ and His church. Are we willing to make the necessary sacrifices?

Youth leaders, please send your name and address, the name and address of your church, and your position in youth work to

Mrs. D. W. Hansley
P. O. Box 307
Kenly, North Carolina

Also send this information to your district youth chairman.

MISSIONS

(continued from page thirteen)

Please read Matthew 25:31-46; then answer the question asked in Romans 10:15, "And how shall they preach, except they be sent? . . ."

Yours to win Mexico for Christ,
John B. Elliston

P. S. Those in North Carolina can send all contributions through the North Carolina Board of Missions, Box 308, Ayden, North Carolina. Please be sure to state that it is for Mexican work of Arizona-Mexico Missions. And pray with us that God will supply all the needs of the work here according to His riches in glory by Christ Jesus. May God bless you in His grace and knowledge.

DEACONS

(Continued from page three)

time, for the purpose of "putting something over" on the pastor or the church. A good deacon will never stoop to such treachery as a secret meeting.

The deacon should not be a hypocrite. If he is not living up to the standard for deacons, and if he does not intend to try to do so, he should quit pretending. He shrould go be
should go before the church like a man, acknowledge his weaknesses, and ask to be relieved of his duties as a deacon. If he is going to be a worldling, he should ask the church to revoke his ordination.

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Sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.—*Thackery.*

•

By suffering we may often avoid sining, but by sinning we can never avoid suffering."—*Wisdom in Miniature.*

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Boys' and Girls' Stories

(continued from page twelve)

disappointed. He began taking out jars and boxes, opening them and then shaking his head and looking back at us each time.

"The boxes in the skit'll be empty," Bill explained.

"Sure cute, Bill."

Then, since he was leaving the next day, I tried to say something again about the Lord, but he only grinned.

"Manassas and I are on top of the World, Larry. I did it without help, and I don't need anything else. I've seen how people act when money's involved."

I argued that one man didn't make all Christians hypocrites, but when I left I had made no headway.

It was after dark that night when Bill called.

"Larry! Manassas is gone!"

"Where?" I asked.

"I don't know! I put him to bed early, but when I went in to check him he was gone. I've got to find him! We leave in the morning!"

"We'll find him."

Dad looked up from his paper as I was getting my sweater, and I explained. He went for his camera and came along. Dad's always looking for a story.

Bill was so upset he could hardly talk. I finaly got him to go one way and Dad and I went the other.

I kept calling, "Manassas!" as we went, but I heard no answering chatter.

Finally we were to Mr. Jackson's used furniture store. I flashed my light along the row of refrigerators in back, calling again. There was no answer.

"He's not here," Dad said, but just then I noticed that one refrigerator was different. Its door was closed tight!

I ran to it and jerked open the door. Manassas was laying inside—motionless.

"Wait," Dad said, swinging his camera. When the bulb flashed, I picked up Manassas, but he stayed limp in my arms.

I laid him on the ground, wondering if you could give artificial respiration to a monkey. I tried it, and Dad snapped two more pictures while I worked.

I was still working when Bill came, calling my name. When he saw me, he dropped down beside us. "Is he . . .?"

Just then Manassas gave a gasp. I don't know if it was my artificial respiration or just the fresh air, but he seemed to be all right.

Bill hugged Manassas. "Larry, how can I ever thank you? I'll give you half of what we make on television! Or anything else you want!"

I shook my head and grinned. "I'm glad we weren't too late. He must have seen the refrigerator and remembered his Mother Hubbard trick. Only somehow the door got closed behind him."

"Well, I'll pay you . . ."

"I don't want your money, Bill," I cut in. "But maybe when you get back from New York, you'll think about coming to church with me."

Bill just looked at me, sort of surprised, and then he jumped up and started off. Neither of us said anything until we were at his house.

We called the veterinarian who said Manassas just needed a good night's sleep. Bill's mother fixed hot chocolate for us, and Dad left to develop his pictures.

"Manassas is pretty popular around town," he said as he left, "and it could have been a child in there tonight. I think the town will listen now about those refrigerators. Bill, Manassas may have saved a child's life tonight."

When we were alone, Bill turned to me. "You know, Larry, Manassas may have done even more tonight. I've been wanting to listen to what you say about Christ for quite a while, but I always fought the idea. But after what you did tonight—and refusing to take money for it—well, I've decided to come with you whenever you say. And we can thank Manassas for that, too."—*My Delight.*

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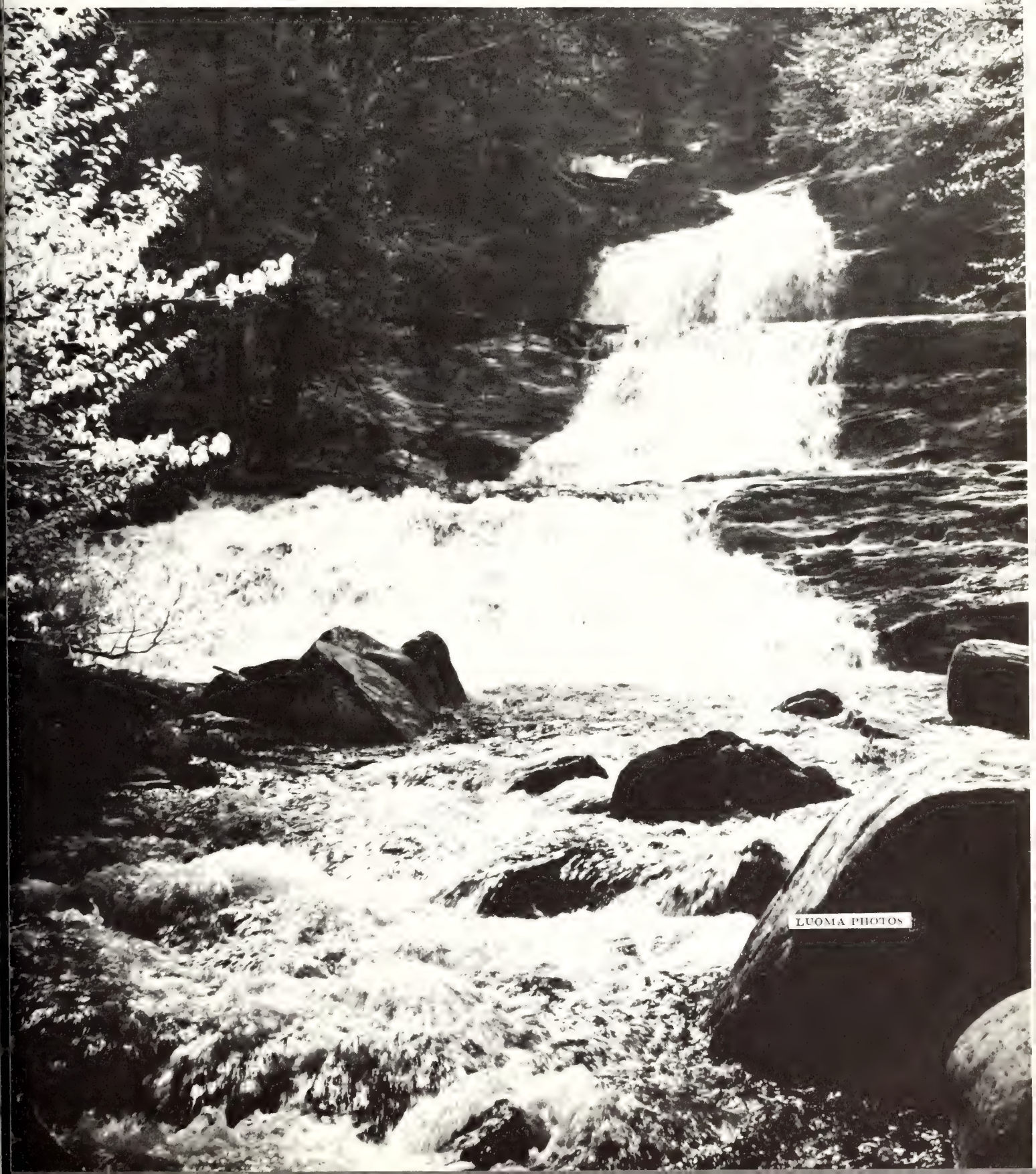
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A MOTHER DEFINES SIN

John Wesley's mother once wrote him when he was in college, "Wou you judge of the lawfulness of a pleasu take this rule: Whatsoever weakens yo reason, impairs the tenderness of yo conscience, obscures your sense of G or takes away the relish of spiritu things: whatever increases the author of your body over your mind, that is sin —*Selected.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 15, 1963



LUOMA PHOTOS

Editorial

DEVOTION WITHOUT MEASURE

The apostle Paul was amazed at the liberality of the churches of Macedonia. During a great trial of affliction, the people gave more money than was expected of them; and they insisted that it be received and used in the promotion of the Lord's work.

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (2 Corinthians 8:5). Herein lies the secret of the matter. Before they did anything else, the Macedonian Christians gave themselves to the Lord. They committed their all to Him who is the source of every blessing.

In this day of indifference, the secret of success is the same as it was at that time. The Christian must be fully committed to Christ as his Saviour and Lord. One may claim Him as his Saviour, and yet not be completely dedicated to Him. He may recognize Him as the Creator, Governor, and Sustainer of the universe without giving his all to Him. He may even study, pray, and witness a great deal; but even that is not a complete surrender to Him. To be committed to Christ is to be so completely yielded that one always answers Him in the affirmative. It means that we are willing to obey His commands, no matter what they are, where they take us, what they cost us, or when it is. In other words, we are not our own; we are His completely.

The Christian must be filled with the Spirit. Let it be fully understood that the Holy Spirit is a person, not some inanimate thing. Therefore, much contrary to a belief among many, He is not just an influence. He is not like the wind or some lifeless object. Obviously, then, He does not fill us as compressed air fills a tank or as water fills a vessel. Then, what does it mean to be filled with the Spirit? It simply means that the person who commits himself to Christ gives the Holy Spirit control in his life. He does not seek his own glory, but lets the Holy Spirit glorify Christ through him.

The Holy Spirit reproves of sin, of righteousness, and of judgment to come. He helps us to know what is right and wrong, and He lets us know when we are about to do wrong. Furthermore, the Holy Spirit guides us. Just before Christ ascended, He told His disciples that He would send another Comforter and that when He came He would guide them into all truth. The Holy Spirit also empowers; and that power is sufficient for every task, great or small. When He came on the Day of Pentecost, He so empowered those who had been waiting for His descent that 3,000 souls were born into the family of God that day.

The Christian must also be devoted to the task that is his under God. Let it be fully understood, moreover, that He has a place of service for everyone of us. But that place is not a self-chosen vocation. It is a place chosen by the Lord. He has a will for us; and in His will, there is success. But no one out of His will can meet with any degree of success. He i doomed for ultimate failure from the beginning.

Each day the apostle Paul pressed ". . . toward th mark for the prize of the high calling of God in Chris Jesus" (Philippians 3:14). He also said, "I die daily. Paul died to self, sin, and the world daily so that h could live for the Lord; and to the best of his ability he kept pressing on toward the goal until he reache it. Then he could say, "I have fought a good fight, have finished my course, I have kept the faith" (Timothy 4:7).

Our work for Him must be done. We must work not because we are afraid not to, not even because o the need, but because of our love for Him. When th Lord told Simon Peter to feed His sheep, He asked hin one question: "Lovest thou me?" Love for Him, there fore, is our only motive for service.

If we are committed to Christ, filled with the Spirit and devoted to the task, we can reach for the victory There are the daily victories that are ours in the worl of the Lord. There is also the reward that comes t those who give their whole lives to Him. It gives th peace that passes all understanding. Yet, there is stil another reward. Our Lord will present us to th Father ". . . holy and unblameable and unreproveabl in his sight" (Colossians 1:22) if we continue in th faith grounded and settled.

* * *

"Trust in the Lord with all thine heart; and lea not unto thine own understanding. In all thy way acknowledge him, and he shall direct thy paths" (Pro verbs 3:5, 6).

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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History of Original Free Will Baptists in North Carolina

CHAPTER V

THE CONFERENCE PERIOD

(Written by Floyd B. Cherry, this chapter is the fifth in a series.)

The general Conference which came o being in 1748 after the Original e Will Baptists were almost taken r by the Campbellites was the only nference in the state for more than a tury. The period from 1855 to 1913 have called the Conference Period ause it was during this time that most the conferences that we have today ne into existence. These conferences e formed to meet the needs of the wing denomination and an ever in-asing population.

The Cape Fear

By 1855, the Original Free Will Bap-s had pushed westward as far as Fay-eville and southward into South Caro-a. The South Carolina group had, ne years before, already organized their n conference. Because of their dis-ce from the main body of Free Will otists in either North or South Caro-a, a group of churches in the Fayette-e area felt the need of having their n conference organization and met on vember 1, 1855, at Stony Run church, mberland County, to organize.

The Cape Fear Conference was or-nized with 8 churches: Stony Run, ng Branch, Free Union, and Fayette-e of Cumberland County; Shady ove of Sampson County; Bethsaida l Prospect of Harnett County; and octhel of Robeson County. Eight ained ministers also were included the organization.

t is said that Elders James Turnage l William Harris rode on horseback o South Carolina and received permis-n from the conference there to or-nize. However, it must be remember-that the Original Free Will Baptists South Carolina had come from North rolina. Therefore, the Cape Fear nference was another extension of the rk started by Paul Palmer in 1727.

The conference grew until in 1908 re were seventy churches with 4,097 mbers. About this time some of the ministers began to preach the doctrine of "a second definite work of grace." This erroneous doctrine "succeeded" in splitting the Cape Fear Conference and the Free Will Baptist Holiness came into existence.

The Western

By 1887 the Original Conference in North Carolina which was now called the General Conference had grown to 118 churches with 8,358 members and 82 ministers. It was at the meeting at Black Jack, Pitt County, in this year that the conference divided into two conferences. This was a peaceful division which came about as a result of the growth of the group. It was felt by the leaders that a conference could function better with a smaller number of churches that covered a smaller area. The motion to divide the conference stated that the conferences be "known as the first and second conferences; also that six ministers be appointed to make the dividing line." The ministers appointed were Elders R. K. Hearn, D. Davis, M. Linton, John Harrison, P. T. Lucas, and R. H. Holland.

The committee reported that "the Washington and Weldon Railroad is to be the dividing line and any church on either side has a right to take membership where it prefers, and represent on whichever side they prefer, at either of the conferences." Both of the conferences were to continue to use the same discipline. It was stipulated that "No change in our discipline shall be made without the consent of both Conferences, and three-fourths of the vote of both."

The group which had been designated as "the second Conference" met to organize according to plan on October 20, 1887, at St. Mary's church, Wilson County. Twenty-six churches with 1,403 members and 19 ministers were represented.

The main business of this session was giving the conference an official name. By the unanimous vote of the body, it was agreed that the conference be designated as the "Western Conference of the Original Free Will Baptists of North Carolina."

The Union Conference

The first effort at a statewide organization of Original Free Will Baptists in North Carolina took place in 1889 when the Union Conference was organized. This organization was composed of the Cape Fear, Western and General conferences.

Since the constitution of the Union Conference was the first document drawn up for the regulation of a statewide organization of Original Free Will Baptists, we feel that it is worth reprinting.

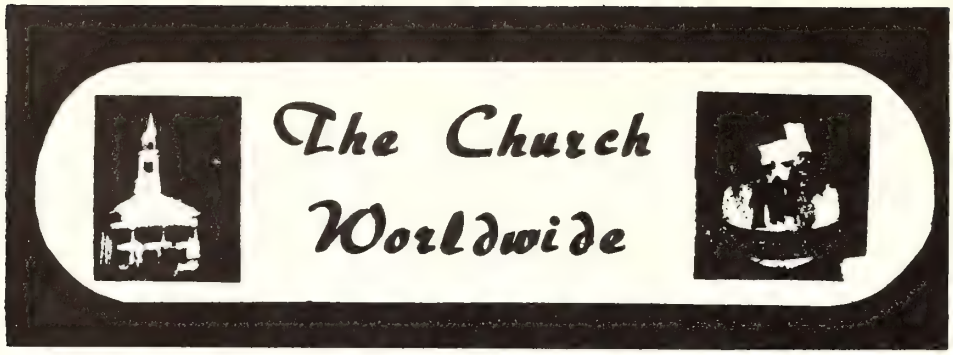
Constitution

Article 1. This body shall be known as the "Original Free Will Baptist General Union Conference."

Article 2. The object of this Conference shall be to promote Christ's kingdom among men, by means in strict conformity to the Holy Scriptures, in our co-operation together in having the doctrine of Christ preached for the salvation of souls.

Article 3. The officers of this body shall be a Moderator, Treasurer, Corresponding and Recording Secretary, who shall be elected for a term of two years, who shall hold their office until their successors are elected, which shall take place one year previous to their entering upon the duties of their office.

(continued on page fifteen)



Moody Station Appoints Director

WMBI AM-FM has appointed Walter Carlson director of news and special events. Mr. Carlson had previously been supervisor of announcers at the Chicago station.

"The appointment," according to station manager John Rader, "was given to Mr. Carlson because of his more than twenty years of experience at WMBI."

For many years Mr. Carlson had also been responsible for the supervision of the news room and the editing of news copy.

In his capacity Mr. Carlson will continue his interview programs and also take full charge of editing and reporting of news significant to WMBI listeners.

WMBI AM-FM is owned by the Moody Bible institute of Chicago. It is operated as a non-commercial, religious station.

News is reported without comment.

Rural Life Sunday to Stress Stewardship of Resources

The pressing need to conserve and develop the nation's natural resources will be the basic theme this year when churches across the nation observe Rural Life Sunday on May 19. With its origin in ancient Rogation Days, the observance has developed toward a broader understanding of man's dependence on the fruits of the soil wherever he lives, Dr. Henry A. McCanna commented. He is director of the Department of the Church in Town and Country of the National Council of Churches and a trustee of the Freedom From Hunger Foundation. Emphasis will also be laid this year, he said, on the UN Food for Peace campaign and other technical assistance and foreign aid programs.

Mr. McCanna said that city and rural ministers will exchange pulpits in many cities on this day and local groups from farm cooperatives, 4-H Clubs, Future Farmers of America, the Farm Bureau, Granges and the Farmers' Union will participate in many of the church services.

There are some four million farmers in the United States and more than six million other people are engaged in processing, packaging, and selling farm products, Mr. McCanna pointed out. "They should all be remembered in our prayers."

Church or Communist Party

Buffalo, N. Y. (EP)—Young people are free to go to church in the Soviet Union, but their practice of religion prevents membership in the ruling Communist Party. These were the main points revealed by a touring Russian Baptist minister in a press conference here.

"The younger generation is not persecuted by the state" for going to church, said the Rev. A. N. Stoyan of the Union of Evangelical Christians (Baptists), one of the four Russian churchmen making a short visit to Buffalo and Niagara Falls.

But later Mr. Stoyan, director of the Union's foreign department, admitted that no one who goes to church in the Soviet Union is allowed in the Communist Party.

He estimated that 25 to 30 percent of those attending churches in Russia were young people, most of whom were girls and young women.

Stamps to Support Drive

WASHINGTON, D. C. (EP)—Joining in a world-wide effort sponsored by the Food and Agriculture Organization of the United Nations, the United States will issue a five-cent commemorative stamp June 4 calling attention to the Freedom From Hunger campaign.

The yellow, green, and red stamp will feature the slogan "Food for Peace" and will show a stalk of wheat, the international symbol adopted for the drive.

More than 70 countries cooperating in the program will issue similar postage stamps.

"The stamp points to the problems of hunger throughout the world," said Postmaster General J. Edward Day as he unveiled the stamp at a dinner attended by ambassadors from 104 member countries of the F.A.O. "One-thi of the world's people do not ha enough proper food and one-half these suffer from outright hunger."

Special Training Suggested

WILWAUKEE, Wis. (EP)—A pr fessor of religion and medicine propos here that a small group of clergym take two years of medicine and a ye of psychiatry and become the first e amples of a new kind of physician.

Dr. Granger E. Westberg, associa professor of medicine and religion at t University of Chicago, said there is modern equivalent of the family doct who knew something about the lives his patients and could spot the em tional problems that often cause illne

Clergymen trained in medicine a religion, he said, could "deal with pe ple faced with problems that cou make them ill and get the people doctors when that professional care needed."

Dr. Westberg said many emotion problems begin in family situations a that ministers are "the only professio als left who can knock on people doors" and drop in on a friendly visit

"You're better doctors of the who man than you think you are," Dr. We ster told pastors attending a meeting the National Lutheran Council Mini terium.

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WINNING

It takes a little courage
And a little self-control,
And some grim determination
If you want to reach the goal.
It takes a deal of striving,
And a firm and stern-set chin,
No matter what the battle,
If you're really out to win.

There's no easy path to glory,
There's no rosy path to fame,
Life, however we may view it,
Is no simple parlor game.
But its prizes call for fighting,
For endurance and for grit,
For a rugged disposition
And a "don't-know-when-to-quit."

You must take a blow or give one,
You must risk and you must lose,
And expect that in the struggle
You will suffer many a bruise.
But you mustn't whine or falter,
If a fight you once begin,
Be a man and face the battle—
That's the only way to win.

—Publisher Unknow

CONFERENCE ORDAINS 4 MINISTERS



On April 30, 1963, the examining board of the Eastern Conference of Original ree Will Baptists of North Carolina ordained four candidates for the gospel ministry Bethel church, Merritt, North Carolina. The newly-ordained ministers are, front w, W. W. Silverthorne, Merritt; Owen Arthur, New Bern; Adrian Grubbs, Mount live; and Eugene Sumner, Pink Hill. Members of the examining board are, back w, Lemmie Taylor; Lloyd Vernon; C. B. Hansley, proxy for S. A. Smith; Clifton ice; and D. W. Hansley.

Prior to the ordination service which took place at 7:30, the local church served seafood dinner to the candidates, examining board, and visitors. A total of 110 ests were present for the occasion.

To begin the ordination service the congregation sang the Doxology, after which e Rev. D. W. Hansley led in prayer. The pastor, the Rev. P. C. Wiggs, was in harge of the devotional part of the service. Mrs. Grace Whorton welcomed the ests, and the Rev. Lloyd Vernon gave the response.

The Rev. Clifton Rice preached the ordination sermon. The Rev. Lemmie aylor presided and the other members of the examining board helped to carry out e service. The Rev. Graham Lane pronounced the benediction.

he Point of the Matter Is . . .

ithing Is Not

. . . a tax to be paid to the church;

. . . just a scheme to raise money for ie church.

ithing Is

. . . the right and serious way to give;

. . . a means of bringing us closer to od;

. . . a means of putting God first in our ves;

. . . a way to make us aware of God s we recognize His ownership of all nings. The tithe says that we know to hom the world belongs;

. . the simple and logical result of faith that takes God seriously.

. . . a way to say "Thank You" to God for all of life's blessings;

. . . a part of our worship as it represents our energy, intelligence, and time given back to God.

The purpose of tithing is to secure not the tithe but the tither; not the gift, but the giver; not the possession, but the possessor; not your money, but you . . . for God.

"The tithe is the Lord's."—Leviticus 27: 30.—*The Baptist Visitor.*

FELLOWSHIP

Mrs. Grace Whorton

Fellowship in the human life is just as essential to happiness as is physical food. In our home lives it is called companionship; in a group of people, fellowship; with God it is both.

God established the home to be our haven of rest from the cares of the world. He established the church that we might assemble ourselves together and enjoy the fellowship of other Christians. As we worship together from week to week in our respective churches, we catch a glimpse of what David meant when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

How sweet the fellowship of Christian people is. Jesus taught us to love one another as He loved us. If we have the love of God in our hearts, we will love the brethren (1 John 3:14). The reluctance of people to leave the church after worship service is proof of the love of fellowship, parting to look forward to meeting together at the next appointed time.

If there are those who feel that they are left out and neglected, let me urge you to come in a little closer and to let the warmth of your spirit blend in with the spirit of others, and you, too, will feel that you belong! Said the wisest man of all time: "A man that hath friends must shew himself friendly: . . ." (Proverbs 18:24).

Fellowship in the home is satisfying; fellowship with Christian people is sweet; but fellowship with God is divine and is to be treasured above all else. He will walk with us and talk with us, and will give us the assurance that we are His.

There are many Christians that do not have the joy and peace that fellowship with God brings. There is no joy or ecstasy quite like that of daily fellowship with God. It is ours for the asking. James said, ". . . ye have not, because ye ask not" (James 4:2).

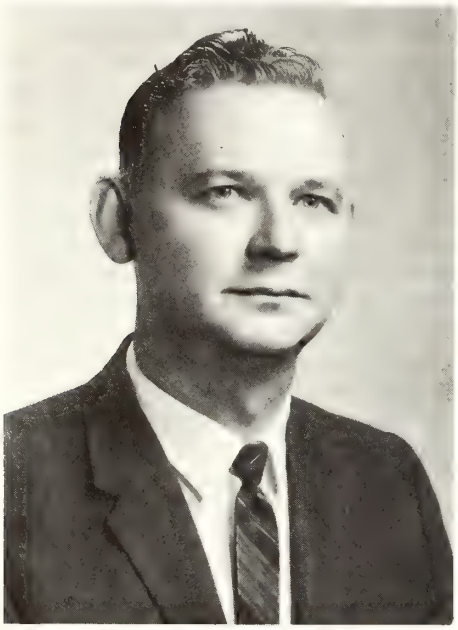
Now there are conditions to be met before we can have this fellowship with God; He cannot dwell in a heart that is not free of sin. We must empty ourselves of all worldliness, greed, jealousy, covetousness, and hate; then ask God to let His Holy Spirit come in and dwell in our hearts to lead and guide our lives. Only then can we claim the promise of Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: . . ."

NEWS AND NOTES

Of Denominational Interest

Armstrong Called to The LaGrange Pastorate

The Rev. Henry Armstrong, Jr., has accepted a call to the pastorate of the LaGrange, North Carolina, Free Will



Baptist Church. He will assume the pastoral care of the church July 1, 1963, at which time he will move from Washington, North Carolina, to LaGrange.

The Rev. N. B. Barrow will continue as supply pastor at LaGrange until June 30.

Mr. Armstrong has pastored in Carteret and Craven counties for the past ten years.

Homecoming and Alumni Meeting To Be Held at Children's Home

The annual homecoming and alumni meeting will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina on Sunday, June 9. The program will begin at 9:30 a. m. with Sunday school and will be concluded at the noon hour with a picnic lunch.

All former children, employees, board members and families are urged to remember this date and attend.

Children's Home Report For April

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of April, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions

(Includes gifts for all purposes)

Albemarle Conference	$ 340.54
Cape Fear Conference	294.11
Central Conference	984.87
Eastern Conference	856.14
Pee Dee Association	33,65
Piedmont Conference	40.00
Western Conference	4,657.53
Sub-total	7,206.84
Parents and Relatives	339.10
Friends and Others	355.00
Miscellaneous (All other sources of income)	593.01
Total Receipts for Month	$8,493.95

Honor Roll

Special recognition is given to the following who made gifts of $100 or more during the month:

Hopewell Church, Smithfield	$ 100.00
Albemarle Sunday School Convention	110.99
Arapahoe Church	145.33
Family of Dr. M. Hinnant	4,130.42
Major Glennie Rouse	250.00
Elizabeth Harris	100.00
Central Auxiliary Convention	162.60
Malachi's Chapel, The United Class	101.00
H. H. Alexander	100.00
Friendship, Greene County	100.00

Coming Events

May 15—Third Convocation at the East Rockingham Free Will Baptist Church, Rockingham, North Carolina.

Selma Graduates To Be Honored

The Selma Free Will Baptist Chur will honor the graduates of Selma Hi School at its morning worship servi Sunday, May 19, the Reverend Bo Shook, pastor, has announced.

Dr. Roy C. O'Donnell, dean of Mou Olive College, will speak at 11 a. m.

Rains Crossroads Church To Observe Homecoming

Rains Crossroads Free Will Bapti Church, Route 1, Kenly, North Ca lina, will observe its annual homecomi Sunday, May 19. Sunday school w begin at 9:45, followed by the worsh service at 11. The Reverend W. Bur ette Raper will be the guest speaker.

A picnic lunch will be served, follo ed at 1:15 with a memorial service f deceased members of the past yea Singing by the church choir and oth church groups will conclude the hom coming activities.

College Benefit Dinner

The Free Will Baptist Sunday Scho Fellowship and the Ministerial Associ tion of Wilson and Nash Counties w sponsor a benefit dinner for Mount Oli College on May 23 at 7:30 p. m. Tl tickets for the dinner, to be held at th American Legion Hall in Wilson, Nort Carolina, will be $5.

Two Ministers Complete Clinical Pastors Course

Two North Carolina Free Will Ba tists ministers were in the class that r cently completed the clinical pasto course at the Dorthea Dix Hospital Raleigh.

The Reverends Floyd B. Cherry an Charles Sapp, both of Pitt County, Nort Carolina, were among those who finishe the semester course in clinical pastor work at the state institution in Raleig last month. The course is sponsored b the hospital and recognized for the trai ing of pastors and hospital chaplains b the Institute for Pastoral Training.

Mr. Cherry is pastor of the Blac Jack church and Mr. Sapp is pastor the Reedy Branch church. Beginnin with the fall term, Mr. Sapp will b affiliated with Mount Olive College.

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The moving finger writes, and havin writ, moves on; nor all your piety or w shall lure it back, nor cancel half a lin nor all your tears wash out a word of i —*Omar Khayyam.*

Christian Education

Items from Colleges Sunday Schools Vacation Bible Schools

Gift to Science Department

A gift of $1,000 has been given to the ount Olive College science department Dr. C. C. Henderson, noted Mount



ve physician. This contribution was addition to a recent contribution of 7,200 in bank stock to the college's lding program.

Since the college opened in Mount ve in 1954, Dr. Henderson has been largest individual benefactor. His atude toward the college was summarized en he said, "The college is the greatest ng that has happened to Mount Olive ring the more than forty years I have en here."

Gifts Total $65,053

Gifts to Mount Olive College for the t ten months of the 1962-63 fiscal r (July 1-April 30) have totaled $65,-03, Robert W. Moye, treasurer, has dised.

Greatest support has come from the e Will Baptist Church which has conuted $55,938; whereas the Mount Olive area has given $4,225 and the Goldsboro area $3,042. Foundations and other sources have accounted for $1,848.

Efforts are currently underway in the Mount Olive—Goldsboro area and in the Free Will Baptist Church to raise an additional $35,000 during May and June to bring total gifts for the year to $100,-000.

Bible School Offerings For College Building Fund

Vacation Bible schools are urged to send their 1963 offerings to the Building Fund of Mount Olive College. "In this manner, the youth of our church will be helping to build a college which many of them will attend in the future," President W. Burkette Raper declared. "Mount Olive College is the best hope Original Free Will Baptists have to provide a sound program of Christian higher education for our sons and daughters," he added.

The college has announced plans to begin this fall the building program on its new 95-acre campus.

College Eligible to Borrow from HHFA

Mount Olive College is eligible to borrow from the Housing and Home Finance Agency to finance its dormitories, cafeteria, and student union planned for its new 95-acre campus.

The Atlanta office of the HHFA has advised the college that it will limit its loan for student housing and cafeteria to the amount the college invests in academic and related facilities.

"We consider this good news," President Raper declared, "for it means that we can concentrate all our building funds on classrooms, library, laboratory, administration and other building needs."

A chief point of concern to the HHFA is that the college invest more money on its new campus than does the Federal Government.

The Advisory Committee of the Mount Olive College Area Foundation has recommended that the college file application for a forty-year low interest government loan in the amount of $1.1 million to construct two dormitories and a cafeteria-student union combination.

Raper's Schedule

President W. Burkette Raper of Mount Olive College has disclosed a schedule of seven high school baccalaureate sermons and graduation addresses.

Included are May 19, 3:30 p. m., baccalaureate, Bath High School; May 26, 8:00, baccalaureate, Charles B. Aycock, Pikeville; May 28, 8:00, graduation address, Sweat Swamp, Lenoir County; May 29, 8:00, graduation, La Grange High School; May 31, graduation, Union High School, Clinton; June 2, 2:00, baccalaureate, Midway High School, Sampson County; and June 3, 8:00, graduation, Princeton High School.

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GOD'S PAY

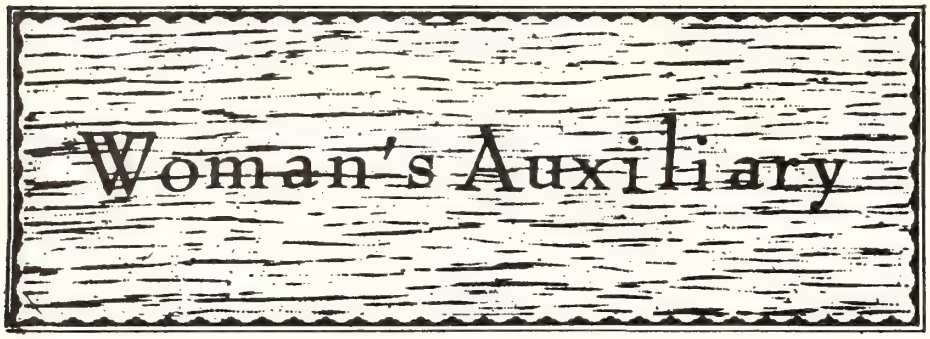
Who does God's work will get God's pay,
However long may seem the day,
However weary be the way;
Though powers and princes thunder "Nay,"
Who does God's work will get God's pay.
He does not pay as others pay,
In gold, or land, or raiment gay,
In goods that vanish and decay;
But God in wisdom knows a way,
And that is sure, let come what may,
Who does God's work will get God's pay.

—*Selected.*

NOTICE TO ALL LEAGUERS

It is time to register for the League Encampment to be held at Cragmont, June 23-29. Please send your name and address plus five dollars to Norman W. Ard, Route 1, Box 149, Ayden, North Carolina.

When you have registered, you will be sent a letter telling you what to carry and where to meet the bus. The expense for the entire week is thirty dollars plus your personal spending money.



Woman's Auxiliary Convention Treasurer's Report

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the fourth quarter of the year which ended April 30, 1963:

Balance in Bank, Jan. 31, 1963 $1,015.14

Receipts

State Auxiliary Home Missions	$ 107.52	
Per Capita Dues	358.68	
General Fund	123.00	
Interest on Savings	53.53	
Designated Denominational Enterprises	2,485.25	
Total Receipts		3,127.98
Total for Which to Account		$4,143.12

Disbursements

Denominational Enterprises	$2,485.25	
State Auxiliary Missions	9.04	
Convention Expenses	117.63	
Total Disbursed		2,611.92
Balance, in Bank, End of Fourth Quarter April 30, 1963		$1,531.20

Summary of Bank Account Balances

State Auxiliary Home Missions	$ 749.57
Per Capita Dues	690.43
General Fund	37.67
Interest	53.53
	$1,531.20

Banks

Edgecombe Bank and Trust Company	$ 977.67
Tarboro Savings and Loan (4%)	553.53
	$1,531.20

Summary—Convention Expenses

Treasurer's Salary	$ 60.00
Treasurer's Expense	1.00
Secretary's Expense	8.69
Field Work	32.30
Youth Chairman Expense	15.64
	$117.63

Denominational Enterprises Report

Home Missions, Special			
Wilmington	5.66		
Mexico-Arizona	35.00		
Palmer Memorial Mission	8.31		
		48.97	48.97
Foreign Missions, General		137.58	137.58
Foreign Missions, Special			
National	5.50		
Harold and Jo Stevens	5.00		
LaVerne Miley	5.00		
		15.50	15.50
Free Will Baptist Bible College		12.00	12.00
Mount Olive College General Fund	224.92		
Piano Fund	102.00		
Choir Robe	25.00		
Books	30.00		
Albemarle $1000 Club	67.00		
Central $1000 Club	65.00		
Alice E. Lupton Scholarship	212.66		
		726.58	726.5
Free Will Baptist Children's Home General Fund	65.15		
Roof Boy's Building	5.00		
Sheets	20.00		
		90.15	90.1
Superannuation General Fund	119.68		
Adopted Widows and Ministers	43.00		
		162.68	162.6
Cragmont Assembly General Fund	70.80		
Sink	10.00		
Repairs	10.00		
		90.80	90.8
Christian Service Fund		304.89	304.8
Life Membership (Cragmont)		25.00	25.0
Anna Phillips Loan Fund		47.70	47.7
Miscellaneous			
Flora Hines	14.00		
Woman's Conference Cragmont	10.00		
Central District Auxiliary Convention	10.00		
Union Meeting	2.00		
Johnston County Red Cross	5.00		
		41.00	41.0

sion Project (Metal Building)	782.40	782.40
TALS	$2,485.25	$2,485.25

State Auxiliary Convention Meets

"Walking in the Spirit" was the theme he North Carolina Free Will Baptist te Woman's Auxiliary Convention d at Hickory Chapel church near oskie last Thursday. Two hundred nty-five delegates, ministers, and tors registered for the all-day meet-

eatured on the program were a trio n Greenville—composed of Ruth tton Clark, Anne Averett, and a girl m East Carolina College—and the v. Ralph Lightsey, who brought the rning message.

Brenda Jenkins, winner of the AFC lamation contest, gave her declama-n; and Craig Barbour, winner of the A essay contest, and Doris Faye Rack-, winner of the AFC essay contest, d their essays.

Among the items of business was the option of a new constitution and by-s, emblem, and colors. The new ors—silver, Carolina blue, and royal e—were used in the flowers at the al- and other decorations.

Kenly, N. C.—The Mt. Zion Woman's xiliary had its April meeting Tuesday ht, April 30, at the home of Mrs. nes Sutton. There were seven mem-s present.

Mrs. Ressie Johnson, program chair-n, presented the program on the me, "A Path from an Empty Tomb." e Scripture reading came from Mat-w 28:1-10. Mrs. Henry L. Johnson in prayer.

During the discussion period Mrs. aude Mozingo told of some of the nts which took place at the most re-t auxiliary convention which she at-nded.

After the meeting refreshments were ved.

New Bern, N. C.—The Woman's Aux-ry of St. Mary's Free Will Baptist urch held its monthly meeting at the urch on Thursday, May 2. The group g "Where He Leads Me," and Mrs. arence Gaskins led in prayer. A duet, n the Garden," was sung by Candace e MacSwain and Stephanie MacSwain. rs. Earl Glenn, program chairman, presented Miss Hilda Owens, who gave an inspiring program.

Mrs. R. A. Morris, vice-president, presided in the absence of Mrs. S. M. Harrison, president. Routine business was transacted and reports were given from the chairmen and circle secretaries.

Mrs. W. E. Baldree, youth chairman, gave a report on the Bible school workshop held at Mount Olive College. She reported that Bible school will be held June 3-12, and registration day will be held June 1 at 9:30. Immediately after registration a Bible school parade will tour the city inviting other children to attend. Committees were appointed to make plans for the parade. The Bible school will be climaxed on Wednesday night, June 12, with a family picnic at the church at six o'clock. Work completed will be on display until the commencement program at 7:30.

Mrs. Bernard Adkins gave a report on the benevolence work and requested that each circle plan a prayer meeting during the month.

Mrs. Ed Baldree and Mrs. Earl Glenn were elected as delegates to the State Woman's Auxiliary Convention at Ahoskie on May 9.

The attendance plaque was won by Circle No. 5; Mrs. Tull Register is chairman.

The meeting was closed with a dedicatory prayer by Mrs. Manly Jenkins for the Mother's Day offering for the Children's Home.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting on May 7 at the fellowship hall.

The meeting was called to order by the vice-president, Mrs. Agnes Garner. The group sang "Where He Leads Me." Mrs. Pat Gurganus read the Scripture from Psalm 23, and prayer was offered by Mrs. Dorla Hill.

The program for the month, "Walking in the Shadows," was presented by Mrs. Dorothy Riggs, Mrs. Loraine Garner, and Mrs. Lois Bryan. After a solo was rendered by Mrs. Garner, the group then sang "My Jesus I Love Thee."

After a short business discussion the members responded with a Bible verse. There were 25 members and 10 visitors present. The offering for the meeting was $23.70.

Delicious refreshments were enjoyed by everyone.

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Strive manfully; habit is overcome by habits.—*Thomas A. Kempis.*

LOST . . . A BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, the Church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy. —*Selected.*

"Behold the Lamb of God"

A traveler who was being rowed across the Mississippi by an old boatman was surprised to see him drop his oars suddenly, and spring to his feet in great excitement, shouting: "Look! Look! There's the captain!"

On a sloop coming down the river stood a man leaning against a mast. This was "the captain," at whom the old boatman was frantically waving his hat.

The traveler said presently: "Who is this man? What has he ever done for you?"

The answer was: "He's the man that saved me. I fell into the water and he jumped in and flung his arms around me and saved me!" Then he added: "I'd just like to slave for him all my life; only my rheumatism's so bad I'm no good. He runs by here once a month, and I watch for him, and I love to point him out. Isn't he the kindest-looking man you ever saw? I just love to point him out."—*Selected.*

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Conscience is a safe guide only when God is the guide of the conscience.—*Harvey H. Springer.*

NOTES AND QUOTES



By J. C. Griffin

OUR TRIP TO DAVIS

Recently my wife and I visited some of the churches in Carteret County, but we made Davis our home while down in Carteret. In the middle twenties we pastored the churches at Davis, Stacy, Sea Level, and Cedar Island; and those who formed the membership of the churches seemed to love each other, and the Holy Ghost was evidenced in their worship services.

Now there is confusion in some of the work. There are those who are pledged to the National Association, and they have but very little use for the state group, according to my information. The state group has to worship in the Community Center; whereas, the national group holds the church edifice that was built when the congregation was together. They are greatly confused. Paul says, ". . . God is not the author of confusion, . . ." (1 Corinthians 14:33); so Satan has stirred up a lot of confusion in the county of Carteret.

I was invited to preach at the Community Center. I preached to some of the most contented listeners to be found anywhere. However, their hearts were heavy because they had to worship in the Community Center, but those who assembled exemplified that old-fashioned love that dominated their lives years ago. In other words they can sing and pray and worship as of old, which reminded me of Paul's words, "We are cast down, but not destroyed." To hear them sing and pray, one would think that they had no worry, but they have; but they are a Spirit-led people. We are glad that we got to worship with this group of God-loving and God-serving people. In every home that we visited, we were received graciously.

* * *

We had the happy privilege to go with the Rev. Clifton Styron to his work on Cedar Island where we found a group of original Free Will Baptists who love their church and their pastor and who stand ready to go with their pastor to put the work of God over. In other words, Clifton Styron is not their "boss" but their leader, as all pastors should be. Preachers who are "bosses" are those who generally are church splitters. If they cannot take the whole congregation, they pull all they can and start another work; they tell that they are the "real thing." And in general, those who will not follow the leadership of the church "boss" are criticized and stigmatized to the lowest degree.

Afraid to Meet Christ

Christ is coming again. There is more said about His second coming than there is about His first coming. I think that things are shaping up for an early appearing of Christ in the air when the dead in Christ shall rise to meet the Lord in the air, and we who are alive and remain shall be changed in a moment, in the twinkle of an eye, as set forth in 1 Thessalonians 4:13-18 and 1 Corinthians 15:51, 52.

Why do I think His return is near? I think it is near because of the signs of the times. Listen to Jesus; He said: ". . . Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginnings of sorrows" (Matthew 24:4-8). We are hearing a great deal about wars in various places of the world and rumors of the whole world's being plunged into a hot war. Then we read in the gospel according to Luke, ". . . there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

May we go now to Paul's letter to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a fo of godliness, but denying the pow thereof: from such turn away. For this sort are they which creep in houses, and lead silly women laden wi sins, led away with divers lust" (2 Ti othy 3:1-6).

It looks to this writer as if the sig of the times are showing an early co ing of the Lord. The signs are showi up in the attitude of men toward m and toward God.

If you do not agree with others, y are despised. You are hated if you not bow to the thinking of men. As sit here at 11 p. m. trying to please n God and get a message to my fellowma I can say with John, "Even so com Lord Jesus." Amen.

* * *

If I live to see the 22nd day of Jun I shall be 84 years old. I have been a ordained minister for 54 years on th 12th day of June. I have given my li to the work of the Lord for about six years. You see I played Jonah for a goo period of time. Although I did not win up in the belly of a great fish, I suffere for my refusing to answer and say, as di Isaiah, "Here am I, send me." But was a happy day when I said, "Lord, am ready to go now"; and He has bee wonderfully good to me. I do not pla to retire from the ministry, nor from wri ing "Notes and Quotes," as long as I ca work; but I am going to stop pastorin churches after a few more months, if th Lord will let me off for awhile. Pray fo me you who love God's children. Go is blessing and souls are being saved an added to the church. This leading souls to the fellowship of Christ keeps m pushing ahead. My address is P. O. Bo 291, Bridgeton, North Carolina; my res dence is "B" Street, beside the Bridg ton Original Free Will Baptist Churc When any of our Free Will Baptists a passing this way, I shall be happy for yo to stop in for awhile and rest.

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Snobs are a dime a dozen, but ladi and gentlemen by the millions are bot rich and poor, prominent and obscur but always fine people to know. Th best way to make sure that any big shot really big is to notice that he never ac like Mr. Big at all!—Dr. Galen Starr Ro in *Sunshine Magazine*.

•

Men, like tacks, are useful if the have good heads, and are pointed in th right direction.—*Sunshine Magazine*.



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is the difference be-
en the body in which the saved are
be raised in the first resurrection and
t of the unsaved in the second resur-
tion as seen in ". . . I saw the souls
them that were beheaded for the wit-
s of Jesus, and for the word of God,
. they lived and reigned with Christ
housand years. But the rest of the
d lived not again until the thousand
rs were finished. This is the first
irrection" (Revelation 20:4-5)?—*A.J., Wisconsin.*

Answer: It is surprising to some Bible
ders that the Holy Spirit describes the
irrection body of the saved but re-
ins strangely silent when it comes to
body in which the unsaved are to be
ed and in which they must spend
rnity apart from God. The following
a somewhat scriptural description of
process of death and resurrection of
believer: "So also is the resurrection
the dead. It is sown in corruption;
s raised in incorruption: It is sown
honour; it is raised in glory: it is sown
weakness; it is raised in power; It is
n a natural body; it is raised a spiri-
l body. There is a natural body, and
re is a spiritual body . . . . And as we
e borne the image of the earthy, we
ll also bear the image of the heaven-
. . . . Behold, I shew you a mystery;
e shall not all sleep, but we shall all be
nged . . . . For this corruptible must
on incorruption, and this mortal must
on immortality. So when this cor-
tible shall have put on incorruption,
l this mortal shall have put on im-
rtality, then shall be brought to pass
saying that is written, Death is swal-
ed up in victory" (1 Corinthians 15:
44, 49, 51, 53, 54). Now look back
1 Corinthians 15 for the basis of that
ich is said here: "But now is Christ
n from the dead, and become the
tfruits of them that slept. For since
man came death, by man came also
resurrection of the dead. For as in
am all die, even so in Christ shall all
made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming . . . . But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body" (1 Corinthians 15:20-23, 35-38).

All we know of the unbeliever and his resurrection body is that he will come forth from the grave in such a body when God's destined time arises, and he cannot help himself even if he should want to; for he must be brought from the grave at the resurrection of the unjust, and in that body stand before the great white throne judgment where he is to be judged. "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:29). "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:11-15). There is to be seen a great contrast between this group, resurrected as indicated here, and of those resurrected 1,000 years earlier as seen in Revelation 20:4-6.

The first group to be resurrected are those who have found a place and conditions similar to that which is called Abraham's bosom and as seen occupied by Lazarus in Luke 16:19-31, and the last group to be resurrected are to come from the place occupied by the rich man of the same story. When one reads the Bible and sees such a contrast in the future state—the joy of the obedient throughout eternity and the suffering of the disobedient—it seems that such unsaved readers would hasten to the outstretched arms of Jesus for refuge; but Jesus knew that, in spite of what He had said in Matthew 11:28-30, the people would refuse to come. Knowing the anguish of spirit with which He beheld the future state of these, He cried out, "Ye will not come to me that you might have life," and again, "O Jerusalem, Jerusalem, . . . ye would not!" (Matthew 23:37). May God give every unsaved reader grace to heed Jesus' final invitation lest he come up lacking. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

THE MAIL BOX

DIVISION BROUGHT

"There has been division brought into the Free Will Baptist churches in Alabama and Oklahoma. There have been men visiting the churches and telling the people that the Ayden printing press is not a Free Will Baptist press. I wish that these men would read Revelation 21:8 and see that an ordained liar will have his part in the same lake with the murderers and whoremongers and idolaters.

"We have been using the literature that was printed at the Ayden press for some 30 years, and we still find no fault in it. We are proud to know that the press has men that can take a text and write a lesson and explain the truth. We welcome anyone in our church that brings something to us to keep peace and fellowship with our members. But we don't welcome troublemakers. Paul said, 'Be not deceived; God is not mocked.' So we have to be careful. Everything that shines is not gold, and everyone that carries a Bible is not a gospel preacher.

"The Free Will Baptist denomination is suffering and being let down because of false teachers going out and deceiving the people. So let us pray that something will take place that will bring us closer together in love and fellowship so that we can meet in peace in that eternal home."—*D. J. O'Donnell, Asheville, Alabama.*

Stories for Christian Girls and Boys

LOYAL TO A CAUSE

Nellie Dunaway

REBECCA saw the car turn the corner and she quickly stepped back from the window. "It's true, it's all true!" she whispered aloud.

Just then her roommate, Dora Wilson, came through the door like a blast of icy wind.

"Did you see what I just saw?" she exploded in one breath. "The nerve of that fellow, driving that blond siren right in front of your window! David Kelson, the boy that's going to be such a great missionary, and going out with Joan Baily, the most worldly girl in college!"

"She may not be so worldly, Dora. Maybe we don't know her well enough to judge. We shouldn't judge anyway," Rebecca defended. "After all, she's attending a Christian college."

"You know why, don't you?" Dora exclaimed. "She's told it often enough. 'I simply couldn't leave my home. I belong to the country club and all my friends are here. I've lived here in Maybrook all my life.' That's the reason she's going to school here. She couldn't stand to leave that big house on the hill. And don't forget, her father's the richest man in town!"

"How can you be so tolerant, Rebecca? She snagged David right from under your nose. If I were you I'd do something about it." Dora was furious.

"What would you do?" Rebecca asked.

"I'd—I'd think of something. You should know what, he's your—your friend," Dora stammered.

"My friend, yes. But we aren't engaged," Rebecca answered. "We've been lifelong friends. We attended the same church, and have chosen the same college. But that doesn't prove I own David."

"E—e—e—k! I almost forgot," Dora squealed. "I have to go to the library. I'll spend the weekend at home reading. Sometimes I wonder if going to college is worth it. Are you going home tonight? If David does like he did last week, you'll have to go home on the bus, won't you?"

"I don't mind to go on the bus," Rebecca answered.

Dora sailed out of the room like a cyclone. She did everything like a cyclone, especially talk. It seemed she knew more about her classmates than they knew about themselves.

Suddenly, Rebecca realized she had told Dora too much about her personal life. There was no telling how much she would exaggerate everything she had told her.

Rebecca and David had grown up together and when they both decided to become missionaries they had chosen the same college.

They had many long and serious talks about their vocation in life as they drove to and from college on weekends. Rebecca admitted to herself that she looked forward to the drive home every Friday. Until two weeks ago she had no reason to doubt that she was the one special girl in David's life.

She pulled her suitcase from the closet shelf. If David was going home for the weekend, he'd be calling her soon.

Dora came blustering back into the room and exclaimed, "I don't have but a minute, Dad's waiting for me. I just had to come back and tell you what I heard over in the library. David's going up to the lodge with Joan and her parents to spend the weekend. I thought you'd like to know. See you Monday!" Dora whirled out like she came in.

Rebecca continued to pack her suitcase. The bus didn't leave until nine o'clock, she had plenty of time. When she finished she sat down to sort out her jumbled thoughts.

She reached for her Bible just as the telephone rang in the hall piercing the stillness. Rebecca rushed to answer.

"Of course, it's David, it had to be. No one would be calling now. Everyone had left the building." She told herself.

She grabbed the receiver and gave out with a cheery, "Hello."

"You—you have the wrong number," she said lifelessly.

She walked slowly back to her roo chiding herself severely, "After David isn't my own personal proper Sure, we're good friends, but t doesn't mean he'll be devoted to me life. I'm making much too much his seeing Joan Baily. He has a rig to see anyone he chooses."

She reached for her Bible again a turned to James 1:5, "If any of y lack wisdom, let him ask of God, th giveth to all men liberally, and braideth not; and it shall be given hin

As the night closed in, Rebecca soug comfort and understanding on her kn before God.

When she arose from her knees, it w time to go to the bus station. As s walked along her heart was trouble She dreaded the trip home alone.

She had almost reached the stati when car lights attracted her attentio A car pulled up and a familiar voi said, "Going my way?"

"Oh, David!" she said relieved. didn't think you were going home night."

While she was getting into David's he inquired, "Did you miss me l week?"

"Yes," Rebecca answered honest "Everyone at the church asked abo you. I wasn't sure what to tell them. said you were busy and I hadn't talk with you all week."

"I called you a number of tim Dora said you were out. She would tell me where you were. She act evasive," David explained.

"I'm sorry, David. Dora didn't t me you called," Rebecca apologized.

"For a girl that talks as much as s does, I don't see how she missed telli you," David said.

"Dora does talk too much, but s doesn't mean all she says," Rebec defended.

"She can create more confusion th anyone on the campus. I don't see h she finds out so many things. I call Monday to tell you about my weeker I thought you'd like to know," David plained.

"Your weekend wasn't any of my

(continued on page sixteen)



Mission Report
State Convention

B. Bryan, Secretary-treasurer

ruary, March, April 1963

nce on Hand ebruary 1, 1963	$12,709.20
Receipts	
neral Missions	$2,807.34
C. Missions	965.40
eign Missions	892.10
zona-Mexico Missions	36.00
nference Exchange	44.04
tal Church Building	336.74
sionaries National Association	40.30
al Receipts	$ 5,121.92
al to Account For	17,831.12
Disbursements	
rth Carolina Missions	$1,065.00
tional Association Missionaries	81.13
motion and Survey Work	1,278.08
zona-Mexico Missions	2,436.00
ssionary tinerary	95.70
ard Meetings nd Expense	155.60
retary-treasurer nd Expense	208.98
tal Disbursements	5,320.49
lance in Treasury	12,510.63
turned from Mexico Trip	209.60
lance in All Accounts May 1, 1963	$12,720.23

The mission board is grateful for each urch or individual that has sent in an ering during the past three months. The mission program of the State Convention and those joined in interest with us is dependent upon the support of every church or interested person. We assure you that progress is being made as rapidly as possible.

Income for the corresponding three months in 1962 shows we received $2,025.06; however, we feel that the increase is due to answered prayer and a willingness to invest in a worthwhile mission endeavor. We are far from doing our best, but we feel that rapid progress is being made.

At present, mission churches and mission work is receiving financial help in North Carolina in the following places: Wilmington, Weldon, Raleigh, Clinton, and High Point. Five mission pastors are able to spend time on the field by our support. Remember to pray for these mission organizations.

The Arizona-Mexico Mission station under the direction of the Rev. John B. Elliston, in Nogolas, Arizona, has recently become a subsidiary of the State Convention. Negotiations have been completed and all legal matters cleared. The Arizona-Mexico Mission has received $2,000 lump sum, and the Convention is extending $200 monthly in addition to all earmarked funds coming to us for this work. We urge our people to support this mission work through general offerings and also through earmarked funds. Several ministers and young Christian workers are engaged in mission work in Old Mexico in connection with this mission station.

The Rev. J. E. Timmons of Hereford, Texas, an experienced missionary and Free Will Baptist minister, will begin mission work in Piedras, Negras, Mexico, on May 20, where a Free Will Baptist mission station will be opened soon. The Rev. Mr. Timmons will be at the Ministers' Conference at Cragmont in June and will do itinerary work for two weeks following before returning to Mexico.

Several offerings have come in earmarked for Mexico this month. The Faith Free Will Baptist Church has elected to pay the salary of a Mexico minister. The amount is $12 weekly. Thanks to that church and to the good pastor, the Rev. Carey Cheshire.

Miss Barbara Becton and Miss Winnifred Averett have been quite busy recently on speaking engagements and itinerary work getting prepared for the mission field when they complete the necessary schooling.

Why do a small amount for the mission cause when it is more commendable and worthwhile to make a sacrifice?

Get your checks and offering to the mission board for investment in the spiritual lives of men. Our mailing address is Box 308, Ayden, North Carolina.

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Fanny's Hands

"I am the boy," cried the man who had sprung to his feet in St. Louis just after Ira D. Sankey had finished singing that noble song, "Rescue the Perishing."

Said Sankey, "Years ago Fanny Crosby, the blind song writer, went to the Jerry McAuley Mission in New York City, and asked if there was a motherless boy in the audience."

Back in the rear a little fellow came forward, and the great Fanny laid her tender hands on his head and then kissed him.

"Then Fanny," continued Sankey, "went home and wrote that song, 'Rescue the Perishing,' from the inspiration of the meeting."

Sankey finished telling the story in the St. Louis mission, and then a man got up and told the story.

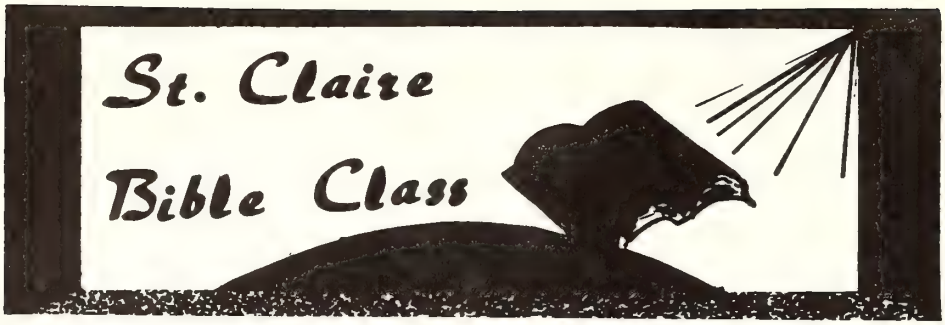
"I am the boy she kissed that night. I never was able to get away from the impression made by that touching act, until I became a Christian. I am now living in this city with my family, am a Christian, and am doing a good business."

The results of a tender act of compassion are inestimable. A kind word, spoken in charity, will start echoes rolling that will strike the hilltops of eternity and reverberate throughout all eternity.—*Selected.*

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Stand close to all, but lean on none,
  And if the crowd desert you,
Stand just as fearlessly alone,
  As if a throng begirt you;
And learn what long the wise have known,
  Self-flight alone can hurt you.

—*William S. Shurtleff.*



Longing for the House Of God

(Lesson for May 26)

Lesson: Psalm 84

Golden Text: Psalm 122:1

I. INTRODUCTION

In the early days of man's history, worship was conducted in the home as a family unit. The father, as head of the household, acted in the capacity of priest, offering the sacrifices, making petitions for the forgiveness of sin, and invoking the blessings of God upon the household.

When the law was given to Israel, it contained instructions for the construction of a tabernacle wherein Israel could worship God as a nation. This tabernacle and the temple which was built after its pattern served as a type and a shadow of the church and the priesthood of believers. It differed from the church in many respects, but this one thing they both had in common—an assembly place where the children of God could worship together in the unity of doctrine and of spirit.

Public worship is of the greatest value to the believer, and we are exhorted in the Scripture not to forsake the assembling of ourselves together for this purpose. In public worship we have the opportunity of sharing Christian experiences, of enjoying the fellowship of the saints, of holding communion with God, and of feasting upon God's Word. It is by these means that we grow in the grace and the knowledge of the Lord Jesus and reach forward toward that perfection that is found in Him.—*Senior Class Quarterly*.

II. HINTS THAT HELP

Study the following background Scripture in making preparation for this lesson:

1. The lesson text (Psalm 84).

2. God the Protector of His people (Psalm 121).

3. Joy in the house and city of God (Psalm 122).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

The reader should bear in mind the background psalms. They portray the joyful anticipation felt by the devout Israelite as he looked forward to going up to Jerusalem for one of the annual festivals. The words of Psalm 122:1 may well be echoed by every Christian as he comes to Sunday morning with its glorious privilege of meeting God in the sanctuary. The same feeling is expressed in the printed text for today.

"How amiable are thy tabernacles, O LORD of hosts!" (v. 1). *Tabernacles* would probably include all the places of worship in or near the temple where acts of divine worship were performed. There were several courts which the people attended. The tabernacle itself contained a holy place and a most holy place.

How amiable these are! How lovely is the sanctuary in the eyes of all that are truly sanctified! Gracious souls see a wonderful, an inexpressible, beauty in holiness and in holy work.

"My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God" (v. 2). The longing desire the psalmist had to return to the enjoyment of worshiping in the house of the Lord is set forth in this verse; so is his desire for the living God. It appears to have been an entire desire, one in which the body, soul, and spirit concurred. There seems to have been no thought of anything else. Yet, it was not so much the courts of the Lord that he desired; he cried out for the living God.

"Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God" (v. 3). The psalmist had seen the various kinds of birds finding their nests. He noticed that the sparrows and swallows found a house in which to build their nests. Some of them seem to have chosen certain places in the house of God, and David appears to wish that he could be with them. He would rather live in a bird's nest near God's house than in a palace some distance away. He sometimes even wis for the wings of a dove, on which to into the wilderness.

"Blessed are they that dwell in house: they will be still praising th Selah" (v. 4). The reference here see to be to those who live in God's presen as His children, rather than to th who actually dwell in the house of Lord. It must be pointed out, howe that there is a possibility the refere was to the ministers, priests, and Levi who usually had their residence so where in the church property. Mo over, more than these specific ones se to be included.

Those who live in the presence of Lord are continually praising God, though they do not constantly dwell His house as the priests do.

Everyone who goes to the house of Lord to worship Him in spirit and tru can never go away exactly as he enter When one realizes that he is in presence of the awe-inspiring God, sees his sinfulness; and when he co fesses his sins, they are removed fr him. Then cleansed, he is in a positi to hear the voice of the Lord as He ca unto him.

"Blessed is the man whose streng is in thee; in whose heart are the wa of them" (v. 5). Worship refreshes t soul, and it brings strength to him w participates in it. The person who fa to take time to tarry in God's presen wanders on weakly in his own way. B the one who does worship walks in t highway of God.

The psalmist expressed a desire to turn to God's house again so that might be strengthened in the Lord God for service and suffering.

Those who place their trust in G rejoice in Him, and by His grace th are strengthened and their communi with Him is kept up. These not on walk in His ways, but they keep the in their hearts. Nothing stands b tween them and their God.

"Who passing through the valley Baca make it a well; the rain also fille the pools" (v. 6). It was pointed o several weeks ago that Palestine is d much of the year. Of course, the pe ple were used to their country being semi-desert; but one of their most drea ed calamities was a drought. Wat means life; drought means death. many circumstances water is the mo important thing in life. With this bac ground in mind, let us look further this verse.

The valley of Baca is sometimes ferred to as the vale of tears. That b

the case then, the real meaning here hat even in places of deepest sorrow l can make a well of joy spring up in hearts. Dry places spiritually—the eys in our Christian experience—can watered again with the presence of the d.

They go from strength to strength, y one of them in Zion appeareth re God" (v. 7). As was pointed above, strength comes through wor- ing God. When one worships in t and truth, he goes from strength strength, from a lesser to a higher. goes from one degree of grace to an- r, gaining divine virtue through all steps of his probation.

O Lord God of hosts, hear my pray- give ear, O God of Jacob. Selah" (v. The reference here to the God of b is an indication that the psalmist pleading the covenant that God le with Jacob. Since all the twelve es of Israel come from the sons of b, there is great force here. The who made a great nation of Jacob alled upon to hear the psalmist on occasion.

Behold, O God our shield, and look n the face of thine anointed" (v. 9). id was aware of the fact that he and the tribes of Israel had no one to tect them except the Lord. There- , he recognized God as such and call- upon Him to take a look at their dition. He wanted Him to take note he deadly blows which were aimed at n. They needed protection and r.

For a day in thy courts is better than housand. I had rather be a doorkeeper he house of my God, than to dwell in tents of wickedness" (v. 10). Only who has had experience in living for Lord and worshiping Him can know joy of a right relationship with Him.

For the Lord God is a sun and shield: Lord will give grace and glory: no d thing will he withhold from them t walk uprightly" (v. 11). The psalm- here honors the Lord God; but even n, he scratches only the surface. It is possible for the strongest language exaggerate the indebtedness of the in- itants of the earth to Him. We everything to Him, and we are so endent upon Him for every thought think and every breath we draw. Yet, loving, kind, and gracious God never withholds any good thing from the least us who follow after Him.

O Lord of hosts, blessed is the man t trusteth in thee" (v. 12). This tement is a summary of the entire lm. The person who fully trusts in God will be richly blessed; but as he awaits the blessings to come upon him, he must be sure that the required condition is evident. He must be unreservedly committed to the Lord.—*Intermediate Class Quarterly.*

History of Original Free Will Baptist in North Carolina

(Continued from page three)

Article 4. This Conference shall be composed of the ministers who are members of churches belonging to the body, and of delegates from these churches, each church being entitled to one delegate.

Article 5. The delegate from each church, shall bear to the Conference, a letter certifying his appointment, showing the amount of contribution raised for benevolent purposes during the year, and total number of members, and nothing more.

Article 6. The Conference may, at each regular meeting, elect as many boards or standing committees as may be necessary in carrying out its benevolent proceedings and make a report at each regular meeting of this Conference.

Article 7. Any minister, conference, or church, desiring to become a member of this body shall present his or her petition at a regular session of the conference through delegates appointed for that purpose. If he or she be received, the Moderator shall extend to her delegate the right hand of fellowship.

Article 8. The Moderator may extend to visiting brethren all the privileges of the body save that of voting.

Article 9. Each annual Conference is a distinct and independent organization with full authority to manage its own internal affairs, elect its own officers, etc.

Article 10. This Constitution may be amended at any regular session by a vote of two-thirds of the members present.

The Eastern and Central

In 1895 when the General Conference met at Gum Swamp, Pitt County, it was decided that the conference divide into two conferences. The first was to be known as the Central Conference and the second as the Eastern Conference. The counties composing the Central Conference were Lenoir on the north side of Neuse River, Wayne on the west side of the Wilmington and Weldon Railroad, Wilson on the west side of the Wilmington and Weldon Railroad, Greene, Pitt, Martin, Washington, Hertford, Bertie, Northampton, Edgecombe, Halifax, Dare, Tyrrell, and Southampton in Virginia.

The counties composing the Eastern Conference were Carteret, Jones, Duplin, Lenoir (that part not in the Central), Craven, Pamlico, Beaufort, and Hyde. The churches on or near the dividing line were permitted to join whichever conference they desired. The two conferences were to be governed by the same discipline.

According to plan the first session of the Eastern Conference was held with the church at Trent, Pamlico County, in 1896. Seventy-three churches with 5,042 members and 46 ministers were seated for this meeting.

The most important business disposed of at this meeting was the appointment of a committee to "draw up resolutions whereby this conference shall be governed, and these rules shall in no wise conflict with the discipline." The following were appointed on this committee: Elders I. W. Russell, H. Cunningham, R. F. Daughety, A. E. Rouse, V. G. Brittain, and layman T. J. Sawyer. This committee made the following report which in effect became the first constitution of the Eastern Conference:

Resolutions

We, the committee appointed by the Eastern Conference to draft resolutions by which said conference may be governed, beg leave to submit the following report:

1. Resolved, that said Conference meet on Wednesday before the third Sunday in November of each year and adjourn on Friday.

2. Resolved, that said conference elect a standing clerk whose duty shall be to keep an accurate account of all the proceedings of each and every conference in a book provided by said conference.

3. Resolved, that said conference appoint a committee of not less than five, at the sitting of each and every conference, to investigate every change that may be brought against any minister of said conference; and that this committee shall stand for twelve months.

4. Resolved, that no preacher who may hereafter become infirm, and whose name may be entered upon the list of retired ministers, shall hold the care of any church.

5. Resolved, that all resolutions offered during said conference be reduced to writing.

The first session of the Central Conference after the name was changed from the General Conference met in 1896 at

(continued on page sixteen)

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Boys' and Girls' Stories

(continued from page twelve)

fair, David. You don't have to explain to me," Rebecca said.

"But I want to explain. You know I've been seeing Joan Baily for two weeks. She isn't so bad, Rebecca. She came to me to ask questions about the Bible. She admitted she was unhappy with her life the way it was. I felt I should help her if I could.

"Last Saturday evening she accepted Christ as her Saviour. She asked me to talk to her father and mother. I've been over there almost every night this week reading and explaining the Bible to them. They're nice people, but they didn't know much about God and the Bible.

"Tonight I took Joan home from school and her mother insisted that I stay for supper. When Mr. Baily came home we went to his study and talked a long time. Finally, he surrendered his heart to Christ.

"He called Mrs. Baily and Joan and asked me to talk to Mrs. Baily. Well, it wasn't long until she gave her heart to Christ, too. Joan was the happiest girl I ever saw."

"Oh, David, that's wonderful!" Rebecca exclaimed.

"I was sure I could win Mr. Baily for the Lord, but I wasn't so sure about Mrs. Baily. She treated me like a child and was so indifferent. That's why I called you so many times. I wanted you to go with me. I figured you could talk to Mrs. Baily better than I could.

"They're going up to their lodge to spend the weekend. They say it's a wonderful place to commune with God. They invited me to go with them, and Joan wanted you to come, too. She wants to get to know you better. Dora said you were out when I called, so I told the Baily's maybe we could make it another time."

"I'm so sorry Dora didn't tell me, David. She probably thought she was doing the right thing by not telling me," Rebecca explained.

"Someone should talk to Dora," David said. "She talks too much and causes a lot of trouble. I thought before now you would have reached her for Christ. She needs help."

"I guess I've been too busy with my own affairs to help her. I didn't realize she's so mixed up. She said she accepted Christ a long time ago. You're right, she does need help," Rebecca agreed.

"If we're going to be missionaries, Rebecca, we have to begin at home. This is our proving ground. If we don't make good here with our own people, how will we ever be able to bring the light of the world to a foreign land?" David asked seriously.

Rebecca was ashamed that she had ever doubted David. She admitted she had been lax in her testimony to Dora. As she thought about it, there were many girls in college she could have helped to know the Lord better, but she hadn't tried.

Rebecca moved over a little closer to David and placed her hand over his on the wheel and said, "David, you're wonderful!"

"No, not wonderful, Rebecca," he answered. "I'm just loyal to the cause of Christ, that's all."

"Beginning Monday morning, I'm going to talk to Dora. And there are many other girls I can help. Yes, this is our proving ground, and I'll make it more fertile before I leave college," Rebecca vowed.

David squeezed Rebecca's hand gently and said, "That's much better. You sound like my girl talking, now!"—*My Delight.*

History of Original Free Will Baptist in North Carolina

(continued on page fifteen)

Malachi's Chapel, Tyrrell County. Fifty-four churches with 4,685 members and 40 ministers were present for this session.

The Central Conference claims to be the original conference in North Carolina. This conference is based mainly upon three claims. First, the churches and the area encompassed in the first conference are included in the Central Conference. Second, the original c ference has never disbanded, but th has been a continuity of organizat even though the name has been chang Third, the Central Conference has l to the date 1748 as the date of t origin and this date has never been q tioned until in recent years when a gr have claimed to revive the old Gen Conference. This could not be beca the old General Conference never di the name was merely changed.

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Death Ends All

Dr. Walter L. Wilson says: I talking to an atheist one day, and said: "I do not believe, Wilson, w you are preaching." I said: "You h told me what you do not believe; haps you will tell me what you do lieve." He said: "I believe that de ends all." I said: "So do I; shake it." "What!" he replied, "you beli that death ends all?" "I certainly d I answered, whereupon he said, "Y are a strange Christian." I said: am sure of that; there is none ot like me in the world. As a Christ I assert the belief that death ends a He said he had never heard such a thi and I added: "It is time you he something new."

He said I was playing with him, I went on: "Death ends all your cha of doing evil; death ends all your j death ends all your projects; all y ambitions; all your friendships; de ends all the Gospel that you will e hear; death ends it all for you, and go out into the outer darkness. De ends all my wanderings, all my te all my perplexities, all my disappoi ments, all my aches and pains; de ends it all, and I go to be with my L in glory." He said: "I never thou of that." I led that man to Christ j by agreeing with him that death e all.—*The Alliance Weekly.*

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Fifteen minutes a day devoted to definite study will make one a mas in a dozen years.—*Edward How Griggs.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 22, 1963



Editorial

PLAYING WITH SIN

Samson was a strong man, but he played with sin. On one occasion, a lion attacked him at the vineyards of Timnath; but he killed the lion with his bare hands. At another time, he caught 300 foxes and tied firebrands to their tails. He then set fire to the firebrands, and the foxes went into the fields and burned up the corn. He also took the jawbone of an ass and slew 1,000 Philistines with it. Samson hardly knew what great strength he had, but he played with sin.

Samson was a Nazarite unto God; and he wore long hair, signifying that fact. His hair had never been cut. Lest it be misunderstood, Samson's strength was in God, not in his hair. His long hair was only a symbol of the fact that the Spirit of the Lord was upon him.

Although Samson exemplified his strength on many occasions, he made a fatal mistake. He fell in love with a woman whom the Philistines bribed to help them bring about his destruction. When she asked him to tell her wherein his great strength lay, he fell into the trap. Of course, it did not happen all at once. Her first three attempts to bring him down resulted in failure, but she did not give up.

After being fooled three times, Delilah said to him, ". . . How canst thou say, I love thee, when thine heart is not with me? thou has mocked me these three times, and hast not told me wherein thy great strength lieth" (Judges 16:15). She kept after him. She pressed him daily in an effort to find out wherein his strength lay so that she could call the Philistines again and let them capture him. Finally he succumbed to her pleas and said, ". . . There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man" (Judges 16:17).

When Delilah saw that Samson had told her the full story, she called for the lords of the Philistines and told them that he had told her all his heart. Things moved rapidly from this point on. While the Philistines were coming, Delilah put Samson to sleep on her knees and had a man to cut off his hair. She began to afflict him, and his strength went from him.

As soon as the Philistines arrived, Delilah said, ". . . The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house" (Judges 16:20, 21). Thus, Samson began paying the penalty for playing with sin. He was blinded, bound, and made to grind. A slave to the Philistines he remained for the rest of his life; and although he was able to partially get revenge by killing a great number of them on the day that they honored Dagon their god, he did so by taking his own life along with theirs.

Sin is the same in the present time as it was in t time of Samson. So are human beings. The pers who plays with sin today will have to pay for it. course, the majority of people look upon their playi with sin as a small thing. They regard it as no m than a habit. They think that they can overcome it will. But can they?

Sin blinds to what is right and wrong. It a keeps one from hearing the call of God as it comes him. When a person indulges in sin, although it m be only slightly at first, he is on dangerous grou Little by little, and more and more, he ventures fur er; and eventually he becomes blind to its damaging fects. Furthermore, he becomes indifferent to the w of God for his life.

As one ventures more and more, sin gets a tight grip on him; and sooner or later, he becomes its v tim. He becomes such a slave to sin that he cann overcome it. He cannot throw it off.

One may call sin a habit, but it is more than th It becomes his master, and what a master it is! He longer is master of his will and strength. He becom the servant and slave to his new master—sin. He m wish to rid himself of his shackles; but all too oft he cannot do it. His condition gets worse and wor until he reaches the tragic end.

The story is told of an eagle that floated down river on an iceberg. As he moved slowly on, a m tried to scare him off the ice. There was a waterfall few hundred yards ahead. But each time the man a tempted to scare the eagle away, the great bird wou raise his wings as if to say, "When I get to the wate fall, I will raise my wings and sail effortless throu the air." He stayed on the iceberg; and when he felt start over the fall, he raised his wings to fly. But could not leave the iceberg. His feet were frozen the ice, and he was crushed to death a few momen later.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

N. BRUCE BARROW.....Manag
RALPH LIGHTSEY.....Editor of Literatu
LEON DUNN.....Treasu

HISTORY OF RAINS CROSS ROADS REE WILL BAPTIST CHURCH

LDER DANIEL DAVIS, with four people present in a worship ce at Niagara School, two miles the present location, in 1880 de- l to begin what is now the Rains s Roads Free Will Baptist Church, e 1, Kenly, North Carolina. Two e people present for this historic sion, the beginning of what is now y successful rural church, were the Andrew Southard and Atlanta God- The late William Rains expressed y keen interest in the work with his of the property where the present ch and cemetery are located.

e first building erected on this prop- was larger than the people felt that needed. A building program was n to remove this building and re- it with a smaller one. This minis- continued to progress through the until 1925 when another building am was begun with the erection of sanctuary which is still in use. In five Sunday school rooms were add- this building. A modern gas heat- ystem was added to the church, re- ng two coal heaters.

March, 1952, a fire of undetermined n did extensive damage to the in- r of the lovely sanctuary. It did not r the people's faith, however. Im- ately, they were moved to replace floor and refinish the walls. The ch pews were used for a period of until new pews could be secured. e new pews were sponsored by va- people in memoriam of loved ones. eautiful green carpet was installed is time.

June of 1960 a building program begun with the erection of a new ational building consisting of eight lay school rooms, assembly hall, en, rest rooms, and utility room. The ing cost $10,035.40. On the build- committee were Major Radford, ter R. Radford, James W. Boyette, M. B. Rains, Mrs. Hettie Sasser, Mrs. ie Braswell, Mrs. Blanche House, rt Peeden, Bob Williams, and David dard. The first Sunday in October, , the indebtedness for this building paid. At this time there was a dedi- y service with the Rev. Bruce Bar- a former pastor, delivering the mes-

e late Rev. Walter R. Williams was ng the church during the time of the fire. He worked diligently to help the people to become established again in their building. In 1953 the Rev. David Hansley led the people into half-time services. In 1960 the people saw the need for an educational building, and it was erected under the leadership of the Rev. Bruce Barrow.

The latest project the people have done is the building of a parsonage. In September, 1962, construction began, with Oliver Williamson as contractor. On December 27, 1962, the Rev. N. D. Wiggs became the first resident pastor and moved into the parsonage. The house is brick veneer and has 1,620 square feet. It has three bedrooms, one and one half baths, living room, kitchen and den combination, and utility room. Those on the building committee were Major Radford, Harold House, Jack Edwards, Clyde Sasser, David Woodard, James W. Boyette, Sr., and M. B. Rains. The house cost $11,959.25.

The present church officers are as follows: church clerk, Mrs. Clara Parrish; treasurer, Chester R. Radford; deacons, Jasper V. Radford, Luby Edwards, Sr., John R. Evans, Sr., Clifton Ferrell, Howard Mitchell, R. K. Daughtry, and Harold House; board of trustees, Clyde Sasser, David Woodard, and James W. Boyette, Sr.; Sunday school superintendent, Leslie Holt; assistant superintendent, Moulton Mitchell; Sunday school secretary, Mrs. Moulton Mitchell.

The church has worship services each first and third Sundays at 11 a. m. and 7:30 p. m. Midweek prayer study is on Thursday nights. The church meets quarterly for business meetings; and following these meetings, the church observes communion.

Mrs. Eva Williamson, a granddaughter of the late William Rains, recalls that she was at the first auxiliary meeting forty years ago. The auxiliary now has a membership of twenty. The president is Mrs. Jessie Snipes. There are three youth auxiliaries. Mrs. Dorothea B. Mileski directs the YFA; Mrs. Chester R. Radford, the AFC; and Mrs. R. Kyle Boyette, the organization for the little folks under the age of nine.

Mrs. Major Radford is church pianist and Bob Williams is the choir director. Mrs. James W. Boyette, Sr., known to all her loved ones as "Miss Ella," furnishes flowers from her gardens for all the church services.

The congregation looks forward to increased spiritual, as well as physical, growth as the work continues.

HELP NEEDED

Inasmuch as there is a need to enlarge the staff of the Free Will Baptist Children's Home, the following employees are needed:

An unmarried woman who can live on campus and do relief work as a house mother.

A married couple—the husband would assist the farm manager and the wife would do relief work in the service area such as cooking, laundry, sewing, etc.

Applicants must be members in good standing of an Original Free Will Baptist church, have good health, and be able to work harmoniously with adults and children.

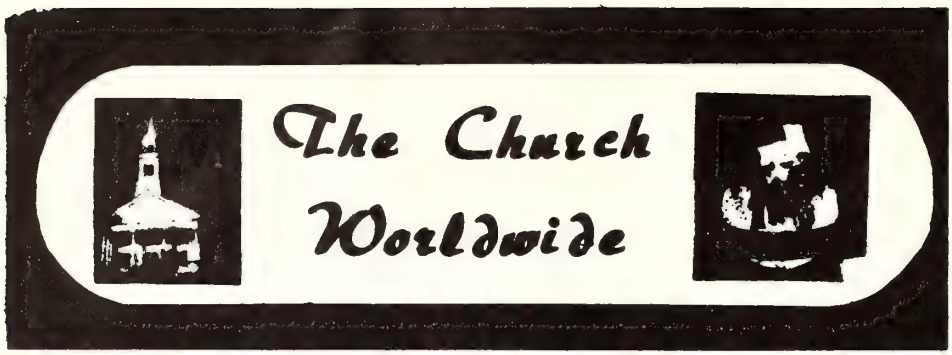
Those interested are invited to visit, call, or write the Superintendent, Free Will Baptist Children's Home, Middlesex, North Carolina; telephone Bailey 23-55541.

How to Be Miserable

1. Think about yourself.
2. Talk about yourself.
3. Use "I" as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on consideration and respect.
13. Demand agreement with your own views on everything.
14. Sulk if people are not grateful to you for favors shown them.
15. Never forget a service you have rendered.
16. Be on the lookout for a good time for yourself.—*Selected.*

•

George Washington said: "Labor to keep alive that little spark of celestial fire—conscience."



Graham Not Candidate

Minneapolis, Minn. — (CNB) — A spokesman for The Billy Graham Evangelistic Association, commenting on a report that a wealthy Texan had suggested Dr. Graham as a suitable candidate for high elective office, said today that the evangelist has had numerous offers of support throughout the years if he would consent to run for political office. "His answer, in substance, has always been the same," the spokesman said. "Dr. Graham believes that God called him to be an evangelist, not to be a political candidate. Because he believes that, he will not even consider anything that might run counter to that call."

Outstanding Protestant

New York, N. Y. — (CNB) — The "Outstanding Protestant of the Year" award for 1963 has been conferred by the St. George Association of the U. S. A. on Dr. Dan M. Potter, executive director of the Protestant Council of the City of New York since 1955. Dr. Potter is a Presbyterian minister and was a member of the executive committee of the Billy Graham New York Crusade in 1957. The award was made last year for the first time, when it was presented to Fire Commissioner Edward Thompson of New York City, a Lutheran.

Calls for "Partnership"

The air of superiority implied in "assistance" programs to developing nations defeats its purpose, the dean of Columbia's School of International Affairs declared last week. In an address to members of the Brethren Service Commission and many guests at New Windsor, Md., Dr. Andrew W. Cordier warned that Christians should think in terms of "a partnership of equals" in building a better world. A minister of the Church of the Brethren, he has served as administrative assistant to past secretaries general of the United Nations.

Stating that the average American gives $1.06 for peace compared to $300 for defense each year in taxes, Dr. Cordier declared: "I wonder whether humanity deserves peace, we give so little money and effort to it."

Library on Family Life

A resource center for sociologists and others concerned with family relationships in a complex society is the new Leland Foster Wood Office and Library at the Interchurch Center in New York City. A pioneer in the study of Christian family life, Dr. Wood was feted on May 9, his 78th birthday, in a special service followed by a reception in his honor. His collection of books on family law, ethical problems, pastoral counseling and pre-marital counseling make up a large part of the library, including his own books and anthologies to which he has contributed.

The responsibility of the churches to foster sound, wholesome Christian family life was stressed by the Rev. William H. Genne, executive director of the Department of Family Life of the National Council of Churches. He announced that a special fund to which many denominational groups and foundations have contributed had helped furnish the new library and will be used to purchase other books.

Others taking part in the presentation of the library to the National Council and the Interchurch Center were the Rev. Edward D. Staples, chairman of the Department of Family Life, and director of the Department of the Christian Family, The Methodist Church; the Rev. Dr. Roy G. Ross, general secretary of the National Council; Prof. J. C. Wynn, Colgate Rochester Divinity School; and Dr. Samuel Cavert, general secretary emeritus of the National Council and acting director of the Interchurch Center.

Church Women State Views

The political rights of women, as voiced in the United Nations Convention adopted in 1952, and observance of the 15th anniversary of the UN Declaration on Human Rights have received strong support from the Board of Ma gers of United Church Women. urged Congress to join the 37 nati which have ratified the 1952 Conv tion. A General Department of National Council of Churches serv some 11 million church women in United States, the UCW held its ann three-day board meeting April 30-Ma in Seattle, Washington.

In reconfirming its previous stateme supporting assistance to people in veloping nations, the Board also cal on Congress to provide adequate fu through the Mutual Assistance Progr to speed their economic and social velopment. The statement noted th while the Clay report on foreign aid not propose a discontinuation of the eign aid program, it "did not give c sideration to the moral responsibility the U. S. in providing development sistance."

The UCW's stand concerning ar control and nuclear testing was reitera in a call to Congress to increase app priations to the Arms Control and D armament Agency "to prepare new a imaginative proposals looking tow eventual international agreement." also called on the Government to c tinue negotiations until agreement reached among the nations for " supervised cessation of nuclear tests a controlled reduction in the manufact of nuclear weapons."

A resolution was adopted on the following the signing of a Sweepsta Lottery bill by the Governor of N Hampshire voicing the board's "gr concern and disapproval" of the mo It alerted "all church women to danger of similar action elsewhere."

To Serve Migrant Workers

The Migrant Ministry of the Prot tant churches is getting into gear t month to assist the 1,500,000 migrat farm workers who will soon start nor fanning out into the nation's truck far orchards and berry fields. Typical many of the 37 ministries supported state councils of churches and of Unit Church Women are the plans bei made by the North Carolina Coun of Churches.

MM area leaders have been worki since February to set up what is expect to be "the largest and most effect migrant ministry" since the program gan in 1951. They call for screeni applicants for staff positions, recruiti and training volunteers and setting at least two new Day Care Centers whi

(continued on page sixteen)

Christian Education

Items from Colleges Sunday Schools Vacation Bible Schools

Commencement Exercises

ommencement exercises at Mount e College have been set for Sunday, 26.

n awards program consisting of schol- ps and medals will be held at 2:30 . in the college auditorium followed ne graduation program at 4 p. m.

r. James W. Batten, associate pro- r of education at East Carolina Col- and vice-chairman of the board of tors of Mount Olive College, will er the commencement address.

Officers Elected

drian Grubbs, son of the Rev. and Herman A. Grubbs of Mount Olive, been elected president of the Mount e College Student Government As- tion for 1963-64.

ther persons chosen in student elec- Wednesday were officers for the college yearbook, *Olive Leaves*. ted were coeditors Ethel Smith of ton and Jasper Cowan of William- assistant editor, Frances Albertson hinquapin; business manager, Betty ennett of Durham; advertising man- Denny Hatcher of Mount Olive.

Board Members Elected

r. C. C. Henderson of Mount Olive C. Ed Worley of Goldsboro were ed today to six-year terms as com- ity representatives on the board of tors of Mount Olive College. Also inted to the college board was Lyn- B. Wilson of Newton Grove to fill unexpired term of Hardy Talton of dsboro who resigned for health reas-

lection of new board members was ounced by the Rev. C. L. Patrick of lstonburg, president of the North olina State Convention, following a meeting of the executive committee of the convention in Mount Olive.

Dr. Henderson, largest individual benefactor in the history of the college, is president of the Mount Olive Pickle Company and chairman of the board of directors of the Bank of Mount Olive.

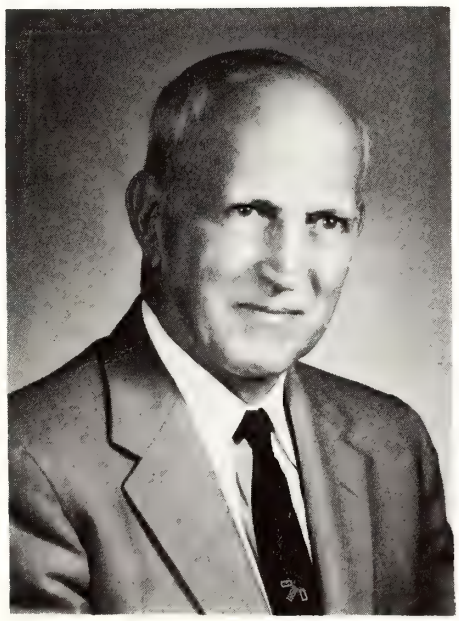
Worley, a prominent Goldsboro businessman, is a representative of Southern Desk Furniture Company of Hickory.

Wilson, a farmer and merchant, is also a member of the Sampson County Board of Education.

The election of Henderson and Worley to the Mount Olive College board was in keeping with a resolution passed last September by the State Convention to add representatives from the college community to the board.

Perret Honored

The students of Mount Olive College have dedicated their 1963 yearbook, *Olive Leaves*, to Professor Michael J. Perret, head of the foreign language department. Mr. Perret joined the faculty of the college in 1957 after thirty years of educational service in DeLand, Florida.



The dedication to Professor Perret read: "We have grown to love his vivacious personality, his gallant walk, his friendly smile, and his words of praise, because they are so characteristic of him. His warm interest in each individual student, his deep sincerity in his work, his unselfish desire to share his knowledge with others, and his willingness to help those in need are a fine tribute to his profession. To show our deep respect, appreciation, and love we dedicate the 1963 *Olive Leaves* to . . ."

Coeditors of the 1963 yearbook were Lee Malpass of the First Free Will Baptist Church of Goldsboro and Melissa McCoy of Core Creek Free Will Baptist Church of Cove City.

Youth Conference Cancelled

The youth conference which has been held at Mount Olive College for the past four years will not be held this summer. The reason for not holding the youth conference this year is that the college personnel will be busy working on the proposed building program of the college.

It is possible that after facilities have been erected on the new campus the youth conference will be resumed. The college recommends that those persons who had planned to attend the youth conference at Mount Olive again this summer choose instead one of the fine conferences at Cragmont Assembly.

Church Quotas

Churches are reminded that Mount Olive College will close its 1962-63 fiscal year on June 30. All gifts received prior to this date will be applied on the current quotas of churches. All contributions except those to the building fund count toward fulfilling church quotas.

Every church is urged to put forth a sincere effort to meet its recommended quota by June 30.

Special Scholarships

Special scholarships for 1963-64 were awarded to five students in final chapel exercises at Mount Olive College Thursday.

Recipients were Ethel Smith of Kinston who won the Stroud Scholarship established by Leurah Stroud of Pink Hill; Anne Heath of Kinston, winner of the Powers Scholarship given by the Rev.

(continued on page sixteen)

NEWS AND NOTES

Of Denominational Interest

Revival in Progress At Greenville

Revival services are in progress at the First Free Will Baptist Church, Greenville, North Carolina. The Rev. Floyd B. Cherry, pastor of Black Jack church, will be the evangelist for the services which will continue through May 25. Prayer service will begin each night at 7:30, followed by the revival service at 7:45. The Rev. R. B. Crawford is pastor.

Homecoming and Revival To Be Held at Holly Springs

Homecoming will be observed at Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina on June 2. The pastor, the Rev. W. L. Poythress, and the church extend an invitation to all former pastors and members to attend. Singing groups are also invited.

Revival services will begin Sunday night, June 2, with the Rev. Fred A. Rivenbark, pastor of Sherron Acres church of Durham, as the evangelist. Everyone is invited.

Mother's Day Gift Honor Roll

The children and administration of the Free Will Baptist Children's Home, Middlesex, North Carolina, express their deep appreciation for the Mother's Day gifts received to date during this month.

The following organizations have reported to us that their gifts represented at least the equivalent of $1 per member. The list includes those who have reported through May 15. A subsequent list will be published after the close of the month.

Honor Roll

Robert's Grove Auxiliary, Dunn
Mt. Moriah Church, Hamlet
Oak Grove Sunday School, Newton Grove
Howell Swamp, Anna Phillips Circle, Walstonburg
Edgewood Auxiliary, Macclesfield
New Bethlehem Auxiliary, Grantsboro
Holly Springs Auxiliary, Kenly
St. Paul Auxiliary, Newton Grove
Ephesus Auxiliary, Blounts Creek
Emerson Church, Pee Dee, Tabor City
Calvary Auxiliary, Wilson
Pleasant Hill Auxiliary, Princeton
Milburnie Auxiliary, Wilson County
Harrell's Chapel Auxiliary, Snow Hill
Friendship Auxiliary, Middlesex
Fremont Auxiliary
Mt. Zion Auxiliary, Wilson County
Free Union Church, Spring Hope
The United Class, Malachi's Chapel Sunday School
Cabin Auxiliary, Beulaville
Oak Grove Sunday School, Vanceboro
Winterville Sunday School
Moseley's Creek Auxiliary, Dover
Union Grove Auxiliary, Pikeville
Barnes Hill YFA, Rocky Mount

Special Recognition

We feel that the following should receive special recognition for exceeding their goal by such a great margin. The Winterville Original Free Will Baptist Sunday School, with a membership of 149, sent a gift of $250. This generous gift from the Winterville Sunday School was made possible by the Nobles Young Men's Class with an enrollment of 29 and an offering of $134.17 and by the Hines Memorial Class with an enrollment of 28 and an offering of $58.60.

Special recognition should also be given to the Oak Grove Free Will Baptist Sunday School, Vanceboro, with an enrollment of 95 members and an offering of $125.30.

Those who have not sent in their gifts are urged to do so as soon as possible. Any organization having sent the equivalent of $1 per member and who is not included in the above list is urged to so notify us in order that they may be included next time.

Special Notice to All Musicians

There will be a week of special music instruction and participation at Cragmont Assembly, Black Mountain, North Carolina, this year. The week of August 12-17 has been designated as music camp week. If you are interested in this type of camp, write to R. P. Harris, 1 Tarboro Street, Rocky Mount, N Carolina. The price for this camp is same as it is for all others, $30. Tr portation will be furnished, and you urged to register with a $5 fee imm ately, or as soon as possible.

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Cry! Voice, Cry!

Frank E. Adamson

Listen! A voice!
There are many voices.
Yes, but this voice is crying.
There are many voices crying.
But this voice is crying in the wildern
There are no people in the wildern
But this is a "wilderness" of people.

People waiting, people wanting,
People thirsty, people hungry,
Waiting, wanting, thirsty, hungry, si
people.

Cry! Voice, cry!
Cry! Cry! Cry!
Tell them—
The people—
The waiting, wanting, thirsty, hun
sinful people,
That "He is not willing"—
No! "Not willing
That any should perish."
His blood paid the price—
The awful price—
Price of their sins.
Cry! Voice, cry!
Cry! Cry! Cry!

Usumbura, Burundi, Afr

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Nothing can make good citizenshi men who have not in them courage, dihood, decency, sanity, the spirit truth telling and truth seeking.—Te Roosevelt

BULLETINS AVAILABLE

Special bulletins with t theme picture of the 1963 Dai Vacation Bible School series a now available for use in the co mencement programs of Bib schools. The back page has be left blank for the use of tho who will need the extra spac The bulletins may be order from the Free Will Bapti Press, Box 158, Ayden, Nor Carolina, for $1.25 per hundre hundred.

Cragmont Calling



Events Scheduled for Summer of 1963

By Loy E. and Getrude Ballard,
Co-managers

ENCOURAGING

n the weekend before the formal ning of Cragmont Assembly for the on on May 15, we had guests from rlotte, Kannapolis, and Greenville, th Carolina. Mrs. Ballard, Mrs. Hor- and Miss Paramore were on hand prepared for them, so there was no arrassment but only joy at having e early guests. It encourages us to ve that we are going to have a great at the assembly.

/e hope that our Free Will Baptist ple and our friends of other churches make Cragmont their stopping place n it is necessary for them to be in mountain area. We can offer good mmodations at very low prices. All ts will be welcome. An invitation tended to people who may attend tings that require them to come this to stop with us when it is to their enience to do so. Family or church end vacation parties are invited to e Cragmont their vacation home. n during conference time, accommo- ons are always available from Satur- morning until Monday evening. Be- e of the extra facilities in the Sunday ol Cottage, we hope to keep some he motel rooms available for night ts at all times.

THANKS

/e express special thanks to Mr. L. Moore of Smithfield for a washing hine, which was much needed and h will reduce our laundry bills con- ably. Also our special thanks go to J. R. Hawkins of Greenville for t excellent new pillows for guest ns. Mrs. Hawkins, who has been a d to Cragmont since its beginning, e these pillows herself; and they are he best possible quality. We need e friends like Mr. Moore and Mrs. kins.

CONFERENCE ANNOUNCEMENTS

JULY 1-6, 1963

by Wayne West

ecause of all the new materials and ideas in our youth work, the state youth committee has planned the Youth Frontier Conference. It is designed especially for the study of YFA and AFC work and to increase understanding of what's new for our youth. In addition to youth auxiliary study, there will be courses in Bible, music, and church etiquette; workshops in program planning; periods of helpful, up-to-date Christian counseling; and inspiring evangelistic services.

Every possible YFA and AFC member should attend this conference. Youth sponsors are also urged to come for this study. Each church should make arrangements to be represented at this conference. Surely every church has some young person who can attend, even in communities where tobacco season is a problem. Try hard to send at least one from your church to this vital conference.

Besides study, a trip to Asheville, a mountain hike, and a bus trip to one of the recreational areas and an outdoor drama is planned. There will be plenty of campus fun, ranging from ball games and bull sessions to stunts and election campaigns.

Campers should take with them an outfit for recreation, not shorts; materials for study and taking notes; a Bible; and personal things. Bed linens, towels, wash cloths, etc., will be provided. Remember that the trip will last six days when you do your planning.

The staff is familiar to most of our people. Wayne West will serve as director. Instructors are Mrs. D. W. "Ma" Hansley, the Rev. and Mrs. David Charles Hansley, and Melissa McCoy. The Rev. Sheldon Howard will be the conference evangelist. Other capable counselors will be added as needed.

The total cost of the trip for those who ride the bus will be thirty dollars ($30) and spending money. To register, send your name and address, your age, the name of your church, and a five-dollar registration to Wayne West, Box 6356 Reynolda Station, Winston Salem, North Carolina. Also indicate one of the following as the best place for you to meet the bus: Newport, New Bern, Kinston, Mount Olive, Dunn, Sanford, Ashboro; Plymouth, Williamston, Greenville, Wilson, Middlesex, Raleigh, Durham. Arrangements will be made for campers who live in areas not served by these cities, if an unreasonable distance is involved. A definite bus schedule will appear in the Free Will Baptist at a later date.

Please make it your personal concern to promote this conference. Work to get *your* church represented at it, and pray that God will bless and make this the best Cragmont conference ever. Can we depend on you?

(After May 26, send applications to Wayne West, 115 Spring Road, Durham, North Carolina.)

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Keep on Sowing

A Christian, traveling in a steamboat, distributed tracts. While they were taken and read by many, a gentleman took one, and folding it up, cut it with a penknife into small pieces; then holding it up in derision, threw it away. One piece adhered to his coat; he picked it off and looking at it, saw only the word, "God." He turned it over; on the other side, "Eternity." They stood out as living words before him. "God"—"Eternity." He went to the bar, called for brandy to drink to drive them away, but in vain. Then to the gambling-table to social intercourse and conversation; but those solemn words haunted him wherever he went until he was brought a penitent to the feet of Jesus. What an encouragement to the Christian traveler to sow seed by the wayside!—*King's Business.*

NOTICE TO ALL LEAGUERS

It is time to register for the League Encampment to be held at Cragmont, June 23-29. Please send your name and address plus five dollars to Norman W. Ard, Route 1, Box 149, Ayden, North Carolina.

When you have registered, you will be sent a letter telling you what to carry and where to meet the bus. The expense for the entire week is thirty dollars plus your personal spending money.



Arizona-Mexico Missions

The following is a translation of a letter written to you by Roberto Cruz, the young Mexican who is pastor of the mission in Cananea. I would send it in as written, but I fear not many would understand it.

Dear Christian Friends:

For many years I have wanted to serve the Lord. When I was in the Nogales Academy in Nogales, Arizona, with our brother, John Elliston, in 1958, my hope was to learn the holy Scriptures so that I could teach them to my companions. I knew that I could learn the Word of God, because I understood that I was asking the living God, in His mercy for us, to help me learn His Word. Now, thanks to God, I am able to preach His Word.

I am now in this city of Cananea preaching our Saviour, that is to say, our Lord Jesus Christ, and His Word to these needy people. In His Word Jesus tells us to go into all the world and preach the gospel to every creature. Therefore, that is what I want to do. We are working with our brother John and Arizona-Mexico Missions in this great labor for the Lord Jesus.

I covet your prayers for me and my wife, Hermelinda Castro de Cruz, and for all the work in Mexico. May God Bless you!

Your brother in Christ,
Roberto Cruz

I wish to tell you that this young couple is doing a good work in Cananea for Christ. They are engaged in services almost every night, and they spend a great part of every day in visitation. For their services they are receiving a salary of $12 per week, and they live in the back of the mission. If you wish to write to him, his address is Rev. Roberto Cruz, c/o John B. Elliston, Apartado Postal 104, Cananea, Sonora, Mexico.

If you wish to send him gifts, you may send them directly to him. However, money sent to apply on his salary should be sent through the North Carolina Board of Missions, Box 308, Ayden, North Carolina.

It is our hope that we can soon have a fellowship meeting of the different groups of the work here. We are planning to have such a meeting on June 1, 1963. We hope to bring together the people from all the different parts of the work so that they can become acquainted.

As you are probably aware, the work here has previously been centered in the efforts of the group here in Nogales, Arizona, with the Ellistons. However, now, thanks be to God, we are getting an ever-increasing amount of work started by our Mexican workers. With much of this, we are unfamiliar also.

Rev. Guzman now has three services in homes in Nogales, Sonora, in addition to the church, The House of God Free Will Baptist Church, of which he is pastor. Rev. Cruz, as you know, in addition to the mission in Cananea, has services in the home of Rafael Moreno, in Buena Vista, and in the home of Modesto Duran, in Cuitaca. In addition to the church here in Nogales, Arizona, we have services in the Palafox home in Nogales, Sonora, and in the Bermuda home in Los Nogales. Also, there is the youth service in the Mercado home, in Nogales, Sonora, and a service in Santa Cruz, Sonora, in the Kosterlitsky home.

Many of the people in these services know little or nothing about the other services and people. We hope that they can be brought together in fellowship. In case something should happen that I could no longer be present to coordinate the work, I hope we can have a Mexican association of Free Will Baptist churches which can continue to keep the work united and moving forward.

We now have more than 300 in attendance in the various services. The area we now serve is about 50 miles wide and 70 miles long. We hope that in a short while it will extend to Hermosillo. This would make it about 150 miles long.

Please continue to pray for the work here. We surely do appreciate that many in North Carolina and Georgia responding so generously to the needs wish that I had the information space to list all of them here. Howe I do wish to commend the Faith Chu Route 2, Kinston, North Carolina, wh has undertaken to underwrite the sa of Roberto Cruz. He is the yo Mexican preacher in Cananea. pleases us greatly because we do not w any more of the workers in the viney here to have to go without pay.

We want every person who is work here to have his salary underwritten. the Rev. and Mrs. James Lanier ret here to the field, they must have t salary of $30 per week each underwri before they come. The main reason t they left was that there just wa enough money to go around. T figured that if God wanted them h He would provide for them according His promise. This was quite reasona You need to understand that their sa was over $1,000 in arrears. You can that at $30 per week each, they had miss their salary a lot of times to co up to over $1,000.

They will probably soon be in No Carolina on itinerary. Jim is a nativ North Carolina. His mother was bur in Beulaville a little over a week ago. your church would be interested to h them come and tell about the work h please contact the Rev. A. B. Bry Box 308, Ayden, North Carolina. offerings for the work here should be s to the same address.

We would like to have the names a correct mailing addresses of everyone w is interested in receiving our paper "T Arizona-Mexico Missionary." It is s free as God provides to all who are terested. If you would like to have you may write us: Arizona-Mexico M sions, Box 550, Nogales, Arizona, a simply tell us that you would like receive the paper.

Please pray for the work here. M God richly bless you!

Yours for Christ in Mexi
John B. Elliston

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"The parting gift of peace, which t Lord Himself gave to the apostles, is pillow for slumber, but a trumpet call go as ambassadors of peace to the en of the earth and till the ends of tim The mission of peace is a struggle wh may cost more than our peace of mi or our promotion—it may cost our lif —Rev. Hans-Rueli Weber of Switzerla

Woman's Auxiliary

Ayden, N. C.—The Elm Grove AFC's
et in the home of Mrs. Pete Jones with
luce Jones as host for the April meet-
g.

About 25 boys and girls were present
the Easter egg hunt and wiener roast.
ter the social, the group had a short
siness session. The group decided to
easure each member's waist at a penny
inch to raise money for the youth
oject. They collected $11.63.

Approximately 28 young people from
m Grove church attended Youth Day
Kenly. They had the largest repre-
ntation of any church.

Newton Grove, N. C.—The Annie
cPhail Woman's Auxiliary of Oak
rove Free Will Baptist Church met at
the church on May 8 at 7:30 p. m., with Mrs. Grace Jones presiding. The group sang "Where He Leads Me," and Mrs. Jones conducted the devotional, which was taken from Psalm 23.

During the business session Mrs. Ruth Daughtry read the minutes of the last meeting and called the roll. The teachers for daily vacation Bible school were appointed at this time.

The program, "Walking in the Shadows," was presented by Mrs. Emma Rose. Those taking part on the program were Mrs. Grace Jones, Miss Joyce Bass, and Mrs. Annie West.

After the group sang "My Jesus, I Love Thee," Mrs. Christine Godwin pronounced the benediction.

You Can Conquer

Rev. J. Harold Gwynne, D. D.

There is a picture somewhere called
he Lost Game." It depicts a boy
aying a game of chess with the devil.
he boy has been playing a losing game,
d believes that he is beaten. One day
celebrated chess player stood before
e picture and carefully studied it.
ter a few moments, he exclaimed:
he boy is not beaten. In two moves
can win that game from the devil!"
e showed how it could be done.

In the same way, Christ, our Lord
d Master in the game of life, shows
how we can play a winning game,
w we can triumph over the enemies
our souls. It is not necessary to play
losing game with our doubts, fears,
il passions, weaknesses, and handi-
ps, if we look to Him in faith, and
ove our lives according to His in-
uctions. He calls all of us, young
d old alike, to rise up from sin,
feat, and discouragement to follow
im in the way of righteousness and
ctory. Let us play the game of life, ever looking unto Jesus who is the author and perfecter of our faith.

Paul, that great Christian athlete, knew how to play the game of life victoriously. He declared that tribulation, distress, persecution, famine, nakedness, peril, sword—all these—could not separate him from the saving love of Christ. He named ten other enemies that are impotent against God's all-powerful love in Christ. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Only let us make sure that Christ is the Lord of our lives, and that we are playing the game of life as He directs us to do. —*Gospel Herald.*

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As no man ever had a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him.—*Emerson.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

RESOLUTION OF RESPECT
B. TOM NOBLES

Whereas our heavenly Father, in His infinite wisdom, has called to his eternal reward the soul of our friend and brother in Christ, Mr. B. Tom Nobles, who was a faithful member of Bethany Free Will Baptist Church, Winterville, North Carolina, for fifty-five years; and whereas in his active Christian life, he served as deacon for thirty years and was a very efficient and beloved teacher of the Bible Class; and whereas he also served as superintendent, treasurer, and trustee of the church for many years, we desire to express our deepest sympathy to his family and others who feel keenly our common loss, and pay loving tribute to his memory as a faithful servant of the Lord.

Mr. Nobles was born December 6, 1892, and died June 5, 1962, making his stay in our midst 69 years 5 months and 29 days. The surviving relatives are his wife, Annabelle Nobles; three children, Thomas, Archie, and Helen Dozier; and four grandchildren.

The funeral service was conducted at Bethany church by his pastor, the Rev. J. Garland Teasley, assisted by the Rev. R. B. Crawford.

We bow in humble submission to Him who doeth all things well, and thank God for the example of his Christian life lived before us all and his knowledge of the Scriptures, his faithfulness to the church and community, and the love he manifested for his fellowman.

We shall miss him; but realizing our loss is heaven's gain, we bow in submission to the divine will and look forward to the coming day, when we shall meet where parting will be no more.

Yes, he's gone from our midst,
We'll see him here no more;
But one day we'll see him again
When we meet on that beautiful shore.

He left a light on earth
That will always shine;
Bringing a lovely warm glow
Into your heart and mine.

Respectfully submitted,
Dorothy D. Dail
Lou D. McLawhorn
Doris S. Nobles

NOTES AND QUOTES



By J. C. Griffin

THE TWO BAPTISMS

Water baptism is commanded by our Lord to be administered by God-called men. Baptism with the Holy Ghost can only be administered by the Lord Jesus. John says, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). This message given by John was not idle words; it came in the way of an absolute necessity. Christ said that water baptism was necessary to fulfill all righteousness; John's baptism was for repentance. In fact, neither John nor Jesus ever did any unnecessary work. What they both did was necessary. And Paul said, ". . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation . . ." (Romans 1:16). So the gospel of Christ is the power of God unto salvation.

Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear by words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:46-50).

So the gospel as spoken by Christ was a message given unto Him to deliver to the world, and this message was life everlasting to those who would believe on Christ. It was God's message and the message, if received, meant everlasting life. If rejected, it meant condemnation. So after the resurrection of our Lord, just before he ascended back to the Father, He finished the message which His Father had given to Him to deliver: ". . . All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).

May we notice what Jesus said in John 12:46-50. Here Christ tells us that the Father gave Him a commandment and that His commandment was life everlasting. So in the great "Go ye" commission, Jesus commanded the apostles to teach the commandment as handed down to us who believe on Christ. May we note again Matthew 28:19-20.

Did God actually command Jesus to give the Great Commission? Was this Great Commission the word of the Father given to Christ? Was it necessary to fulfill all righteousness? Christ needed no baptism of water. He was God manifest in the flesh. But to fulfill all righteousness, it was necessary for Him to teach us by example, so He was baptized to show us that baptism was necessary to "fulfill all righteousness." Did God really tell Jesus to be baptized? Christ said that the Father told him what to say. May we quote Jesus again as recorded by John. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50).

I cannot believe that Jesus did or taught any unnecessary work.

Holy Ghost Baptism Promised

John the Baptist speaks, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). Let me say again, baptism with the Holy Ghost is done by Christ. Water baptism is done by man in obedience to the command of the Lord Jesus, according to John 12:46-50, who was given a command from God the Father. This was the baptism of the Holy Ghost which was promised by Joel in prophecy; and the prophecy was fulfilled at Pentecost in this fashion: "And when the day of Pentecost was fully come, they were with one accord in one place. And suddenly there came a sound from heave as of a rushing mighty wind, and it fi ed all the house where they were sitting (Acts 2:1, 2). The sound filled th house, the Holy Spirit filled all the b lievers, and the baptism of the Ho Ghost or Holy Spirit was perfected.

But may we notice that they "we all with one accord." Those disciple that wanted to sit one on the right han and one on the other side had lost th selfish desire before the Holy Gho came. They had to be in one accor with the rest. All selfishness had to g There could be no "big I's and litt you's." They were now one in Chris

This oneness was kept by the power the Holy Spirit until the church Corinth began to follow preachers in stead of Christ. This church had follow ers of Simon Peter, some of Apollos, an some of Paul, and some of Christ. Pa had to set the church right by condemn ing their carnality and saying that Chris was not divided—that he had sown, tha Apollos had watered, but God gave th increase. I find, as I have stated severa times from the pulpit and in "Notes an Quotes," that some people have "Preach er Religion." But preacher religion can not get anyone to heaven, for we all sha be judged by what Christ said in John 12:46-50. Believe it or not, we all hav to meet the Word of God, as given t His Son and as the Son delivered it un to us. I am glad that Christ is ou Saviour and Advocate. One day He wi hold the Word of God before our eyes just as it was received by Him from th Father and related to us while He wa on the earth; and we will be judged b it. Brother do you love it? If not, wh not?

(To be continued.)

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The more Godly a man is, the heavie often does he find his crosses; for th pain of exile is the greater because o his love.—*Thomas A. Kempis.*

ATTENTION

All excess vacation Bible school material may be returned, if returned immediately after the school is over. However, in keeping with our policy last year, the returned material will be discounted 20 percent for mailing and handling charges.



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "If any man me to me, and hate not his father, and other, and wife, and children, and thren, and sisters, yea, and his own also, he cannot be my disciple" uke 14:26).—*A. J., Texas.*

Answer: This, in part, is explained by atthew in a parallel passage. "He that eth father or mother more than me is t worthy of me: and he that loveth n or daughter more than me is not rthy of me" (Matthew 10:37). This ssage, together with a knowledge of common use of the original language the day of the writing of the Gospel counts, quite well makes plain to us the aning of what Jesus says as recorded Luke 14:26.

We see from this that Jesus is not talk- about *hate* in the general sense in ich we use the word today, but rather at might seem hatred, when compared h the love God implants in the true iever's heart for Him. Even in the d Testament days it was required of d's children that they love Him with- t limit. "And thou shalt love the RD thy God with all thine heart, and h all thy soul, and with all thy might" euteronomy 6:5). If that be true of s ancient children, how much more uld it be of Christians of our time? should be noted as the main charac- istic feature of believers of our age who ve had given to us the fullness of reve- ion in Christ, who was incarnated, peared as a man in our very likeness, d who sent the Holy Spirit when He ld no longer be with us in that form be our guide and interpreter. "For pleased the Father that in him should fulness dwell" (Colossians 1:19). nd I will pray the Father, and he shall e you another Comforter, that he y abide with you for ever; Even the irit of truth; whom the world cannot eive, because it seeth him not, neith- knoweth him: but ye know him; for he elleth with you, and shall be in you" hn 14:16-17). "But the Comforter ich is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16: 13, 14).

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Jesus said on one occasion, "She that hath been forgiven much, the same loveth much." If time means anything, we who are saved and living now are the most privileged and blessed of God's people of any age; and He expects us to reciprocate more favorably than those whose opportunities have lacked in part that of our own. The privileges of this generation call for the kind of response that would have given the gospel to every creature in his own language in our generation, if the response of Christians of our day were proportionately equal to that of the apostles. The apostles did much toward getting the gospel out in every part of the world in their generation in spite of the fact that they met with much more severe opposition than that with which we of America meet in our day.

The main teaching of Jesus in the verse included in your question as implied above is that if anyone desires to follow Christ and yet allows himself to be turned away from that objective by his father, his mother, his wife, his children or anything else with which he may have worldly connections or natural relations, then he is not worthy of the Lord Jesus Christ; and he will never be Christ's disciple so long as this condition of heart dominates his attitude and therefore his acts in responding to Jesus directly. The passage does not teach that natural relationships as such should be repudiated; but rather that Christ should, for once (when one is born again) and forever thereafter, be first; and His claims should be set before everything else in his life.

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Yellow Paper

A young man sat in "death row" of the penitentiary awaiting his execution. A host of townspeople, because he had had a good record prior to this murder committed, signed a bushel of petitions for his release.

The governor consented and writing out a pardon, placed it in his pocket, being dressed in the garb of the clergy. As he approached the death cell, with this yellow paper which meant pardon, life, and freedom, the young man screamed in rage, "Go away, preacher, I have had seven of your kind already. I want none of this religious stuff." "But I have s o m e t h i n g for you," pleaded the governor to no avail. Several times he begged a hearing.

Having left the screaming lad alone, the warden approached. "I see the governor was to see you." "The governor gasped the lad. "A piece of paper, quick!" he begged. It was in vain. The governor merely wrote on the back "Case closed. No longer interested."

The young man died, not because of his crime, but because he refused the pardon.

God, today, offers a pardon. The sin has been paid for on Calvary. We accept or reject.—*The Coburn Corners Courier.*

•

HEAVEN OR EARTH

A very wealthy farmer was walking around his extensive fields, with a laborer who was new to those parts. They reached some very high ground and the bragging farmer remarked, "All that you can see from this spot is mine."

The humble laborer took off his cap, and pointing to the sky said, "I can see heaven, sir. Is that also thine?"—*Selected.*

Stories for Christian Girls and Boys

SOUNDING BRASS

Ralph W. Neighbour

THE coliseum was packed the night when Johnny Ware sang. The teen-agers went wild as he sang their favorite songs. London's Golden Ambassadors furnished the musical background, both orchestra and chorus combining to feature the idol of the young people.

Johnny's tenor voice sounded like a smooth, deep moving stream of mountain water, rich and melodious. It was like gold. Romantic dreams throbbed in the breasts of the young people as they became lost in a fairyland of musical fantasy for a few brief moments.

When he started to sing the number one hit of the week, pandemonium broke loose. Thousands of teen-agers arose to their feet, and cheering wildly, as emotion displaced reason, they rushed to the platform and raised their hero above their heads as they gave vent to their ecstacy.

The police finally rescued Johnny from his admirers and whisked him away to the backstage dressing room, where he retired in a blaze of glory.

His wife, Pony, joined him backstage, and threw her arms around him. "Oh, you were just wonderful, Johnny! I am proud of you. You have captured the hearts of the youth of America. You are made." She hugged him tighter.

Johnny smiled with satisfaction, but he burst into an enthusiastic cry of extreme joy when the manager walked in and handed him a check for five thousand dollars.

"Thought this might make you feel better," he said. "More coming, of course, as soon as the final accounting is made. Now, you and Pony go and have a good time for a couple of weeks in Miami."

"Oh, thanks!" Johnny exclaimed. "We are leaving first thing in the morning, just as soon as they put the finishing touches on my new Cadillac convertible."

"I'll be seeing you in Chicago, in three weeks," the manager said.

The next morning, as Johnny and Pony were driving south, she said, "We've got it made, Honey. And isn't it wonderful the way your popularity is increasing?"

"I don't know," Johnny said. "I'm not so sure."

"What do you mean, you're not so sure?"

"I'm not. I often think of the temptation of Jesus. Satan offered Him everything. Jesus could have had all of the kingdoms of the world, if He had bowed the knee to Satan."

"Don't be silly. You aren't bowing the knee to Satan. The songs you sing are innocent enough. You're doing a lot of good, making people happy. What's wrong with that? I think it is perfectly legitimate to entertain."

"But the words of Jesus keep ringing through my ears, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' It bothers me, Pony. Ever since I heard Dr. Matson speak on that text, last Sunday, I have had no peace."

"Well! It doesn't bother me! We have money, popularity and . . . each other. What more could we want?"

Johnny didn't answer Pony. The money made her happy, and the applause of the crowd made her proud, but as far as Johnny was concerned, it was all froth. He thought, "I am become as sounding brass, or a tinkling cymbal."

When they arrived in Miami, he drove up to the most expensive hotel at Miami Beach. They were expecting them; Johnny's manager had made complete and careful preparations, as he always did. Television cameras were on the spot to catch them as they entered the hotel.

That night, when they retired, before going to sleep Pony said, "Johnny, let's buy a villa in France, on the Riviera. I would just love to have a retreat there."

"Why not?" Johnny agree. "That would be a good idea." But Johnny hardly knew what he said. He was thinking about the text, "What shall profit a man, if he shall gain the whc world, and lose his own soul?"

Many pertinent questions flooded h mind. "What is the purpose of my life? he wondered. "When I come to th end of my life, what will I have accor plished? After death, then what? Wh value will there be in money, fame ar pleasure then? Where will my soul b God gave me my voice; does it not b long to Him? If I were a Christian, ar if I used my voice to sing gospel song I would accomplish much good, but wh good am I doing when I sing popul songs?"

Johnny fell asleep wrestling wit these questions. During the night, h dreamed that he was singing in a gre city-wide campaign. He saw peop weeping as he sang the old gospel song then, when the message ended, he sar during the invitation, "Just As I Am, while many came forward to accep Christ as their Saviour.

Suddenly he awakened, and realize that he himself was not saved. Ho could he be singing for the Lord whe he had not yet accepted Christ as his ow personal Saviour?

Johnny was on the verge of kneelin by the bed to accept Christ as his Sa iour, but he feared what Pony would d if he were to become a Christian. Sh would never agree to Johnny's becomin a gospel singer, and if he were to becom a Christian, he could no longer con tinue to sing for the world. So h quenched the voice of the Holy Spirit.

The next morning when Johnn awakened, Pony was already sitting i front of the mirror, putting on the fi ishing touches to her beauty treatmen She saw him in the mirror, turne around and said, "Hurry up, Lazy Bone and let's go for breakfast."

Johnny started to say, "I thought yo would want to have breakfast in the hot room this morning," but the words nev came forth!

Pony whirled around and aske "What's the matter with you?"

Johnny kept trying to talk and poin ed to his mouth, so that Pony woul understand that his voice was gone. Sh

ught he was playing a joke on her, so laughed, but when she saw the terror his eyes, she was filled with consterna- n as the truth of the terrible tragedy uck home to her heart.

"Johnny!" she screamed.

At that moment, all of her castles mbled, and her dreams dissolved. She s awestricken. Her mouth was twist- in horror. "Johnny! Can't you ?" she screamed.

ohnny shook his head negatively. en he wrote on a pad, "Call our sician at home and ask him what should do. Tell him to keep this ret. The public must not know."

Their physician reassured, "It may a temporary thing, Pony. I would gest that Johnny take it easy a few s and rest up. His voice will prob- y be all right in time. Better call a al physician, however, just to make e. If he thinks there is anything to rry about, then I would suggest that go to Mayo's Clinic, in Rochester, nnesota."

The next day, following the advice the local specialist, Johnny and Pony w to Rochester. By that time, the vs of his condition had leaked out, l information appeared in the press oughout America. The reports were ssuring, of course; it is undoubtedly temporary condition, the papers re- ted.

After careful examinations, Johnny l Pony were told the awful truth. ou may never be able to use your ce again. If you do ever sing again, will be months before you are better."

"If only I had used my voice for God, ile I could," Johnny thought. "Now an never sing again. God gave me oice, and now God has taken it away. misused my talents for selfish gain tead of for the glory of God, there- e, I have lost my talent. Surely, this he judgment of God."

They returned home, and Pony, who s a trained nurse, went to work as a cial nurse at the hospital. She was thing but happy. She almost de- sed Johnny. As the days went by, hated him the more. Instead of alth and popularity, she had become sole support of a helpless cripple. was unable to work. She worked ht and day, and came home to take e of another helpless creature.

At times, Pony wished she could run ay from her responsibilities, but even ny knew better than to do that. She ew that God was judging her, there- e, she feared to commit additional .

After about six months, Johnny noticed that the paralysis was leaving his face. He kept rubbing his face, hoping it was true, but he hardly dared to tell Pony, for he was not sure.

One morning, after Pony left for the hospital, Johnny tried to talk, as he often did, and to his amazement, his voice had returned. It was weak, but he took courage, and hoped that he would talk again. He even dared to hope he would sing again.

The doctor told Johnny, "Yes, your voice is coming back, but you must be extremely careful not to strain it in any way. If you are careful now, the time may come when you will be able to sing again."

One day, Johnny dared to sing. His voice was as beautiful as ever! When Pony came home, he cried, "Pony, listen!"

When she heard his voice, she ran up to him and threw her arms about his neck and kissed him. "Oh, Johnny! Now you will be able to sing again, and I can quit work. Call your manager at once and tell him the good news. You should start out by making some recordings, and then, later, you can return to TV, and also sing more concerts."

Johnny shook his head. "No, Pony. I'm not repeating my mistake. From now on, I'm singing for God. I shall sing again, but only gospel songs."

Pony threw herself across the bed and sobbed. "So that's the way you would treat me, is it? I have slaved for you, and now that your voice has returned, you refuse to take care of me. You're ungrateful, Johnny Ware. If you're going to be a gospel singer, then I'm through. I've had enough."

"But, Honey, there is something you don't know. One day, while you were at work, I knelt and prayed. I accepted Christ as my personal Saviour. I also promised God to sing only gospel songs for His glory, if He should restore my voice."

"Johnny! You didn't! How could you?"

"Don't you see, Honey? God took me at my word. He is the one who gave my voice back to me. I cannot break my promise, nor would I, lest something worse should befall me. Furthermore, I previously wasted my talents, accomplishing nothing lasting and worthwhile, but now I shall use my voice to the glory of God, who gave my voice, and I shall lay up treasures in heaven."

"Then I'm through," Pony sobbed. "I'm going to leave you. I didn't marry a gospel singer; I married a pop singer. I refuse to be the wife of a gospel singer. Very little money you will make, and furthermore, you will be away from home most of the time. I'll not put up with it, Johnny."

"If you were saved, you would, Pony."

Johnny was so burdened for Pony, he could not sleep that night. "She is a good girl, but she is not a Christian," he thought. "She is lost and needs a Saviour. I cannot blame her for not understanding, for the natural man understandeth not the things of God."

Unable to sleep, Johnny arose and knelt by the bed and began to pray for Pony. The night was half spent when he became so burdened for her salvation, that he forgot her presence in the room and began to cry aloud, "Oh, God, please save Pony. She is a good girl, but she isn't saved. She needs Christ, lest her soul should be eternally lost. Please awaken her to her soul's need before it is too late."

Pony was awakened by Johnny's fervent praying. She heard his cries, and felt his burdened heart as it was uncovered in his pleadings for her own salvation.

For a few moments, she lay listening, rebelling against him, but God strove with her spirit. At last, she slipped out of bed and knelt by Johnny's side. He was first conscience of her presence when he felt her arm about his neck.

"Help me, Johnny," she whispered. "Tell me how to be saved. I want to accept Jesus as my Saviour, also."—*My Delight*.

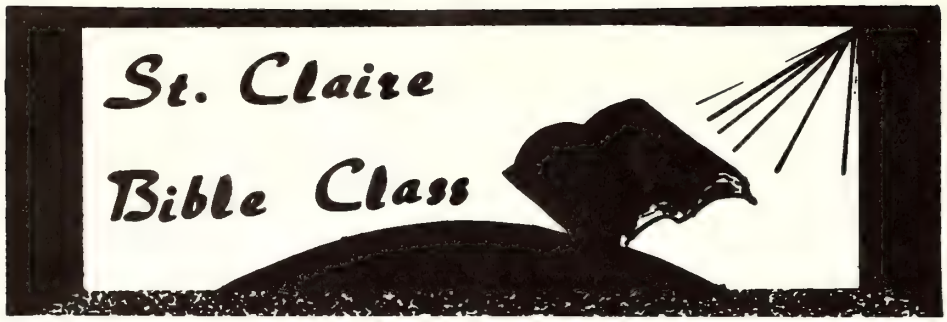
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SPOILED CHRISTIANS

It is very sad to find so many spoiled Christians. They began well, but they are spoiled. Some of them have been spoiled through blessing, success, spiritual gifts, and usefulness. They have lost their simplicity, humility, and Christ-likeness, and subtle but unmistakable self-consciousness and self-importance spoil all their best ministries. The spoiled child in the family belongs to the same class, and like a wise and faithful father, God has sometimes to put His spoiled children under painful discipline to bring them back to the simplicity of Christ.—*A. B. Simpson.*

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A leader is a self-starter. He creates plans and sets them in motion. He is both a man of thought and a man of action—both dreamer and doer.—The Defender



Light from God's Law

(Lesson for June 2)

Lesson: Psalm 119:33-40, 105-112

Golden Text: Psalm 19:8

I. INTRODUCTION

Our lesson for today is based upon David's faith in the law of God as a guide for every life. We are treading upon safe ground when we accept the authority of God's Word as a guide in making the various decisions and choices that all of us are called upon to make from time to time.

The law of God was given to man as a standard of righteousness, revealing unto man the type of life that God required of him. We will discover that when we live up to the moral expectations of our God, we will develop character and a standard of righteousness that cannot be condemned by any.

If we can get as interested and as concerned about God's will for our lives as revealed in the Scriptures and in this lesson manifested by David, we can rest assured that our lives will be neither idle nor vain.—*Senior Class Quarterly.*

II. HINTS THAT HELP

The background Scripture should be studied as preparation is made for this lesson.

1. Praise of the law (Psalm 19:7-10).
2. Personal application of the law to life (Psalm 19:11-14).
3. The lesson text (Psalm 119:33-40; 105-112).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

"Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end" (v. 33). Here the psalmist prayed earnestly that God would be his teacher. Although there were prophets and priests around him, he wanted God to reveal to Him the great truths of His statutes. One may learn much about the Word of God from others; but since it is given by the inspiration of God, only He can adequately reveal it to anyone.

In addition to a desire to learn from God, the psalmist promised to keep His statutes. His desire for heavenly teaching, therefore, was not to make a parade of it, but to enable him to discern his duty in order that he might act accordingly.

"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart" (v. 34). Here the psalmist asks for understanding, and he promises to be a good scholar. If God would teach him, he was sure that he could learn to a good purpose: that he might keep the law; but without this teaching, he would never be able to keep it.

"Make me to go in the path of thy commandments; for therein do I delight" (v. 35). This is not a prayer that God would force him to go in the path of His commandment. Such a course of force would be contrary to the very law of God itself. He made man capable of moral choice, and he must choose for himself to follow God or not to follow Him.

In verses 33 and 34, the psalmist prayed that God would enlighten his understanding so that he might know his duty; and in this verse, his prayer is that God would help him to follow His teaching. He desired to do His will, but he needed His help in order to do it. He wanted to be strengthened for every good work.

"Incline my heart unto thy testimonies, and not to covetousness" (v. 36). Over and over, the psalmist asked that God help him. He wanted to know more about His statutes; but not only that, he wanted to do God's will for his life. To him God came first, and he asked that He help him stay away from selfish motives.

"Turn away mine eyes from beholding vanity; and quicken thou me in thy way" (v. 37). Here the psalmist continued in the same direction. The will of the Lord was uppermost in his mind; and in order that he might be sure of doing that will, he asked to be kept from giving attention to vanity—idols, worldly pleasure, or anything else that is vain, empty, or transitory.

"Stablish thy word unto thy servant, who is devoted to thy favor" (v. 38). This is a prayer that God would fulfil His promises to the psalmist, His devoted servant. What is actually meant is that he wanted God to make good His promise to him.

"Turn away my reproach which I fear: for thy judgments are good" (v. 39). The reference here may be to the reproach which one may encounter as he lives a godly life for such a life was never popular in any time or country. The person who gives himself completely to the Lord will have criticism from various sources.

"Behold, I have longed after thy precepts: quicken me in thy righteousness" (v. 40). Here the psalmist professed the ardent affection he had for the Word of God. He not only loved the Word and delighted in what he had already attained, but he earnestly desired to know more that he may continue on in his efforts to do the will of God for his life. He also asked that the Lord would quicken him in righteousness; that is, he wanted to be revived or refreshed.

Longing after God's commandments is the distinguishing mark of the godly and the pledge of salvation. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

Those of us who are old enough to remember living in the country before the time of rural electricity can recall the darkness in which people groped. At the time, we thought that we had good light when the old kerosene lamp was performing nicely; but in this present age, the best lamp of that type would hardly give enough light for us to enter the door. But those experiences serve to show us the importance of light.

"Thy word is a lamp unto my feet, and a light unto my path" (v. 105). The world is wrapped in the darkness of sin and apart from the Word, both written and living, there is no light. The psalmist was aware of that when he wrote the verse here. The Word reveals, not only what is amiss and dangerous, but what is right and profitable; and it directs those who study it in their work and way. It is a lamp which one may set up and take into his own hands for his own particular use. Concerning the Word as a lamp, Matthew Henry comments as follows:

"It must be not only a light to our eyes, to gratify them and fill our heads with speculations, but a light to our feet and to our path, to direct us in the right ordering of our conversation, both in the choice of our way in general and

the particular steps we take in that
, that we may not take a false way
a false step in the right way."
I have sworn, and I will perform it,
t I will keep thy righteous judgments"
106). Keeping God's righteous
gments was the psalmist's idea of re-
on. His commands are His judg-
nts, the dictates of infinite wisdom;
they are righteous judgments, in
ping with the eternal rules of equity.
t being the case, it was not only the
mist's duty to keep them, but ours
.

Here the psalmist was binding himself
keep that to which he was already
nd by the divine precept. But why
? It is good for one to bind himself
follow the precepts and the will of
Lord for his life, and it is good for
to call to mind the vows of God
are upon him. He ought also to
e good his promises (an honest per-
will be as good as his word).

I am afflicted very much: quicken
O LORD, according unto thy word"
107). This verse seems to indicate
the psalmist was afflicted in spirit.
labored under many discouragements.
re were fightings on the outside and
s within. This is often the
of the best saints; therefore, one
ld not think it strange if some-
es it be his lot.

The psalmist would not be discour-
d, however; he asked to be quickened.
wanted to be made lively and cheer-
and his plea was the promise of
, upon which he based all his hope.
Accept, I beseech thee, the freewill
rings of my mouth, O LORD, and
h me thy judgments" (v. 108). Two
gs are asked here: the acceptance
he psalmist's teachings and that the
d would instruct him in His pre-
s. It is not the gifts of money and
r material things that he means,
the things he teaches others.

My soul is continually in my hand:
do I not forget thy law. The wicked
laid a snare for me: yet I erred
from thy precepts" (vv. 109, 110).
m 119 is not assigned to any parti-
r author; but from these verses, the
ence leans in favor of David. He
constantly in danger, before and dur-
his reign. On many occasions, there
but a step between him and death.
ough in constant danger as a young
from Saul, and as a man of war
ng his reign, David never forgot the
of the Lord. Sometimes he did
g, and for that he suffered greatly;
when he realized his mistake, he al-
s confused it.

"Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto death" (vv. 11, 112). The psalmist here in a most affectionate manner, as a follower of the Lord should, resolved to stick to the Word of God and to live and die by it. The testimonies of the Lord were the rejoicing of his heart. He found his joy and happiness, not in the so-called pleasures of the world, but in the Word itself; and he delighted in the good things he found in it. Furthermore, he resolved to perform his duties to the end of his life as laid down in the precepts.—*Intermediate Class Quarterly.*

THE MAIL BOX

DESIRES VISITORS

"If there are any Original Free Will Baptist members living near Sts. Delight Free Will Baptist Church, Craven County, or any preachers pastoring or living nearby, I would be happy if you have time to come by and see me; or if you are



passing through the neighborhood, I live on the Loop Road about two miles from Bridgeton, North Carolina, on Highway 17 about one mile from Sts. Delight Free Will Baptist Church. I haven't gotten my 1963 I. D. card yet, but I trust I am in good standing. I do appreciate your cards and letters.

"May God bless the great cause of Christ. I solicit your prayers."—*The Rev. B. F. Ringgold, Sr., Route 5, Box 97, New Bern, North Carolina.*

PASTOR NEEDED

"The Northern Free Will Baptist Church, Durham, North Carolina, is in need of a pastor. The pastor must be in good standing with the Western Conference and the North Carolina State Convention. This is not a full-time church yet, but the prospects are very promising.

"Any interested person is asked to direct his correspondence to Mr. Henry Johnson, 4415 Holt School Road, Durham, North Carolina, or to Mr. Edmundo Gonzalez, 1220 Lynn Street, Durham."—*Rev. Edmundo G. Gonzalez.*

CHANGE IN ADDRESS

"Please announce a change in the address of the Rev. and Mrs. L. E. Ballard for all correspondence relating to Cragmont Assembly or personal contacts Cragmont Assembly. The address will be Route 1, Black Mountain, North Carolina, until September. However, mail for the North Carolina Free Will Baptist Sunday School Convention should still be sent to the Field Work Office, 1225 S. Washington Street, Greenville, N. C. Perhaps this seems confusing; but if errors are made in mailing, it will not create any serious difficulty. We will be in the Greenville office for weekends of second and fourth Sundays (Friday until Monday) and may be reached by telephone PL 2-2950.

"I will be in position to consider pastoral or church supply work after September 1 for two Sundays each month (any Sundays), working out of my home in Greenville or living in a church parsonage. During the summer, I will be assisting in the Roanoke Rapids mission and filling supply appointments for churches on second and fourth Sundays, and will be devoting the weeks following these Sundays to State Sunday School Convention work except for the second week in June."—*Rev. L. E. Ballard.*

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PSALM 23

The Book of Psalms is probably the best-loved Book of the Bible, and the 23rd Psalm is of all its chapters the best loved. Not because it is poetry—though it is one of the world's most beautiful poems. Not because of its theology—though it is profoundly theological. Its universal appeal, as of the Book as a whole, is its expression of the deepest longings of the human heart. Though men may reason that "there is a God, and therefore no one shall want," somehow there is in the idea no personal exultation. But faith and hope become buoyant and life becomes exalted when we can say with the Psalmist, "The Lord is my shepherd; I shall not want."—*Christian Observer.*

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A MESSAGE OF CHEER

Life is brighter when we give,
And love is sweeter when we share;
And heavy loads rest lightly too,
When we have learned to bear.

—*Selected.*

LIBRARY
DUKE UNIVERSITY
DURHAM, N. C.

The Sword of the Spirit

by R. Barclay Warren

PAUL, familiar with the armor of the Roman soldier, draws a parallel in fitting out the Christian for his war "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There is no covering for the back. The Christian must face the foe. He has truth for a belt, righteousness for a breast plate, the gospel of peace for shoes, salvation for a helmet, and the shield of faith to quench all the fiery darts of the wicked. His vital breath is prayer. He has only one weapon for attack. It is the sword of the Spirit, which is the Word of God (Ephesians 6:10-18).

This is the sword with which Jesus routed the devil in the great temptation before He entered His ministry. Three times He said, "It is written," and went on to quote from Deuteronomy. Then the devil left and angels came and ministered to Him (Matthew 4:1-11).

If you and I are going to win today, we need to be familiar with the Scriptures and use them under the guidance of the Holy Spirit. The Indian Christian tells of a young minister who was confronted at the close of his first service by an able young skeptic, Burt Olney, who said, "You did well, but you know I don't believe in the infallibility of the Bible."

"It is appointed unto me once to die, but after this the judgment," was the young man's calm assertion.

"I can prove to you there is no such thing as a judgment after death," declared the skeptic.

"But men do die," the young pastor declared, "for it is appointed unto men once to die, but after this the judgment."

"But that's no judgment," the skeptic protested. "Let's get down to business and discuss this matter in regular argument form."

The pastor shook his head. "I am here to preach the Word of God—not to argue about it."

Olney, annoyed, turned away with the remark, "You don't know enough about the Bible to argue about it."

"Perhaps you are right," was the calm reply, "but please remember this: 'It is appointed unto men once to die, but after this the judgment.'"

Olney spent a terrible night. All he could hear was, "Judgment, judgment." In the morning he went to the pastor saying, "Tell me what I must do to be saved." When he left, he was a child of God through faith in Jesus Christ.—*The Free Methodist.*

The Church Worldwide

(continued from page four)

will accommodate twice the number of children as in previous years. Cooperation is also being given by the State Board of Health for health services for the migrants, boxes of clothing for the workers are being collected in three centers, and more than 1,300 dolls made by North Carolina United Church Women are waiting for the children.

At its annual meeting in Seattle, United Church Women continued their long fight to obtain better working and living conditions for the migrants. In a resolution adopted on May 1, the UCW Board of Managers urged support of five bills affecting migrants now before Congress.

The UCW Board also opposed extension of Public Law 78 governing the importation of Mexican farm labor, a holdover from wartime legislation which has been extended five times. In testimony before the Senate Subcommittee on Migratory Labor in April, the Rev. Shirley Greene, chairman of the Department of Migrant Work of the National Council of Churches, also restated the Council's resolution of 1960 in opposition to the bill. He called for termination of PL 78 in view of increasing unemployment among U. S. workers, due in part to automation.

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"I don't believe in Christ because I accept the Resurrection, I accept the Resurrection because I believe in Christ."—Dr. David R. C. Read, in *The New York Times*

Christian Education

(continued from page five)

and Mrs. Fred Powers of Rocky Mou
Frances Albertson of Chinquapin,
Sutton Scholarship contributed by W.
Sutton of Faison; Jasper Cowan of W
liamston who received the McWhor
Scholarship established by former s
dents of the late Zack D. McWhort
Mount Olive's first graded school sup
intendent; and Carlton Collins of Pa
plico, South Carolina, who was award
the Jernigan Scholarship created by
late Rev. W. L. Jernigan.

Dean Roy C. O'Donnell presented
awards to winners chosen by the facu
executive committee on the basis of a
demic progress and personal merit.

•

"Instead of recognizing that he, alo
with his fellow Christians, has a
sponsibility to fulfill our Lord's co
mand to 'Do this in remembrance
me,' modern man looks upon worsh
as an activity of professionals. Thus
becomes a spectator at a 'performan
presided over by clergy, choirs, acoly
and ushers; and because he looks up
himself as a spectator he soon feels th
he has the right. . . . to judge the 'p
formance' in much the same way as
criticizes a play or a concert."—Dr. E
gar S. Brown, Jr.

•

Tell a man that no man is more
for salvation than another—whether
be a good man or a wicked man,—bo
are equally undeserving of salvation,
and you will receive a scornful look. B
when that man has seen himself as t
chief of sinners, he will grasp your ha
in hearing the good news that there
hope for him. Jesus died for sinners.
Youth's Living Ideals

•

By thine own soul's law learn to li
And if men thwart thee, take no he
And if man hate thee, have no care—
Sing thou thy song, and do thy de
Hope thou thy hope, and pray thy pray
And claim no crown they will not gi
—John G. Whitt

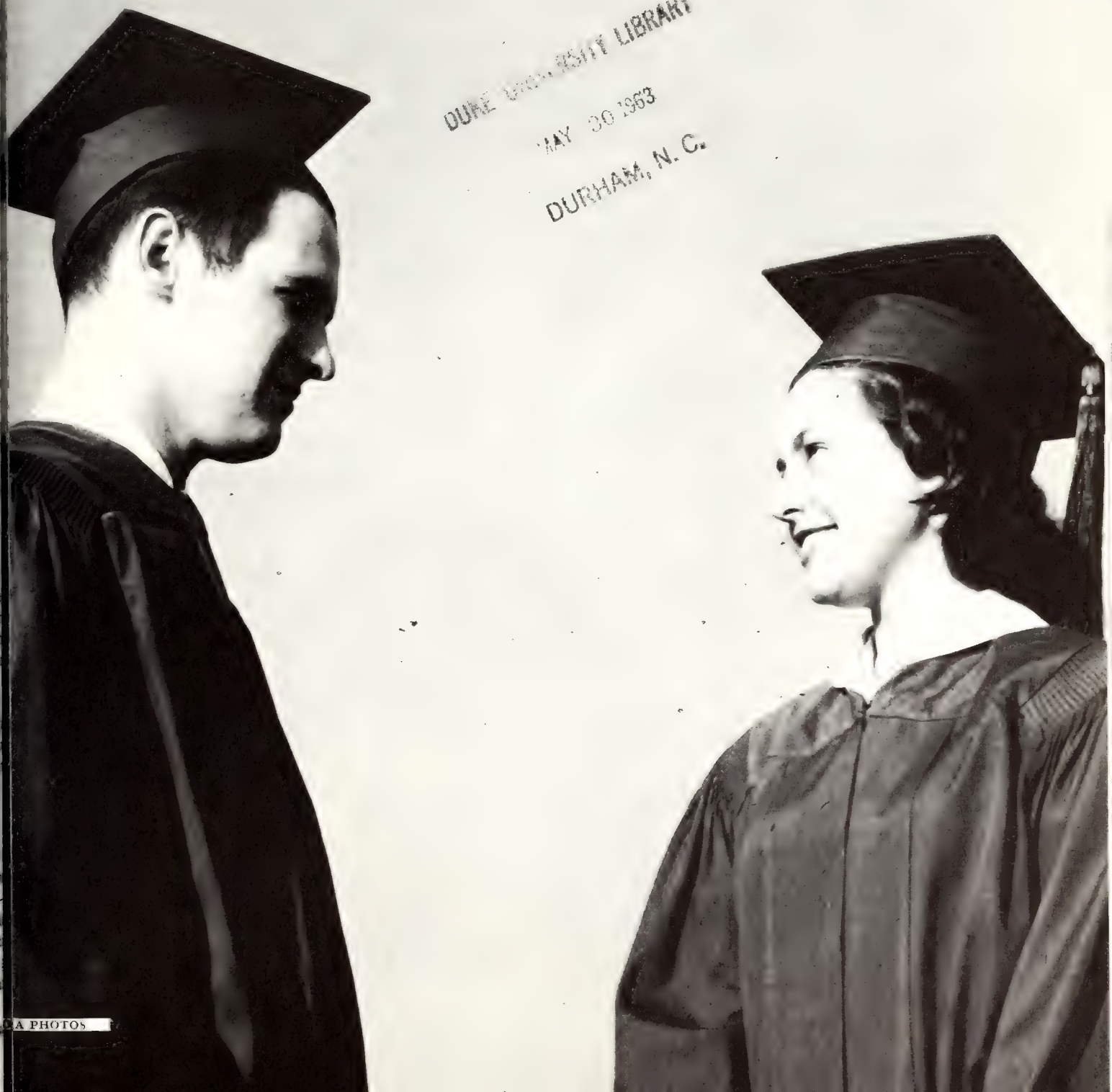
the Free Will Baptist

Ayden, North Carolina, Wednesday, May 29, 1963

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DURHAM, N. C.



A PHOTOS

Editorial

THE INDEPENDENT MOVEMENT

As one studies church history, he is made aware of the fact that the Church has had all kinds of experiences since it was founded nearly 2,000 years ago. At its inception and immediately following, it experienced power that it has not known since. Under persecution, believers were scattered everywhere; and as a result, the gospel is known in practically all lands.

Early in the fourth century under Constantine, the Church was relieved of its earlier persecution; but a worldliness that it has never been able to throw off crept in. On and on the drama unfolded, and the Church departed more and more from the principles of Jesus Christ.

Early in the sixteenth century, Martin Luther nailed his ninety-five theses on the church door at Wittenberg; and then came the Reformation and the Protestant Church. During the four and a half intervening centuries, Protestants have made great strides, not without their crises, however.

Although the Church has been beset with problems throughout its existence, two of its major ones have come in the present century. Beginning about the turn of the century a school of thought known as liberalism, commonly called modernism, came into being; and as it developed, people who accept the Bible as the Word of God rebelled against it, and rightly so. But where is the stopping place? Two extremes do not settle anything.

Lest he be misunderstood, the editor points out that he accepts the Bible as the Word of God. Furthermore, he believes that God said exactly what He meant and meant exactly what He said. He does not go along with the extremists who go beyond the teachings of the Bible on any matter, however.

Out of the rebellion against liberalism has come the independent movement—the greatest threat of the century to established denominations. The independents are extremists who rebel at any and all things that restrain them in any way. They seem to have the idea that they should have absolute liberty and that they should always have their way, without regard for the feelings and wishes of others. The preacher is the dictator in the church; and as long as he can fool a majority into following him, he controls everything. But when he can no longer stay in control, he, as a usual thing, pulls out a group and starts another new movement. On and on the story goes, and it is repeated over and over again.

The independents have no sense of denominational loyalty. They are against everything the established denominations try to promote. Furthermore, they seem to work in opposition to the established denominational programs. Worse than that, however, is the fact that some of the independents apparently would like to destroy the established denominations, even those out of which many of them came.

It is no coincidence that the independents have set up their own programs in the same cities where the denominations out of which they came were holdin their state and national meetings. Back in his heyda J. Frank Norris, a leader of the independent movemen would always set up a session of his own in the sam city in which Southern Baptists were meeting. A grou of independents, posing as Fundamentalists, found convenient to hold a big week-long meeting in Kansa City the same week that the Southern Baptist Conve tion met. From May 5-12, at a leading independe church, there were "Eight Great Days and Nights, according to the advertising.

According to reports from the recent session the Southern Baptist Convention in Kansas City, a organization known as "Baptists for Freedom" mai tained a conference room in the convention's hea quarters hotel.

Other denominations and churches have also e perienced things similar to these that Southern Ba tists have encountered. Free Will Baptists are n exception either. Last September the North Carolin State Convention of Free Will Baptists announced tha in the observance of its fiftieth year there would b three convocations: New Bern in January, Smithfie in March, and Rockingham in May. The third convoc tion was announced for May 15. The newly organize North Carolina Association of Free Will Baptists, ho ever, found it convenient to hold its three-day sessio in Rockingham the week prior to the convocation.

(The editorial next week will deal with the effe of the independent movement on the Free Will Bapti denomination.)

Volume 78 Number 2

Wednesday, May 29, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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The Miracle of Marriage

T seems incredible to think of the marriage relation as a mira- So common is it to everyday ex- ence and so familiar to our sight t any thought of the supernatural in nection with it is regarded as out of er. Yet imbedded in the heart of passage is the revelation of a mira- "And they twain shall be one h. Wherefore they are no more in, but one flesh." Here is the ement that two become one in con- tion with marriage. If we wonder v this can be, the answer is found in next statement of the text, "What refore God hath joined together, let man put asunder."

esus clearly asserts that it is the hand God that makes two individuals "one h." Whatever is of God is miracu- s in character. It is impossible to e a limited view of God or to re- d His works on the level of human irs. This is true of salvation and s true of every circumstance of the ristian experience.

Paul wrote to Titus and urged him deal plainly with the vital issues of . "But speak thou the things which ome sound doctrine." (Titus 2:1). ious-minded young people want to w, and all youth ought to know, the ching of the Word of God on the ject of marriage. If "they twain ll be one flesh," surely nothing short the mind of God should be ascer- ned. The Bible needs to be taken our rule of faith and practice at the nt of marriage as much as at any ce in human experience. Next to version there is nothing which comes our lives that requires more serious ection and unceasing prayer than t of marriage.

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Matthew 19:5-6).

R. S. Beal
Tucson, Arizona

Marriage is the longest and closest relationship known to man while he is permitted to live on earth. It is the responsibility of each one of us to find out the true nature and status of this sacred institution. It is much easier to keep out of difficulty than it is to get out of it, therefore the importance of learning the truth about marriage.

As we face this serious matter, let us remember that marriage is

A Divine Institution

We have made this statement so often that it seems commonplace, yet all of us need to be reminded over and over that marriage finds its origin in God. Society never made marriage; it found it in God's garden. The first light dawned when God said, "It is not good that the man should be alone; I will make him a help meet for him" (Genesis 2:18). All the wonderful animal creatures of God's creative hand surrounded Adam and as they passed before him in glorious review, he gave names to them; but of all that he looked upon no companion could be found for Adam. He stood and lived alone at the beginning.

All was good about creation except the lonesomeness of Adam. Of him God said, "It is not good that the man should be alone." God steps into the picture with the words, "I will make him a help meet for him," these latter words meaning, "one over against him," or his counterpart. In providing a "help meet" for earth's first man, God put him to sleep and out of his wounded side took a rib and fashioned a woman whom Adam called Eve and whom God declared was his wife.

It has always seemed significant to me that God took Eve from the side of her husband and not from his head to rule over him, or from a bone out of his foot that he might trod her down, but from his side that she might stand alongside of him on the ground of equality.

All was perfect until sin marred the scene; and as we read in the Word, things went from bad to worse until we discover that the imagination of man's heart was evil continually, it, therefore, became necessary for God to send the awful flood judgment and wipe out the human family save for Noah, his wife and sons and their wives.

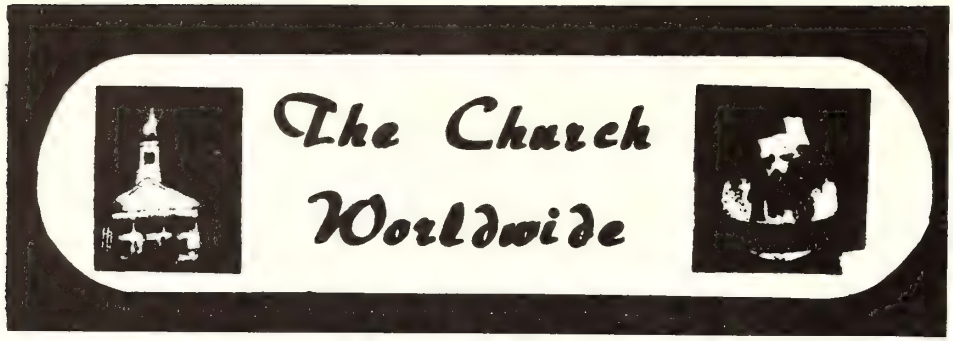
The first indication in the Bible that man did not believe nor obey God about the miracle of marriage is indicated in the line of Cain: "And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah" (Genesis 4:19). Here we see the account of the first polygamy. And while God tolerated it, there never was a time when He sanctioned it.

Marriage then was born in the mind of God and wrought out by the creative hand of God, which facts lead us to the second great truth. Marriage is

A Divine Act

If we think that marriage is merely a legal contract, or if we have the idea that it is an economic cornerstone of the state, we have placed it on a very low level. It is not primarily a union of mutual love, although, for the most part, this is the version that most people have of it. In view of what the Bible teaches, I assert emphatically that it is the handiwork of God. Time and again in the New Testament this fact is reiterated and all based on God's own explanation of marriage. Adam fully understood the significance of the divine act for he said of his wife, "This is now bone of my bones, and flesh of

(continued on page eight)



Cuba Confiscates Bibles, Hymnals

ATLANTA (EP)—The Cuban government has confiscated at customs and sent to pulp mills thousands of Bibles, hymnals, and books sent Cuban Christians from England, Canada, Mexico, and other countries.

"We may have to learn our hymns and scripture by memory," wrote a Cuban Baptist missionary to the Home Mission Board of the Southern Baptist Convention here.

Only 10 percent of more than 200,000 portions of the Bible reached the Cuban Bible Society from recent shipments. The 90 percent confiscated was sent to the Papelera Cubana and ground into pulp. The same thing happened to shipments of hymnals and books.

Another shipment of Bibles has been held in customs. "There is hope they will be delivered soon," wrote Herbert Caudill of Havana, superintendent of missions in Cuba for Southern Baptists.

Paper for printing in Cuba is difficult to secure, he explained.

"My Bible has meant more to me during the past two years than at any previous time," he said. "The promises of God to be with His people are found all the way through. I have yet to find the place where retreat was ordered. We may find ourselves without some material helps. We would like to have many things, but we might ask if they are indispensable."

Says Bible Backs Discrimination

CAPETOWN, So. Africa (EP)—South Africa's policies based on differentiation between the country's white and non-white populations and their separate development were upheld as in accord with the Holy Scriptures in a report adopted here by the Synod of the Dutch Reformed Church of Northern Transvaal.

The report was approved after the delegates, by a show of hands, voted to delete a reference to the country's migratory labor system affecting non-whites. Many churchmen, Protestant and Catholic, have denounced the system as grossly infringing upon human rights.

In citing this system, the report had said that the church was "painfully conscious of its detrimental effect on the family life of the Bantu."

Action on the report climaxed discussion of a series of resolutions denouncing various forms of racism included in a statement adopted by a conference of South African churchmen held at Johannesburg in December, 1960, under the sponsorship of the World Council of Churches.

The synod agreed that all the decisions of the conference which conflicted with the church's official policy were "unacceptable."

Specifically, it upheld the controversial clause of the church's laws which provide for "separate churches for separate races," asserting that this did not conflict with freedom of worship.

Reds Raze East Berlin Churches

BERLIN (EP)—Police squads in East Germany have begun to tear down the buildings of a medieval Roman Catholic monastery near the East-West border to ease the inspection work of Communist patrols assigned to ban border-crossings by refugees.

The Teistungenburg Cloister, although not used since the Napoleonic wars, is one of the most venerable cultural monuments in the Eichsfeld, a predominantly Catholic region of Thuringia. Cistercian nuns founded the cloister in 1260. It was secularized in 1809 and turned into a farm. After World War II East German authorities converted it into an agricultural cooperative.

In East Berlin meanwhile, another historical church is being razed despite protests by Evangelical authorities.

Located just east of the Communist Wall dividing the city, the Bethlehem church was one of the few old Protestant churches that survived war bombings. Built in the late Baroque style under Frederic the Great, it also was of great art value. It was originally built to ser refugees from Bohemia. The church being razed because it hindered Co munist control of border barricades.

"American Mother of 1963"

NEW YORK (EP)—A 67-year-o grandmother, a charter member of Tri ity Lutheran Church in Omaha, Nel has been named the American Moth of 1963. Mrs. Olga Pearson Engda has served her church as organist, Su day school teacher, and president of t woman's auxiliary.

She and her husband, married years, have one daughter and six so and 14 grandchildren.

Says Church Fail Needy

PHILADELPHIA, Pa. (EP)—E tablished churches have failed in the mission to the underprivileged, whi sects have taken over, a leading Protes ant Episcopal editor said here.

Peter Day, editor of *The Livin Church*, Episcopalian weekly magazin noted that while sects can afford "t wash their hands of responsibility f social action," the established church cannot.

Mr. Day stressed that social service "an absolutely integral, built-in part" worship and evangelism.

The editor spoke at a child care an youth agency conference sponsored b the Episcopal National Council's Divi ion of Health and Welfare Service Diocesan representatives in child ca and youth work attended the confe ence.

In discussing the relationship betwee charity and justice, Mr. Day said: "T the God proclaimed by the well-to-d has nothing but patient endurance t offer the dispossessed, then the news t that God is not gospel—not good new —but bad news."

"Only the dispossessed can speak t the dispossessed, only the poor to th poor, only the powerless to the powe less," he added.

Report Pope John Relapse

VATICAN CITY (EP)—A Vatica paper says Pope John suffered an alarm ing—but temporary—relapse on Tue day, May 7, from his serious illnes last fall.

The paper, the independent *Il Tem po*, says the 81-year-old pontiff impro ed by Tuesday night and that his con dition "no longer causes any fear."

(continued on page sixteen)

The Art of "Coming In"

Robert C. Harriff

EVERAL MONTHS ago we attended a concert at the Eastman eater, Rochester, N. Y. When the tain went up we discovered that a p was one of the instruments included the orchestra, and we looked ord to hearing, for the first time, music m those heavenly strings. Much to surprise and disappointment, the pro- m continued through the evening, and harpist had not harped even once! ar the end of the concert, at a cue m the conductor, she finally played or three measures of music, then led back in her chair, and that was contribution for the occasion.

We have thought of this many times ce. The harpist was present with the of the orchestra for the entire con- t, even though she had but a few es to play. However, she had to play se notes at a certain place in the re, and through practice and working ether she knew when to come in and her part.

Christians could take a lesson from h an experience. We need to develop art of "coming in" at the right time play our part. Sometimes this may m unimportant or insignificant, but it ds to be played, and no one can do or us.

For one thing, we need to perfect the of "coming in" on time for church ices. We let ourselves get into sloth- habits of coming just a few minutes to everything. What a discord this ates in the harmony of the service. e leader is ready. But the members the "orchestra" are still strolling in eral minutes after starting time!

All of us have some idea about how ch time we need to get ready for rch, and to get from home to church. we run a few minutes late, why not t a few minutes early? Practice will p perfect this area in our lives so that will be ready to "come in" at the t time, and thus be a part of the venly harmony of the church worship. There are other areas just as important, however—in fact, more so! There are families and individuals who need the inspiration of our talent in the art of "coming in." The sick, the shut-ins, the discouraged, the depressed, the lonely, the bereaved! Has the Divine Conductor made the signal for you to "come in" to these and, somehow, you have missed the cue, and as a result the "music" hasn't sounded complete?

Recently we attended a ministers' conference in Wilmore, Kentucky. A fellow minister who had found a friend while a student at the seminary several years ago took the time to drive the 18 miles from the school to her home in a near-by town, only to find that this elderly benefactor lay dying in a hospital in Lexington, about 36 miles away. The night before coming back to Rochester, we were in Lexington for dinner, and on the way back to our room he felt as though he should call at the hospital to see this friend. Though the hour was late, we stopped and he went in. A half hour later he came out, bearing the countenance and speaking in the glowing tones of one who is "in tune" and who has "come in' at the right time. He related to us how, even though several years had passed since their last face-to-face encounter, there was instant recognition and an expression of heartfelt thanks for coming—she and her sister had been longing for someone to come and pray with them. They had a joyous fellowship in prayer together that night! How wonderful to be a part of the heavenly orchestra, ready to come in when the Master gives the cue!

How about you? Are you ready to "come in" when the cue is given? To take time to talk with that discouraged one? To call on that friend or that church member who is in the hospital? To visit in the homes of those who meet together in the sanctuary, but who long for a closer fellowship? If you are busy with a hundred and one other things, you will never catch the Master's cue, and you will never hear the harmonious tones of heaven's orchestra!

One thing more we want to say regarding this art of "coming in" concerns the area of your prayer life. Have you learned how to "come in" and shut the door and have fellowship with the one who tunes our hearts to sing His praise? True, many "Christians" don't bother to "come in" to the mid-week prayer fellowship in the church, but that isn't the kind of "coming in" we have in mind. Do you sense the divine cue to "come in" to your prayer closet and get alone with Him? I'm sure that some of you have a definite time when you meet the Lord in prayer and meditation. But as Christians our hearts should be in fine tune, and we should practice this kind of "coming in" frequently, so that when He yearns for our fellowship, we are ready to respond instantly and "come in." This kind of "coming in" will take care of all the other ways in which we may "come in." Let's keep tuned up and in practice so that when He gives the cue for our Grand Finale, we will not miss the curtain! — *The Free Methodist.*

HELP NEEDED

Inasmuch as there is a need to enlarge the staff of the Free Will Baptist Children's Home, the following employees are needed:

An unmarried woman who can live on campus and do relief work as a house mother.

A married couple—the husband would assist the farm manager and the wife would do relief work in the service area such as cooking, laundry, sewing, etc.

Applicants must be members in good standing of an Original Free Will Baptist church, have good health, and be able to work harmoniously with adults and children.

Those interested are invited to visit, call, or write the Superintendent, Free Will Baptist Children's Home, Middlesex, North Carolina; telephone Bailey 23-55541.

NEWS AND NOTES

Of Denominational Interest

Children's Home Junior Earns Academic Honors

Miss Ona Gail Mercer of the Free Will Baptist Children's Home, Middlesex, North Carolina, has been selected as one of two marshals from the junior class of the Middlesex High School.



This selection was made on the basis of academic achievements in high school through the 5th grading period of this year. School officials have revealed that Miss Mercer ranks in her class only a small fraction of one point below first place.

Miss Mercer, daughter of Woodrow Mercer and the late Lillian Sandlin Mercer of Beulaville, was admitted to the Free Will Baptist Children's Home in September, 1953. She has been an outstanding student throughout her entire school experience. She is an active member of the Beta Club as well as other organizations in the local school. Miss Mercer plans to attend college upon her graduation from high school next year.

M. L. Johnson, superintendent of the Children's Home, stated that Miss Mercer has not only been an outstanding student in school but has also made a creditable record in the general activities of the Home. He expresses the opinion that all who have helped support the ministry of the Children's Home have every right to take pride in Miss Mercer's achievements.

Overton to Hold Mt. Zion Revival

The Reverend Charlie Overton, Ahoskie, North Carolina, will be the evangelist for revival services at the Mt. Zion Free Will Baptist Church, Roper, North Carolina, June 24-30. Services will begin each evening at 7:45.

The pastor, the Rev. Robert Rollins, requests that all Christians pray for the revival.

Bridgeton Church Announces Revival

Revival services will begin at the Bridgeton Original Free Will Baptist Church on Monday, June 3, beginning at 7:30 p.m. The evangelist for these



services is the Rev. Earl Glenn, pastor of St. Mary's church in New Bern, North Carolina.

The daily vacation Bible school will also begin on Monday, June 3. These services will be from 8:45 a.m. to 11:0 a.m., with Mrs. Richard Bryan directi the school.

The pastor, the Rev. J. C. Griffin, i vites everyone in the vicinity to atten all the services throughout the week.

Sweet Gum Grove Announces Revival

The Reverend W. H. Willis, past of the Sweet Gum Grove Free Wi Baptist Church, near Stokes, Nort



Carolina, will conduct revival servic at the church June 2-8. The servic will begin each evening at 8:00 o'cloc

Under the direction of Mrs. Edit Barnhill, special music will be conduc ed nightly.

Everyone is cordially invited to a tend these services.

Sunday School Visits Childrens Home

On Sunday, May 19, about 80 men bers of the Winterville, North Carolin Free Will Baptist Church, Sunda school, and friends left the church f a visit to the Free Will Baptist Chi dren's Home at Middlesex.

After a tour of the buildings an farm, the group spread a picnic suppe which was shared with the children an personnel of the home.

When supper was over, most of thos present remained to see a film on the lif of Christ in the chapel.

Study Course to Be Given

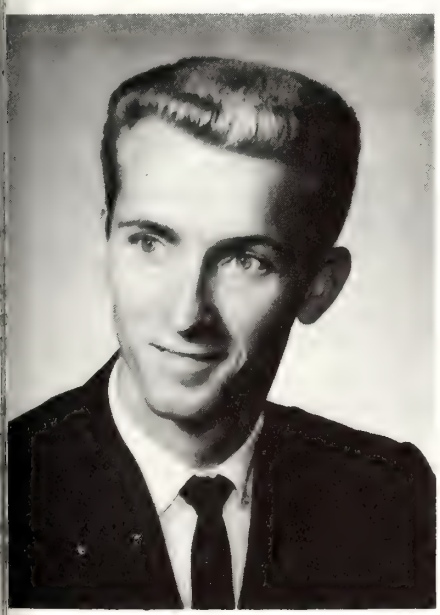
A study course on "Stewardship" wi be given by Mrs. Norman Ard, Frida May 31, at Elm Grove Free Will Bapti Church near Ayden, North Carolina, a 8 p.m. On invitation to come is e tended to any interested auxiliaries.

Youth Sunday at Robert's Grove Church



The youth pictured above had complete charge of the Sunday school and morning worship at the Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, on Sunday, April 28. They are (left to right): first row—Gary Dixon Porter, Windell Spell, Roy Lee; second row—Louise Lee, Barbara Stancil, Elaine Holland, Judy Peters, Margaret Carr, Stella Stancil; third row—Glennis Spell, Helen Carr, Belinda Carr, Bonnie Lee, Marjorie Carr, J. W. Jackson; fourth row—Mrs. Betty Spell, Ted West, Jr., Jerry L. Honeycutt, Mrs. David C. Hansley, the Rev. David C. Hansley, Bobby Glenn Tew.

These young people served as Sunday school superintendent, secretary, and teachers; ushers; soloist; and choir members.



Mr. Bobby Glenn Tew (pictured above), a sophomore at East Carolina College, delivered the morning message on the subject, "This Is It."

Mrs. Brewer Spell is youth director and the Rev. David Charles Hansley is the pastor.

College Development Plans Approved

In its spring meeting the Mount Olive College board of directors laid plans for the development of the new 95-acre campus.

General approval was given a revised master plan for the enlarged campus and a development committee was empowered to formulate plans and secure architectural services for the building program of the new campus.

Named to the committee were W. Burkette Raper, Roy C. O'Donnell, Robert Moye, D. W. Hansley, J. W. Batten, C. L. Patrick, Mrs. J. C. Moye, C. C. Henderson, and C. Ed Worley.

Formal approval was given for a $1.1 million loan from the Housing and Home Finance Agency for construction of dormitories and student union-cafeteria. Institutional funds will be used for academic facilities.

A program of sabbatical leave was authorized for faculty members who complete six years of service to the college.

Alumni Meet for a Day Of Fellowship

The Alumni of Ayden Seminary and Eureka College met at the Ayden Free Will Baptist Church May 15 for a day of fellowship. The forty who attended the meeting experienced a day of rejoicing as they recalled their experiences at the two institutions.

During the noon hour, the woman's auxiliary of the local church served a delicious meal in the church annex.

Officers elected for the 1963-64 year are H. L. Swain, president, Williamston; Leonard Earl Harris, vice-president, Rocky Mount; and Mrs. H. L. Spivey, secretary, Maury.

Raper to Speak At Mt. Tabor Church

The Rev. W. Burkette Raper, president of Mount Olive College, will speak at the Mt. Tabor Original Free Will Baptist Church, Creswell, North Carolina, on Sunday morning, June 9, at the 11 a.m. worship service.

The Rev. Robert N. Rollins is pastor of the church.

To Speak at Graduation Exercises

The Rev. David Charles Hansley will be the speaker for the eighth grade graduation exercise at Mingo Elementary School on May 30 at 8 p.m. Mr. Hansley is pastor of Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina.

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Cowards die many times before their death; the valiant never taste of death but once.—*Shakespeare*

NOTICE TO ALL LEAGUERS

It is time to register for the League Encampment to be held at Cragmont, June 23-29. Please send your name and address plus five dollars to Norman W. Ard, Route 1, Box 149, Ayden, North Carolina.

When you have registered, you will be sent a letter telling you what to carry and where to meet the bus. The expense for the entire week is thirty dollars plus your personal spending money.

THE MIRACLE OF MARRIAGE

(continued from page three)

my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:23, 24).

There are some who would escape this view of marriage by declaring that in many instances God had nothing to do with it and therefore He did not join them. The contracting parties may have disobeyed God's Word or permitted their affection for each other to overrule their better judgment; but with the consummation of the agreement, God projects Himself into it and they walk squarely into God's ordinance: "and the twain shall be one flesh." The marriage ceremony does not make the vital union, it simply registers it for the purpose of protection to others and for the purity of the morals involved.

One cannot think of a human relationship closer than that into which marriage brings us. And there is no contract more binding in the sight of God. It is serious business when relatives and friends prove to be busybodies and seek to loosen the cord which binds husband and wife in this divinely instituted relationship.

A Divine Purpose

From the beginning of man's creation, God saw the two in one; so we read, "God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). And since there was a divine purpose in this union, God said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:28).

It is not difficult to see the great emphasis which God places upon the purpose of marriage: "Be fruitful, and multiply, and replenish . . . ." Children were to be brought into the world and reared to the glory of God. This purpose has never been recalled and still holds good. It is tragic business when a married woman can spend her time nurturing and nursing a poodle dog, and then project herself into a newly-made home to tell the young couple how they can frustrate the divine purpose in marriage.

God ever seeks to exclude the commonplace from marriage. The devil is ever seeking to destroy the sanctity of this divine institution. It was a masterstroke on the part of Satan when he invented the comic strip in our newspapers and used them to cheapen the marriage relation. Among the most popular are those which ridicule home life and make husband and wife at constant odds with each other. As our age moves on toward its final consummation, those forces which are at work subtly seeking to undermine married life are multiplying. The modern movies have reduced the marriage relationship by stressing only the physical side of marriage, though that is part of it (1 Corinthians 7:1-5). Christian people can well afford to avoid the customs of the world and to make war upon those influences which are at work like a horde of termites destroying the heart of home life.

If we take God out of marriage, and if we fail to see how the divine act has made "one flesh" out of two individuals, then when provocation comes and times of difficulty, the remedy will be sought in the divorce courts rather than at the throne of God where the miracle was performed. The hand of man cannot divide what God has joined.

The next truth I want each one to consider is that God provides

A Divine Safeguard

God has not left us to follow blind chance in this most important of all human relationships. It is not necessary for anyone to try to walk in the dim light of human judgment or in the vacillating ways of affection. The Word of God reveals how God safeguards the marriage relation by imposing the severest possible penalties upon adultery and fornication.

I have heard of people entering into the marriage relation through the instrumentality of a so-called marriage bureau. I am wholly out of sympathy with mail order marriages. God puts this sacred institution upon an infinitely higher level. I have heard of couples who entered into this relationship by the flip of a coin, or through a desire to get even with someone else. God has not been given a chance. More than physical attractiveness needs to be taken into account. Often beauty is but the mask for future sorrow. In seeking a companion, prayer and the Word of God should be the final court of appeal.

In dealing with the children of Israel God claimed the right to control marriage. "This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry" (Numbers 36:6). A certain amount of liberty was granted; yet there was a divine restriction placed upon the choice of the girl for her own good.

Let us examine some New Testament passages; and, like the one just noted, it will be seen that God has not withdrawn from seeking to control the union. He said, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Corinthians 7:39). Too often the marriage basis is wealth, position, or title; but God clearly reveals that it must have a higher level than that of the world.

God speaks again in unmistakable language, "Be ye not unequally yoked together with unbelievers . . ." (2 Corinthians 6:14); and while this passage has been applied many times to lodge relationships, it also refers, in the humble judgment of this preacher, to the marriage relation. Here is a definite command which all Christian youth should observe. God's Word ought to come above affection and every other consideration. If this truth is ignored, then we believe that only too often marriage will prove to be a snare rather than a blessing. A Christian is not to marry to convert the other person, but rather both are to be Christians before they enter into the relationship. When a young man earnestly seeks to do the will of God and to follow the teaching of the Word of God he will be able to say as Proverbs states, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord" (Proverbs 18:22).

Let us consider

A Divine Prohibition

The question is asked—how long does marriage last? In the divine economy it lasts "unto death do us part." Many couples seem to forget that in the marriage vow they took each other "for better or for worse."

God is ever seeking the protection of the home and holds before us His ideal in the marriage relation. The Scriptures say, "For the woman which hath

sband is bound by the law to her hus-
nd so long as he liveth; but if the
sband be dead, she is loosed from the
of her husband. So then if, while
husband liveth, she be married to
other man, she shall be called an
ulteress: but if her husband be dead,
is free from that law; so that she is
adulteress, though she be married to
other man" (Romans 7:2-3).

n the eyes of God death is the only
nt which can undo the miracle of
rriage. This is possible because the
rriage relationship is an earthly ar-
gement and is not obtained in heav-
where there is no giving in marriage.
The only variation to the plan laid
vn by God has been stated by the
d Jesus wherein He said, "Whoso-
r shall put away his wife, except it be
fornication, and shall marry an-
er, committeth adultery: and whoso
rrieth her which is put away doth
mmit adultery" (Matthew 19:9).

The words of our Lord are clear and
nistakable. Even this separation
st cause pain to the heart of God for
seeks to undo the miracle which God
wrought. The remarriage of the
ocent party is permitted.

n conclusion, I want you to note

A Divine Plan

Without going into an exposition of
ious passages of Scripture setting
th God's plan for the marriage tie, I
ll simply call attention to a fivefold
ponsibility for the husband and a
efold responsibility for the wife.

Husbands are to *love* their wives;
usbands, love your wives, even as
rist also loved the church, and gave
nself for it" (Ephesians 5:25). They
to *provide* for their wives: "If any
vide not for his own, and specially
those of his own house, he hath de-
d the faith, and is worse than an
del" (Timothy 5:8). And further,
is to *dwell* with his wife, and to give
the honor due her position: "Like-
e, ye husbands, dwell with them ac-
ding to knowledge, giving honor un-
the wife, as unto the weaker vessel,
as being heirs together of the grace
life; that your prayers be not hinder-
" (1 Peter 3:7). Lastly, the hus-
nd shall *cleave* to his wife: "For this
use shall a man leave father and moth-
and shall cleave to his wife . . ."
Matthew 19:5). This means that his
e has the primary consideration at
times. A man is not to love his par-
s any less because he has taken unto
nself a wife, but it does mean that he
not to allow them to meddle in his
nily life.

On the other hand, God has given
finite instructions to the wife, and to
se I invite your consideration. She
to *reverence* her husband: ". . . and
wife see that she reverence her hus-
band" (Ephesians 5:33). This does not mean that she is to idolize him, but to treat him with respect because God has made him the head. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body" (Ephesians 5:23). Further, the wife is to *submit* to her husband: "Wives, submit yourselves unto your own husbands, as unto the Lord" (Ephesians 5:22). The reason for this is that he is the head of the house. The woman who is unwilling that her husband should be the head of the house ought not to get married. Furthermore, the wife is to *love* her husband and also her children: "That they may teach the young women to be sober, to love their husbands, to *love their children*" (Titus 2:4). And finally, the wife is to *keep her homes* "To be discreet, chaste, keepers at home . . ." (Titus 2:5).—*Christian Victory.*

CONSTRUCTIVE AND DESTRUCTIVE SUCCESS

Rev. Walter E. Isenhour
Taylorsville, N. C.

We talk about success, study for it, plan for it, aim for it, aspire for it. All this, if it is reasonable and right, and in the will of God, is wonderful. Every person with common sense and health, and capable of accomplishing something good and worthwhile in life, should desire success and shun defeat.

However, just as God has made provision for mankind to succeed in life, so has the devil sought to thwart God's purposes. The devil's plans and purposes run counter to those of God. The one is contrary to the other. Sometimes it may not be too easy to discern between the two, as the devil's counterfeit may appear to be the real. God always has the real, but the devil may gloss over the counterfeit, or shine it up, until unwary souls may not distinguish between the two.

For instance, here are two farmers. One plants his farm in corn, wheat, barley, oats, vegetables, and sets out his orchards and vineyards, grows broad acres in grass and raises livestock, both for his own use and to sell on the market. He is a successful farmer, making an honest living for himself and helping to feed and clothe others. What he grows is necessary to the sustenance and health of mankind.

The other farmer plants the same crops, but he goes a step further. He desires to make more money; therefore, he chooses to add a crop that will enable him to do so. Yet, he overlooks one thing: he fails to consider the fact that this particular crop is detrimental to his fellowmen. He makes money; and in the eyes of a great many people, he attains success. Nevertheless, in the final analysis, what he does is destructive.

Thus it goes in life. Those who do the right thing, taking God into partnership with them, and realizing that they are in the will of God, always succeed at something good, ennobling and worthwhile. Such success is constructive. It is essential. It is blessed and uplifts, both from the physical, material, mental, moral, and spiritual standpoint. On the other hand, those who set out in life to succeed in making money, to get a living in the wrong way, even being called successful by the world, may be very destructive from the standpoint of the physical, material, mental, moral, and spiritual. No doubt multitudes succeed along the wrong line, so far as business and a profession are concerned, and destroy much good. For example take the liquor traffic. While some men make lots of money in the cursed business, they impoverish millions of others, wreck and destroy their homes, causing untold numbers to lose their lives and souls. "One sinner destroyeth much good" (Ecclesiastes 9:18). What shall it profit anyone if he succeeds in the wrong when he goes to meet God?

One may succeed in reaching some high position, but he may be absolutely unfit for that position, both morally and spiritually. He may be Governor of a State, or President of the United States, and do far more harm than good if in his heart and soul he is ungodly. One may be king of a nation, but he may largely and remorsefully destroy the nation. Another may be king and ruler over a nation and save it. Oh, the great need of constructive success among men and nations today! Success—it's owing to what kind it is that counts. Success—it's owing to whom one serves and what he does that counts. If he serves God, his success is constructive; if he

(continued on page thirteen)

NOTES AND QUOTES



By J. C. Griffin

The Two Baptisms Continued

We emphasized the fact last week that John the Baptist baptized with water and that Christ baptized with the Holy Ghost. Christ is the only one who baptizes with the Holy Ghost. Therefore, when Christ commanded that the disciples go teach and baptize, He commanded them to baptize in water. They were commissioned to teach what they had heard and learned from Christ. This baptism was to be in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19, 20). He certainly was preaching water baptism. We state again that the church was baptized with the Holy Ghost at Pentecost into one body.

The Apostles Obedient

After Christ had gone back to heaven, Peter preached and convinced the Jews that they had crucified "The Lord of Glory." "Now when they heard this, they were pricked in their heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:37-41). It appears to us that they were added to the number after baptism. If it took repentance and baptism to get these Jews into the church, did it take more for them than for us? We refer again to Mark 16:15, 16, ". . . Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." Did Jesus mean that these Israelites had to do more than the Gentiles? We are taught to believe and obey the Scriptures. The gospel was to be preached "to every creature." We notice that those fellows who cried, "Crucify him," received the word gladly and were baptized.

Acts 8

Let us study Acts 8 for a little. We will begin with verse 26. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem to Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship" (vv. 26, 27). (He was a religious man. He had been to worship.) The eunuch, who was reading the 53rd chapter of Isaiah, was on his way home.

When Philip came up to the chariot, he heard the eunuch reading. He said unto him, "Understandest thou what thou readest?" So this eunuch invited Philip to ride with him. Philip accepted and began to preach Jesus unto this eunuch; and as they went on their way the eunuch said unto Philip, ". . . See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; . . ." (vv. 36-38).

If you want to learn about Jesus, go to Isaiah 53 and learn of Him. Philip preached Jesus unto the eunuch; and when this eunuch heard about Jesus, he wanted to be baptized. So water baptism must have been preached by Philip because both Philip and the eunuch went down into the water and the eunuch was baptized by Philip.

Terms for Baptism

The eunuch was a religious man, and he wanted to follow the Lord all the way. Therefore, when Philip explained to him the Scriptures, he asked to be baptized. But may we notice the terms as set forth by Philip and the confession of the eunuch. Philip said, "If thou believest with all thine heart." The eunuch said, "I believe that Jesus Christ is the Son of God." Then they w down into the water (not near to water, not to the edge, but *down in the water*), and Philip baptized h Philip preached and practiced a beli er's baptism.

May we remember that the eunu was on the road going home. There the road was water; we do not kn how much, but a plenty to baptize man. The eunuch and Philip thoug that it was necessary to perform the where they were. A great many preachers and deacons of today w likely would have said, "As soon as can make it convenient, we will arran for your baptism." But both the preac er and the candidate said, "We will tend to this matter today, right h on the road."

I certainly believe that the eunu was baptized by immersion, whi means a dipping or a burial. We ha no evidence that Philip had a baptism suit. We have no evidence that t eunuch changed clothing in order to baptized, but Philip baptized the eunu as is recorded.

While at a baptismal service whe I was closing out a revival meeti many years ago, and after all candidat were baptized, a man came up and sai "I have no change of clothes, but I wa to be baptized right now." And was.

(To be continued.)

●

JESUS IS MY STORE

Though the world may buffet me
With temptation sore;
Though the flesh may strive with n
Stronger than before;
Though the devils whine and coax,
Or against me roar,
And all his infernal imps
Pester evermore;
I shall ne'er deny the faith,
Nor the fight give o'er,
For God supplies all my need—
Jesus is my store.

—*Fred Jose Buzze*

ATTENTION

All excess vacation Bible school material may be returned, if returned immediately after the school is over. However, in keeping with our policy last year, the returned material will be discounted 20 percent for mailing and handling charges.



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: How is it that we read in many places in the New Testament ies or incidents in which devils are ntioned when in reality there is only devil?—*Margery Jones.*

ANSWER: You are, without question, rring to the King James Version of Bible. The Revised Version, more urately and more in keeping with to-'s usage, translates the same word t is translated *devils* in the King es Version *demons* when it does not r to Satan, the one and only devil. e fact of the case is then, as your stion implies, that there is only one il, but many, many demons—his ssaries. The context of the passage which these beings are mentioned es clear as to which is meant, the il or demons. "So the devils be-ght him, saying, If thou cast us out, er us to go away into the herd of ne. And he said unto them, Go. l when they were come out, they t into the herd of swine: and, be-l, the whole herd of swine ran vio-ly down a steep place into the sea, perished in the waters" (Matthew 1, 32). Compare the passage with tthew 4:8, "Again, the devil taketh up into an exceeding high moun-, and sheweth him all the kingdoms the world, and the glory of them." Matthew 8 we have demons asking mission of Jesus to go into the swine His granting such permission. In tthew 4 Jesus is led of the devil into eriod of intense temptation by the tlety of a master mind and a plan-strategy that none other who might t to do so would be able to ac-plish.

Of course, God is greater than Satan, Jesus, the God-man, proved in the eal; but I would not want to do what n did to anyone. Jesus proved who was when He defeated Satan. In case of these demons dwelling in man and rendering him helpless, were directed by the devil to act and speak as they did. Satan is both god of this world system, who blinds people's eyes, and the prince of the powers of the air. He has his forces organized. These spirits who work for him are demons or fallen angels. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4). "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2).

When, as an angel, he sinned and was cast from heaven for his disobedience, he was able to influence a number of other angels to disobey with him; and they, like him, were cast out of heaven by the angels that had not sinned. Therefore, today we have the good angels encamping about those who fear the Lord to deliver them from Satan and his angels. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7). Read Isaiah 14:12-20 and Ezekiel 28:12-23. Compare with Revelation 20:1-3 and Matthew 25:41.

I would not feel justified in concluding this discussion without saying that for all practical purposes I consider that the King James Version of the Bible is the best we have in the English language. Perhaps more scholars labored longer and more diligently to give it without bias or prejudice of any kind than those who have given us any other English version. This was the unanimous opinions of my teachers at the Moody Bible Institute, as well as those under whom I studied at our Seminary in Ayden, North Carolina. Dr. James M. Gray, the late president of Moody, warned his students against substituting any version for the authorized, unless it should possess the qualities and advantages of it. This, of course, was before some of the newer versions came out; but I feel that if he were here today, his warning would not be different in any way than then, and that he would probably defend it with greater loyalty. He suggested that students compare other versions, when passages did not appear perfectly clear, and that just as early as possible learn the Greek and Hebrew so as to be able to see for themselves. I have heard several orthodox Bible scholars, including Dr. M. R. DeHaan, speak of the present "rash" of versions of the English Bible as being characteristic of the day in which we live. Dr. DeHaan went further to suggest that Satan will keep this multiplying of versions (and thus destroy the faith the Bible has sustained so long) in an effort to confuse the minds of average people, those from among whom the most pious Christians have come in the past. If Satan is able to do this, he will have accomplished much of his desired end, in that he will cause them to loose the respect that Protestants have held for the Bible since the Reformation.

No new version will be perfect, so don't look for one among the many new ones that are coming from the press almost every month in the year. On the other hand, the King James and several other versions have achieved a sufficient degree of accuracy that no major doctrine may be misunderstood to the extent that heresies should grow out of the discrepancies found in them if the person who reads allows the Holy Spiriit to illumine him in his reading and meditation.

The notes, chain references, and concordances found in such reference Bibles as Scofield, Thompson, and the Oxford will aid greatly in helping one understand, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). "But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalms 1:2). "Thy word have I hid in mine heart, that I might not sin against thee . . . . Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:11, 105). These verses suggest that we should do more with the Scriptures than a casual reading of them; and this fact is certainly no less true for us of today, who must depend largely upon versions, than it was for those of Paul and David's day.

Stories for Christian Girls and Boys

SILENT PROTEST

Patricia C. Oviatt

"WHERE'S my coffee?" the ghostly apparition yelled, as two arms vainly struggled getting into the starched shirt. "And, what's the matter with this shirt?"

Mrs. Curran suppressed a nervous giggle at the strange sight before her.

"Unbutton the shirt first, dear," she instructed patiently, adding, "Your coffee is here on the table."

Leonard Curran, popularly known as "Prof" Curran, instructor of Biology and Science at Canon High School, sighed deeply as he tasted the freshly "perked" coffee.

"Troubles, Leonard—so early in the morning?" his wife asked gently.

"I'm sorry, Sara. I shouldn't take it out on you. But, the Science 'bit' I have to do this morning worries me."

"Oh, oh! Are we up to the origin of man again?" Sara inquired. "Now, Leonard, be sensible. You know it's something you have to do, and the students have always been most cooperative."

"Only once I had a bit of trouble. Remember that time when that Peters' boy tried to bluff me out about true science supposing to be facts, not theories? It turned out he didn't know enough to support his thinking, anyway."

"Well, that isn't bothering you now, Leonard. Out with it! Tell me all about it and you'll feel better." Sara helped her husband with his cuff links.

"That new minister in town—Wright is his name—his daughter is in my class. Yesterday she stopped by my desk to ask if I were really going to go through with this chapter on man's origin. 'Of course I am,' I told her, and her eyes filled with tears. *Tears*, Sara! I can't stand a weeping woman. It just infuriates me to see a female cry."

Sara stood by quietly. Unable to contain her curiosity any longer, she inquired, "Is that all?"

"No," her husband said, putting on his coat, and picking up his brief case. He stopped by the front door, looked at his wife and grinned. "No. She said, 'Well, Mr. Curran, I am so *sorry* for you. I'm going to pray no one in our class takes you seriously tomorrow.' Just wait, Sara, my dear, till that angel-faced child tries to argue with me today!"

Mr. Curran banged the front door, as if to demonstrate how he'd like to deal with that Kendra Wright.

They sat at the table a moment, enjoying the family closeness.

"Let's bow in prayer a moment, honey," Kendra's father said, "asking God to give you wisdom this day. I know just what you're going through, and we'll be praying for you at 11 o'clock clear through your class period."

Kendra Lu lifted her head after the brief prayer time, a glory-light on her smiling face.

"Don't worry about me, Dad and Mom. It's Professor Curran I feel so sorry for. Poor teacher! How blind he is to God's wonderful creative power."

"The evolutionary theory is just a symptom, Kendra," Pastor Wright explained. "It's just a symptom of a disease far greater than mere physical diseases. It's the product of sinful man's attempts to explain away God. They refuse to admit there is a God, so in their ignorance they find a solution which to them is satisfactory."

"To us who believe, it is sinful," Mrs. Wright added. Kendra Lu nodded, "But the poor students who don't know any better . . . what will happen to them?"

"That's where you come in, Kendra. Voice your protest. Then you'll know that there's another side to all this."

"Students will be seated while we have roll call." Professor Curran summoned every ounce of professional dignity he could, as he stood before the class. Nevertheless, he kept hearing in his heart those words: "I'm going to PRAY no one takes you seriously."

He shrugged broad shoulders and glared down at the class.

"Open your textbooks to chapter 12. We will be discussing the origin of m today." Waiting for the pupils to f the right page, he glanced down first aisle at the slight figure of the pil at the last desk. She had her bo open and—her Bible open next to Her head was bowed, and Mr. Cur knew instinctively that Kendra Lu v silently praying.

It was a moment before he gained mental balance, then he continu "Ready, class? Now, before we st this amazing chapter, let me point o one or two facts. First of all, scien marches on. Let me repeat! *Scien marches on!* In times past, science l marched over superstition and ignoran In our present day, science has had conflicts with religious superstiti But, let me say once and for all, scien will come out on top." He paused effect, and glanced at the first row, pecially the last girl. Kendra Lu v gripping the sides of her desk. B she made no move to protest, so, enco aged, Mr. Curran went on.

"Now, class, we all know the sort stories you were told in Sunday sch —stories like a whale swallowing Jon water turning to wine—and stor about a sort of special creation. N that's all right for little Sunday sch children. But you are adults no Right? Even the good man, the apos Paul, said, 'When I became a man, put away childish things.' "

Kendra flinched at the misuse Scripture. This still was not her m ment. Somehow, she felt that th would be only *one* chance to speak, her protest had to be at the right m ment, or it would not be effective.

"Well," Mr. Curran thought, "may the girl is afraid of me, after all." S he plunged into his favorite subject w delight.

"Now, I leave it up to you, intellige students that you are—whom are y going to believe? Science, gloric science, or some myths you were told nursery class in Sunday school?"

He was so enthusiastic in his drama monologue and the evident response his pupils, that he failed to notice th

he slender girl in the back row had isen to her feet, clutching that Bible, ears coursing down her face.

Eventually the attention of the students was drawn to Kendra Lu. Her quiet form, just standing there, looking with pity—yes, pity, upon Mr. Curran, made quite an impression on some of hem. Some wondered why she stood. Others felt her silent protest. The presnce of the Bible was in itself a protest o Mr. Curran's teaching.

Suddenly Mr. Curran saw that the ttention of the students had shifted, nd he also saw the reason. Fury raged is soul.

"*Sit down*, Kendra Lu," he roared. His shout echoed through the room. tartled students gasped their dismay, nd one girl shrieked in terror, fearing he big man's wrath. Kendra Lu sat, bediently, still gazing in pity upon her eacher.

Unnerved by the whole episode, Mr. urran sat in his chair, closed his book nd ordered, "Class dismissed."

Delightedly the students left, glad for chance to rush to the cafeteria for a nack.

Kendra Lu made her way through the illing crowd to the pay phone in the rner of the cafeteria. Dialing a numer, she thought, "What a fool I made myself today! I wanted to be such good witness, and all I did was cry."

"Dad? This is Kendra. Oh, Dad, he dn't give me a chance to say a word. just stood there. He told me to sit wn, so I sat. Yes, I know you are aying for me. Thanks, Dad."

After a few more words, she started ck through the students to her usual ble on the other side of the room. wo girls sat talking in quiet tones, and iled their welcome as Kendra came ar.

"We were just talking about your nderful protest," one girl said. "I sh I had courage like you have. My lks would have been proud of me if I done what you did today."

"What *did* I do?" Kendra wailed. ll I did was . . ." She was interrupted by a tall boy whom she recognized Tod Nielson, editor of the school per.

"Yes, Kendra Lu, all you did was nd there in the most dramatic silent otest this high school has ever seen. st wait till next week's edition of the *mon Ball* comes out. I'm going to do front-page write-up on your stand ainst this 'monkey business.' "

He stopped, but before she had a chance to speak again, he continued, "And, by the way, Kendra Lu, didn't your dad have a series of messages on the creation story in Genesis, versus the evolutionary theory of the origin of man? Do you suppose he would kind of review them, say on Sunday evenings or some week night? I'd sure like to hear them, and I know a lot of others who might be interested now. My folks wanted me to hear them before, but I couldn't see the sense."

Kendra's heart sang. Tod, "big man" in Kendra Lu's secret heart for a long time—he understood!

Kendra looked from one student to another. They looked wide-awake, alert, earnest, eager to know truth from error. "Poor Mr. Curran," she thought.—*My Delight.*

MINISTERS' CONFERENCE NEAR

The date for the Ministers' Conference at Cragmont Assembly, Black Mountain, North Carolina, will soon be here again.

Many ministers have been reflecting upon the wonderful time they had at Cragmont last year. They remember with pleasure the happy Christian fellowship and the benefits they received from it: a greater love and appreciation for their brother ministers, a renewed dedication to God, and a refreshed and renewed feeling and attitude toward their ministerial duties.

The president, the Rev. David W. Hansley, urges all ministers to attend the conference, beginning June 17 at 7:30 p.m. and continuing through June 21 at 12 noon. Ministers should arrange the program of their churches, affairs at home, and other appointments so that they can stay through the entire session.

A program to meet as many of the suggestions given to the executive committee as possible has been arranged. All who have been placed on the program are urged to make a special effort to be present to fill their places. The program will appear in *The Free Will Baptist* the week prior to the conference.

The question has been asked by several ministers: "Why are we not permitted to take our wives to the Ministers' Conference?" The decision not to take them was not made by the executive committee; it was the decision of the Ministers' Conference while it was in business session. Although the question has come before the conference two or three times, each time those present voted that it was best under the prevailing conditions that the ministers not take their wives. Since a large number of ministers attend, there would not be ample room for all ministers and their wives. Also, since there are limited bathroom and sleeping arrangements and since the women have a week at Cragmont, it was thought best not to include the wives. It is hoped that the time will come when Cragmont will have proper conveniences so that the ministers can take their wives. In the meantime, each minister is asked to abide by the policy until the policy is changed.

Several ministers have expressed the desire to attend the conference, but do not feel that they are financially able. Churches are requested to assist their pastors to attend. In doing so, they will be helping in two ways: helping their pastor and helping Cragmont.

Deacons from the churches are also welcome to attend the conference.

Remember the date, June 17-21, and attend the conference to make it the best spiritual conference there has been.

Constructive and Destructive Success

(continued from page nine)

serves the devil, his success is destructive.

He who succeeds in life in the right, and blesses his fellowmen, with God's approval upon his life, his soul, his time and talent and opportunities, can go hence to hear God say, "Enter thou into the joy of thy Lord." This is really and truly the only worthwhile success. Amen.

•

"Holy Week comes every year with the demand of our Lord for a renewal of our decision or for a first decision for Him. The man who thinks he can postpone making up his mind finds that life makes it up for him—and on a lower level."—Methodist Bishop Gerald Kennedy

•

A person's "I will," determines his success much more than his I. Q.—*Youth's Living Ideals*



GOD'S CARE FOR HIS PEOPLE

(Lesson for June 9)

LESSON: Psalm 105:7-11, 37-45

GOLDEN TEXT: Psalm 136:1

I. INTRODUCTION

God's love and care for Israel as manifested in the Old Testament Scriptures serves as a type of the devotion of the Lord Jesus to His church.

Israel had been called and separated from the other nations of the world by God to fulfill a peculiar purpose. God manifested His purpose in Israel by His protective care for her. God's plan for Israel was that she might be the channel through which the Christ should be manifested to the world. It is true that Israel did not at all times cooperate with this purpose, but yet we can see the hand of God shaping the destiny of this people.

It is tragic when we take into consideration God's purpose in the calling of Israel to discover that of all the nations on the face of the earth, Israel, over whom Christ should reign, has been the most difficult nation to convert to an acceptance of Him. We know from the testimony of the Scripture, however, that, though it may require an era of tribulation the like of which the world has never known before to bring this nation to her senses, this will be accomplished. Israel shall gaze upon Him whom they have pierced, and a nation shall be born in a day. God has not cast off His people forever; but in the fullness of time, He will in His own way gather them unto Himself. — *Senior Class Quarterly.*

II. HINTS THAT HELP

The teacher should study the following background Scripture:

1. The rendering of praise (Psalm 105:1-6).
2. The reasons for praise (Psalm 105: 7-12).
3. The review of history (Psalm 105: 13-45).
4. The call to praise (Psalm 136: 1-3).
5. God the Creator (Psalm 136:4-9).
6. God the Saviour of Israel (Psalm 136:10-15).
7. The conquest of the land of Canaan (Psalm 136:16-22).
8. God the Upholder of all (Psalm 136:23-26).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

During the Old Testament days, God often made covenants with His people, the Israelites; and in the covenants were the terms upon which He agreed to give special blessings to them.

"*He is the* LORD *our God: his judgments are in all the earth*" (v. 7). To confess that He is our Lord is to confess that He is Master of all we have and are. To honor Him as our God is the highest expression of faith and confidence. He is not only deity; He is a personal Lord, ruling over all, yet with personal supervision over each one as an individual. And this personal oversight should call for greater personal devotion.

"*He hath remembered his covenant for ever, the word which he commanded to a thousand generations*" (v. 8). The one problem of Christian living is that of forgetting God's eternal concern and careful provision for His people. God reminds us over and over again that we should not forget His many detailed blessings. He never fails to keep His own promises.

"*Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant*" (v. 9). The covenant that God made with Abraham was to be accepted as one made to him as a patriarch of faith. This covenant was kept in force when Isaac, Jacob, and their families succeeded Abraham, thus bringing Israel to the forefront as demonstrators of the divine plan of God's method of selecting men.

"*And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance*" (v. 10, 11). These vers along with the two preceding ones, mind us that when we praise God ought to look a great way back at His dealings with His people. In th way, we can see the glory of what did for His people in former ag When viewed in this way, one can at once that when He promised t land of Canaan for an inheritance was a type of the promise of eternal l made in Christ to all believers.

God's care, based upon His covena extends to the providing of physic mental, and spiritual comfort. We His comfort and care extended in t wilderness wanderings and the poss sion of the lands; and even unto t present time, we experience the sufficie cy of His grace in our daily living.

"*He brought them forth also w silver and gold: and there was not o feeble person among their tribes*" 37). In their bondage, the children Israel had been impoverished; yet, th came out rich and wealthy. God n only brought them out of Egypt; brought them forth with silver and go He empowered them to ask and coll the contributions of their neighb (which actually would be only part p ment for the service they had render them) and inclined the Egyptians furnish them what they asked. Af all, the wealth of the whole world l longs to God; and He is able to supp the need, however He chooses, of His people.

"*Egypt was glad when they departe for the fear of them fell upon ther* (v. 38). Although the Israelites serv as slaves to the Egyptians, the tir came when the latter rejoiced as t Israelites left Egypt. God had se various plagues throughout the lan and the Egyptian people knew that I was in the whole matter, even if t rulers were stubborn and hardheart Therefore, they were glad to see the ch dren of Israel go.

"*He spread a cloud for a coverin and fire to give light in the night*" 39). This verse shows the special ca God took of His people in the wild ness. The cloud shielded them fro the enemy during the day, and the fi gave light in the night; therefore, th were never at a loss.

"*The people asked, and he broug quails, and satisfied them with the bre of heaven*" (v. 40). The Lord f them with necessaries and dainties. H even provided them with quails, a di that is a rarity to the majority of peop

en today; and these birds were fur-shed by the Lord Himself, as He caus- nature to respond to His directive. he people simply asked, and the Lord ovided.

"He opened the rock, and the waters shed out: they ran in the dry places e a river" (v. 41). Common provi-nce brings waters from heaven and cad out of the earth, but for Israel vine power brought bread from the ouds and water from the rocks. What declaration of the fact that the God nature is not tied to the laws and urses of nature. The water not only shed out once, but ran as a river, entifully and constantly. Further-ore, the water ran through the desert aces to form a river. Even the parch- sands of the desert could not absorb

"For he remembered his holy prom-e, and Abraham his servant" (v. 42). hen God makes a promise, He stands hind it; He keeps His part of the bar-in. His Word is as good as His holy aracter. No matter when the prom- is made, time never abrogates it; the omise is good forever. The flow of essings came all the way from His cove-nt with Abraham to the Israelites in e wilderness.

"And he brought forth his people th joy, and his chosen with gladness: nd gave them the lands of the heath-: and they inherited the labour of the ople" (vv. 43, 44). As the Israelites t Egypt, they were filled with joy and dness. For a long number of years, ey had been slaves in that foreign nd; but now they were headed toward e land of promise.

Their entrance into Canaan put them possession of that for which they had g hoped, and all that the people of naan had been able to muster up w became Israel's to enjoy. They in-ited all that the labors of the heath- had provided. Thus, the wealth of sinner is sometimes laid up for the t. The Egyptians had long inherited labors of the Israelites, and now the er inherited the labors of the Canaan-. Thus, one enemy of the church is metimes made to pay the score of an-er.

"That they might observe his statutes, nd keep his laws. Praise ye the LORD" 45). God brought the Israelites in-the land of Canaan, not that they ght live in plenty and pleasure, ease nd honor, and might and majesty, but t they might observe His statutes nd keep His laws. As a people, they were under God's immediate govern-ment; and revealed religion was the ba-sis of their national constitution. They were made, redeemed, and maintained in order that they might live in obe-dience to the will of God; and as they did His will, they would make Him and His service known to all the other peo-ples of the earth.

The psalm ends with an admonition to praise the Lord, which may be taken as a thankful acknowledgment of His favors and as a cheerful concurrence with His great purpose for the chosen people.

As men are redeemed from their sin, they are to be brought under the yoke of obedience; and he who is not com-mitted to Him and His will shall not en-ter into His kingdom.

What God did for the Israelites He will do for those who put their trust in Him today. Just as He led them safely and provided for their every need, He will lead us and meet our needs.—*Inter-mediate Class Quarterly.*

Appreciates Free Will Baptist Institutions

By C. W. WELCH
Sumter, South Carolina

As I renew my subscription to *The Free Will Baptist*, I should like to take this opportunity to tell you what a wonderful blessing it is to me. I have been reading *The Free Will Baptist* for over fifty years. I began reading it while my father was taking it. It still stands for the same doctrines as it did when I first became interested in it. This was when I first became a Christian.

I want to thank the Lord for the men and women of the Free Will Baptist Press and for the great work which they are doing. I hope the Lord will keep on blessing them in their work. I also hope to be able to visit with them someday.

I also would like to visit Mount Olive College. I feel that this school will be a great asset in helping to preserve our Original Free Will Baptist denomination.

When I first became a Christian, the late Rev. G. C. Vause, who served the church over thirty years, was my pastor. After that the late Rev. W. L. Jernigan was my pastor for ten years. At the present time, the Rev. Julius Vause is pastoring our church, which is Bethany Free Will Baptist Church, Timmonsville, South Carolina.

THE MAIL BOX

EXPRESSION OF APPRECIATION

"I wish to take this method and this opportunity to express in my humble way my deep sense of appreciation to everyone who in any way showed sympathy and offered help to me and my family during our recent bereavement.

"It is the love and compassion of our heavenly Father finding its way into our lives through our many friends that lightens the burdens and makes us able to bear them.

"To everyone who helped in any way, whether an act, a card, a prayer, or even a sympathetic thought, we humbly thank you from the depths of our heart." —*W. Bowen Spencer and Family.*

AVAILABLE FOR REVIVAL SERVICES

"I would like to announce that I am available for revival services wherever the Lord may call me. I request that all my friends pray that God may use me to be a blessing to others."—*Rev. Robert N. Rollins, Route 1, Columbia, North Carolina.*

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"Then to the Dogs"

"The Lord shall fight for you" (Exodus 14:14).

The Turks, having tortured and slain the parents of a little Armenian girl before her eyes, turned to the child and said: "Will you renounce your faith in Jesus, and live?" She replied, "I will not." "Then to the dogs!" She was thrown into a kennel of savage and famished dogs and left there. The next morning they came and looked in, to see the little girl on her knees praying, and beside her the largest and most savage of all the dogs, snapping at every dog that ventured near, thus protecting the child. The men ran away terrified, crying out, "There is a God here; there is a God here."—*Assembly Annals.*

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The less a man knows the longer it takes him to tell it.—*Youth's Living Ideals.*

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COM

The Church Worldwide

(continued from page four)

Baptists Name New President

KANSAS CITY (EP)—Dr. K. Owen White, 60-year-old pastor of the First Baptist Church of Houston, has been elected president of the Southern Baptist Convention.

Described as "a leading fundamentalist," he was chosen on the third ballot over the Rev. W. O. Vaught Jr., pastor of Immanuel Baptist Church at Little Rock.

Dr. Herschel H. Hobbs, stepping down after two years in the presidency, ruled two motions out of order when these were introduced to oppose 'liberalism" in the denomination's theological seminaries. He pointed out that the 1962 convention in San Francisco had asked trustees of the 6 seminaries to review the theological teachings of faculty members and stem any trend toward liberalism.

Catholics in U. S. Gain

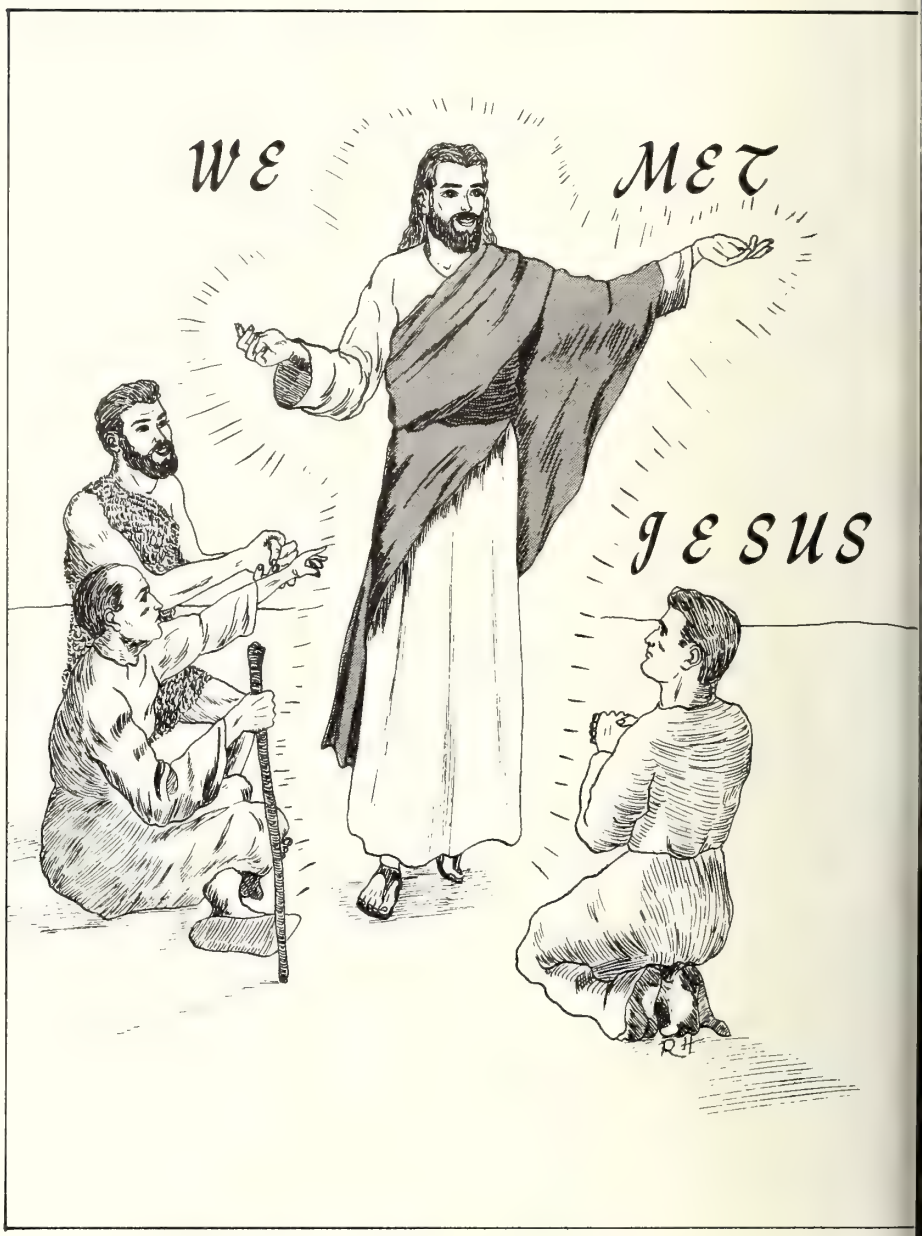
NEW YORK (EP)—A record number of Roman Catholics in the United States—43,851,538—was reported by the *1963 Official Catholic Directory*, issued by P. J. Kennedy & Sons here. The figure, as of January 1, represents an increase of 969,372 over 1962.

Included in the 1963 total are all families of the defense forces in this country and overseas and the diplomatic and other services abroad. The nearly 44 million American Catholics compare with 30,425,015 in 1953—or a gain of 44.1 percent over the decade.

A breakdown of the total shows that 18,669,040 Catholics are in the 28 U. S. archdioceses and 25,182,498 in the 120 dioceses. The 28 archdioceses report a growth of 150,875 and the 120 dioceses, 818,497.

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Abraham Lincoln said (about the Bible): "Take all of this Book upon reason that you can and the balance by faith.



COMMENCEMENT BULLETINS

for

DAILY VACATION BIBLE SCHOOLS

Special bulletins, pictured above, with the theme picture of the 19(Daily Vacation Bible School series are now available for use in the con mencement programs of Bible schools. The back page has been left blan for the use of those who will need the extra space. The bulletins may b ordered from the Free Will Baptist Press, Box 158, Ayden, North Car lina, for $1.25 per hundred.

the Free Will Baptist

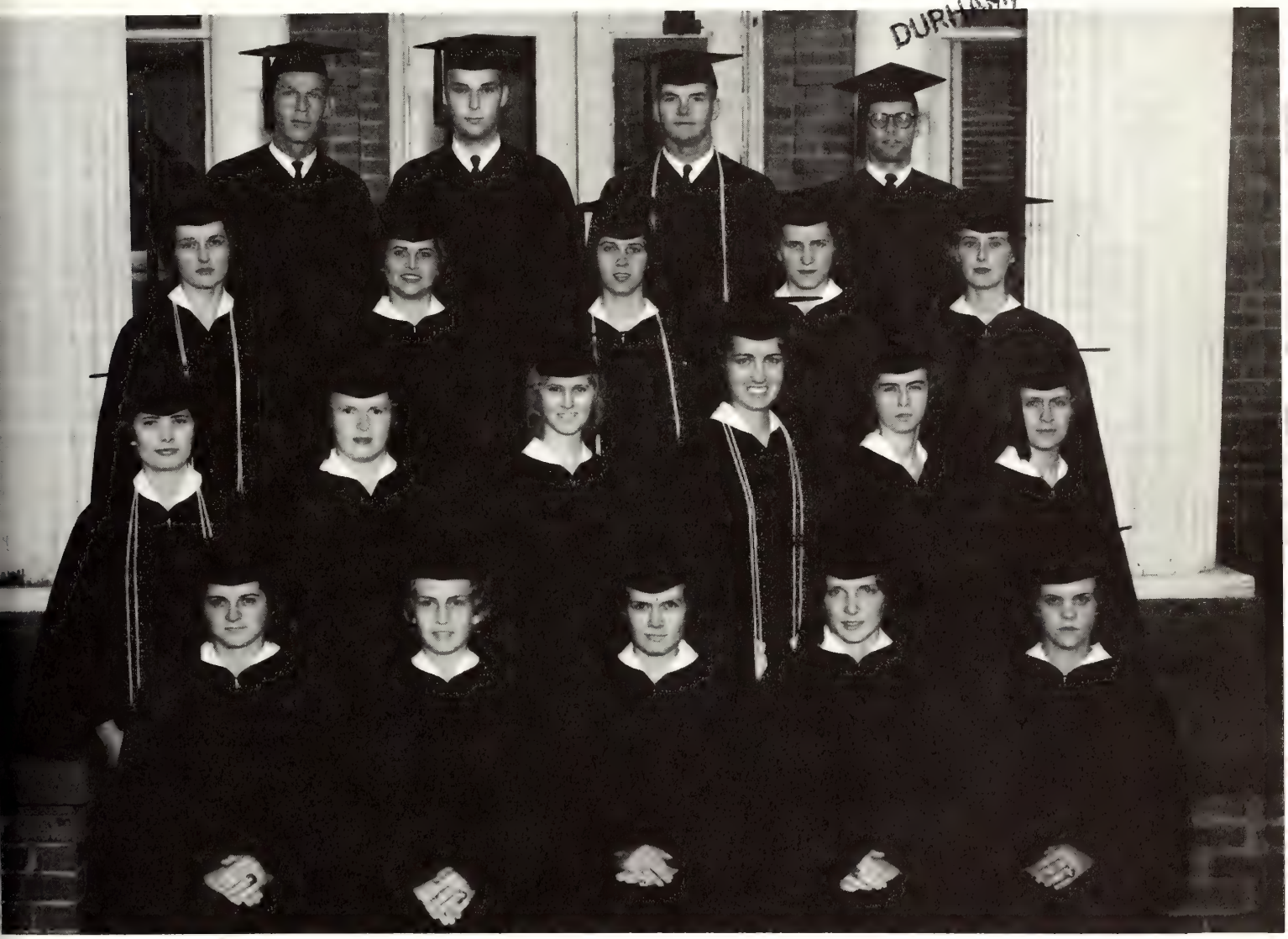
Ayden, North Carolina, Wednesday, June 5, 1963

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JUN 5 1963

DURHAM, N. C.



Shown above are the twenty students who received Associate in Arts degrees and certificates in business ıcation at the ninth annual graduation exercises on May 26 at Mount Olive College. Dr. James W. Batten, e-chairman of the college board of directors and associate professor of education at East Carolina College, ivered the graduation address.

Front row, left to right: Nellie Virginia Waters, Mount Olive (Certificate in Business Education); Linda rlene Pringle, Newport (B.E.); Sylvia Anne Harrison, Grifton (Associate in Arts); Patricia Jo Barefoot, nn (B.E.); Betty Josephine Bennett, Durham, (B.E.).

Second row, l. to r.: Linda Alice Worthington, Ayden (A.A.); Linda Grady Price, Seven Springs (B.E.); an Frances Westbrook, Albertson (B.E.); Melissa Dean McCoy; Cove City (A.A.); Judith Faye Bissette, Sims .A.); Majorie Elizabeth Herring, Middlesex (B.E.).

Third row, l. to r.: Mary Lois Neel, Goldsboro (A.A.); Lois Ann Brinson, New Bern (A.A.); Ann Gillen- e Pugh, New Bern (A.A.); Barbara Joan Davis, Davis (B.E.); Linda Gail Godbold, Mount Olive (B.E.).

Fourth row, l. to r.: Jimmie Johnson Sanders, Holly Ridge (B.E. and A.A.); William Ernest Futch, Jr., ifton (A.A.); Howard Franklin Bryan, Kinston (A.A.); Clifton Lawrence Malone, Kinston (A.A.).

Editorial

THE INDEPENDENT INFLUENCE ON FREE WILL BAPTISTS

The editorial last week dealt with the independent movement as it relates to the Church in general. The purpose of the one this week is to show some of the effect of the independent movement on the Free Will Baptist Church.

It was pointed out last week that the independents rebel at any and all things that restrain them in any way. They seem to have the idea that they should have absolute liberty and that they should always have their way, without regard for the feelings and wishes of others.

When the Ayden Seminary and Eureka College burned in 1931, Free Will Baptists had no college for a period of several years. Therefore, our ministers and laymen who went to college had to go outside the denomination; and as a result, some went to independent schools—interdenominational or nondenominational. Such schools have no sense of denominational loyalty; instead, the very fact that their founders and leaders, as a usual thing, pulled out of a denomination is indisputable evidence that they are against denominational programs.

It stands to reason, therefore, that ministers who receive all or a major portion of their training in such institutions will lose at least a part of their denominational loyalty. They may not leave their denomination; but almost without exception, they keep in close touch with the leading independent ministers. And as time moves along, they find it very convenient to bring these men into their churches and institutions for revivals and Bible conferences.

Let the careful reader stop and take inventory of our own situation for a moment. It cannot be denied that the Free Will Baptist Church has been a haven for these independents who have been looking for an avenue through which to lengthen their cords and strengthen their stakes. Over and over again, leading independent speakers have been invited to speak at the National Association of Free Will Baptists. There have been very few sessions when there was not at least one of these on the program. Another specific example is the Free Will Baptist Bible College. There have been many independents brought there as speakers for Bible conferences and other special occasions. All this has been done without due regard for their particular doctrinal beliefs or proper regard for Free Will Baptist doctrine. Furthermore, the practice of inviting the independents has spread to many of our churches. Such men were invited repeatedly to conduct revivals in some of our own churches.

What effect have these independents had upon the Free Will Baptist Church? Of course, it is impossible to point out everything; but the writer will mention a few. Take the Edgemont church in Durham as an example. Over and over again, independents were brought there for revival meetings; and many of them were believers in the doctrine of eternal security. Is any wonder, then, that the leaders of the Miles facti are avowed believers in the doctrine of eternal securi a belief that is foreign to Original Free Will Bapt doctrine? Furthermore, a witness, who was pastor Edgemont during part of the time when the indepe dent evangelists were brought there, testified at t Edgemont church trial in Durham County Super Court that if a majority of the membership voted abolish immersion as the accepted mode of bapti that he would go along with the majority. Surprise

The Edgemont church is no isolated case. A though no two churches who use the independe experience exactly the same thing, they all follow t same general pattern: trouble starts brewing, a eventually it erupts into a split. A little more th a year ago, the Grace Free Will Baptist Church, Gree ville, North Carolina, another church that used the dependents as evangelists, split. A large number the members pulled out and formed an independe church.

On and on the story goes. During the past t years a goodly number of Free Will Baptist church in North Carolina have split; but almost without e ception, they have been those whose pastors have h a part or all of their training in independent scho or either have been rather sympathetic toward the dependent movement. Almost without exception, the has been no confusion in the churches in North Ca lina whose pastors are old-time, full-fledged Free W Baptists. Where there has been no independent fluence, there has been no trouble.

(To be continued next week.)

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Wednesday, June 5, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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The Meaning of Pentecost

BY
DEWEY M. YALE

THE ESTABLISHMENT of the Christian church is the central t of a memorable day called Pente- st. In a certain upper room in the y of Jerusalem a company of devout n and women gathered for medita- n and intercessory prayer in obedi- ce to their Lord's command., "Tarry in the city of Jerusalem, until ye be dued with power from on high." at power came. The Christian urch was born. A new moral force tered the arena of history.

Modern inventions have accomplish- wonders. Human needs and human nts are stimulated and met by great nievements brought about by them. owever, the greatest blessings to come mankind have been through the in- umentality of the Christian church. his truth will be conceded when we come aware that the web and woof modern civilization are by the by- oducts of Christianity.

How full of instruction, then, is this of Pentecost for the times in which live. Men and women today are ger for a change. They clamor for it. owever, the great change needed is t which establishes the Christian nciple of love as the common denomi- tor in our associations with each ner. At Pentecost this entered the rld, with power from on high, and gan to transform it. That power is l at work.

The first great fact of Pentecost ich helps us to understand its mean- is that it certified to the believers spirituality of the kingdom of God. t before His ascension Jesus com- nded His disciples to "wait for the mise of the Father, which, saith he, have heard of me." Here He is referring to the promise of John 14:16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him."

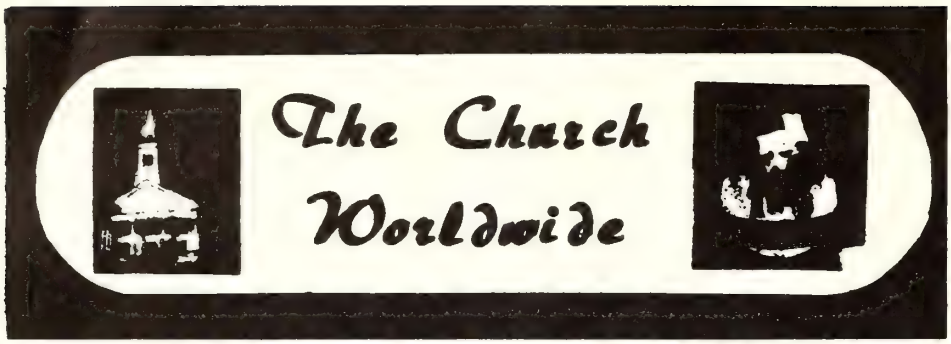
The disciples should have known that Jesus had no intention of establishing a kingdom in terms of geography. Jesus had on previous occasions told them, "My kingdom is not of this world"; "The kingdom of God cometh not by observation." He even gave specific instructions on how to become a citizen of that kingdom: "Except a man be born again, he cannot see the kingdom of God." Notwithstanding this clear teaching of Jesus, the disciples asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" which shows their lack of spiritual understanding in seeking for a restoration of a material kingdom.

On the Day of Pentecost the Lord fulfilled His promise "to send another Comforter, which is the Holy Ghost." The effect of that fulfillment was astonishing. Hear Peter as he instructed the people, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also knew: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Peter continues, "This same Jesus God hath raised up, whereof we are all witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Just exactly what Jesus said would happen concerning the coming of the Holy Ghost. Note in John 16:13, 14, what He said: "Howbeit when he the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew them unto you."

On the day of Pentecost the Holy Ghost was given as a principle of inward life. When He reveals Himself, truth is all aglow, the hearts of Christians are warmed, and the consciences of sinners are awakened. Thus if we would have the grace of our Lord and Saviour Jesus Christ, and the love of God the Father, shed abroad in our hearts, we must secure the fellowship and communion of the Holy Ghost, who spans the gulf of separation between God and sinful man, and restores him to fellowship with Him.

In the second place, the coming of the Holy Ghost gave the signal to begin the evangelization of the world by witness-bearing. In Acts 1:8 there is an important recorded statement of Jesus: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." However, the disciples went from the ascension back to Jerusalem, locking themselves "behind closed doors" for fear of the Jews. They were painfully conscious of their own inability to carry out such a stupendous undertaking. But after Pentecost, forward they went—challenging all opposition, Peter preaching his great sermon to the people, who came to the temple area as a result of personal witnessing of the disciples. There were devout men of every nation in attendance at the great religious observance of the Feast of Pentecost. So effectual was the disci-

(continued on page fifteen)



Horoscope Publicizing Condemned

TORONTO, Ont. (EP) — United Church of Canada, Anglican, Roman Catholic, and Baptist pastors joined here in condemning newspapers and the Canadian Broadcasting Corporation for publishing and broadcasting horoscopes.

Dr. W. G. Berry of St. Paul's Avenue Road United Church, until recently associate secretary of the denomination's Board of Evangelism and Social Service, said a radio program called Starscope "is a disgrace to the CBC."

He described it as a "silly program" that bordered on illegality as it told fortunes.

"If gypsies did that on Queen Street, they would be locked up," Dr. Berry charged.

Father Frank Stone of the Paulist Catholic Information Center said, "Airing this information and publishing it is in poor taste."

The Rev. Harvey Denton of Walmer Road Baptist Church warned Christians to "stick" to their Bibles. Horoscopes were superstition, he said, "the same as beliefs in the number 13, a black cat, and other things."

The Rev. W. J. B. Meloche of St. Mary the Virgin Anglican Church said horoscope columns and broadcasts should be abolished. They did not differ, he added, from "teacup reading or fortune telling."

22,000 Decisions in Japan

TOKYO (EP)—A total of 22,214 "decisions for Christ" was recorded during a five-week Japan Baptist New Life Movement evangelistic crusade, leaders of the effort reported.

The crusade, largest in a series of evangelism campaigns in the Far East, was jointly sponsored by the evangelism division of the Baptist General Convention of Texas, the Southern Baptist Convention Foreign Mission Board, and the Japan Baptist Convention.

Calling the crusade's results "far beyond" expectations, leaders noted that the total number of decisions was nearly double the 14,000 Baptists in Japan in advance of the campaign. Outstanding reports from several parish revival meetings also was expected to boost the decision total more than an additional 1,000.

Ecumenical Center in India

BANGALORE, India (EP)—The Church of South India, a union of Anglican, Methodist, Presbyterian, Reformed, and Congregational bodies, has opened a ecumenical center on a 50-acre farm outside Bangalore.

Patterned after the Ecumenical Institute of Bossey, Switzerland, the center will be primarily a lay institute offering ecumenical programs. It includes a chapel, a meeting hall, a library, a small printing press and hostels.

"Liquor-by-the-Drink"

DES MOINES, Iowa (EP) — The sale of liquor-by-the-drink in Iowa is expected to become legal on July 4 for the first time since 1916.

Iowa's House of Represenatives, after three days of debate, approved its version of a liquor-by-the-drink bill by a surprising 68-40 vote. Differences in versions of the House bill and one passed earlier by the Senate, 26 to 24, remain to be worked out. The Senate is expected to accept most of the amendments adopted by the House.

Gov. Harold Hughes, a Democrat, will sign the bill if it reaches his desk. He supported its provisions in a campaign last year.

Liquor sales in Iowa since repeal of Prohibition have been restricted to bottles available only in state-operated stores.

Protestant leaders throughout the State had opposed the legislation.

"Clergyman of the Year"

WASHINGTON, D. C. (EP)—Dr. Daniel A. Poling of New York, veteran Christian Endeavor leader and editor of the *Christian Herald,* will receive the 1963 Clergyman of the Year award given by Religious Heritage of America.

An engraved scroll and citation praising tribute to his ministry over the half century will be presented to Dr. Poling at the closing banquet of the 13th annual Washington Pilgrimage sponsored by the organization on June 20-22. Associate Justice Arthur J. Goldberg of the U. S. Supreme Court is honorary chairman of this year's pilgrimage.

Church Fires Rose During 1962

BOSTON (EP)—Church losses from "major fires" in the United States and Canada totaled more than $6,900,000 during 1962, double the amount lost the previous year, it was reported here.

According to the National Fire Protection Headquarters Association, nine major church fires last year were in the "large loss" category, those where damage amounted to $250,000 or more. There were seven such fires in the U. S. two in Canada.

The $6,900,000 figure was almost double the $3,673,500 lost in eight major church and synagogue fires in 1961.

Other NFPA estimates indicate that fires of all sizes annually cost churches in the U. S. about $22,000,000 and in Canada about $1,500,000.

Cost of all large loss fires in the U. S. and Canada during 1962 was more than $234,000,000, of which the U. S. share was nearly $205,000,000. The total was the lowest since 1954.

NFPA described its analysis of large fires as a record of the "major protection failures of the year." Elimination of such losses can be done, it says, through proper building design and use of protection equipment such as automatic sprinklers and alarm systems.

Gordon Cooper's Prayer

WASHINGTON, D. C. (EP)—As the world now knows, Gordon Cooper composed a prayer while rocketing in orbit around the world.

Here's his prayer, as recorded while in orbit and as reported to Congress:

"I would like to take this time to say a little prayer for all the people, including myself, involved in this launch operation.

"Father, thank You, especially for letting me fly this flight. Thank You for the privilege of being able to be in this position; to be up in this wondrous place, seeing all these many startling wonderful things that You have created.

"Help guide and direct all of us that

(continued on page sixteen)

The Man of Two Worlds

Rev. Andrew Telford

"Demas hath forsaken me, having ved this present world" (2 Timothy 10). Let us consider this man Demas o is spoken of in three passages of ripture: in Colossians, in Philemon d in Second Timothy. These three ief portions where he is referred to m up his career so far as we know it. e was a man who began well. He con- ued for sometime until indeed he be- ne quite influential. But, ere the y was done and the victory was com- tely achieved, he turned his back on the fold, forsaking those who re endeavoring to press the battle to e gate. He went his way to another y where, perhaps he thought life ght be more safe, if not more com- table.

The Apostle Paul became lonely thout Demas for he had been closely ociated with Paul; but now forsakes n having loved this present world. e many he started well but he didn't p on. There are many people who fond of beginning things. Mr. urgeon once said, "Some people uld be good at beginnings," for said "they have been at it ever since we ve known them."

The Test of the True Followers

For a time Demas seems to be a hero the faith; but his story is a salutary minder that time is the test. Alas, e Bible contains the record of several, o like Demas, began promisingly and n failed to fulfill that early promise. ul wrote to the Galatians and said, e did run well; who did hinder you?"

There are three things in every Chris- n life that must be sought and con- ually adhered to if the life is going really count for God. First of all, we must *find* the will of God. Outside that will there can be no blessing. God waits to reveal His will to every obedient heart. Disobedient Christians can never know the will of God. He does not reveal His will to worldly Christians because if He did, they wouldn't do it anyway. The will of God can be known and should be known by every child of God. The divine desire is that we "stand perfect and complete in all the will of God." Next, the Christian should *follow* the will of God. The price may be high; the path hard; the task difficult, but God's grace is always sufficient. He shares the yoke with us. Love, grace, and strength will always be imparted to the life and heart of the one who seeks to do God's will. Then notice the third thought. This is what Demas didn't do. He did not *finish* the will of God. Demas started well, moved in the society of stalwart saints but was spiritually weak when he came down to the last lap of the race. May God help us to finish, and finish well. Now notice:

II. The Temptation That Tugs

What were the things that allured this man away from God? What were the things that pulled and tugged at his heart? What were the things that weaned him away from the fellowship of the faithful and caused him to lose his testimony? The Bible says, he "loved this present world." He had enjoyed extraordinary advantages. He was closely associated with men who from the beginning unto the end were stalwarts of the faith.

How true it is what the hymn writer wrote: "There's many a thorn on the Jesus' way." Demas forgot the injunction of the Lord, that is if he ever heard it, "Watch and pray, that ye enter not into temptation." It would be well for us always to remember what the Lord said to Simon Peter, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: But I have prayed for thee, that thy faith fail not." We may well rejoice in the continuous intercession of our great High Priest, that we fail not along the hard road and in the fierce conflict.

The forces are many that would draw us away from a faithful witness and from cleaving unto the Lord with full purpose in heart. The flesh never wants to pay the price of full surrender and devoted service to the Son of God. The flesh is both weak and wicked. The devil is always on the trail of every child of God. As Jesus said, "Behold, Satan hath desired to have you." He tries to make us indifferent to the claims of God and causes us to lose interest in the things of Christ. Then the world, with all its enticement and attractions seeks to allure us from the heavenly pathway. Demas loved this present world. What does that mean? Oh you say, "Demas had become worldly." Not at all. Not at least in the sense in which that term is usually understood. Demas had left the world behind him long ago. Young people sometimes confess their desire for worldly amusements and find it difficult to say no. Even Demas would have been ashamed of you. Demas would have said I left that behind me long ago. He was not worldly in that sense. What was it he loved? *He loved "this present world," as distinct from the world which is to come. He was living for time instead of eternity.*

III. The Truth That Triumphs

The things that "are seen" appealed more strongly to Demas than the things "unseen." The tangible things pull harder than the things that were intangible; the sensual more than the spiritual, and the present more than the future. Paul loved the Lord's appearing and so did Demas at one time, but the pull of the present led him away

(continued on page sixteen)

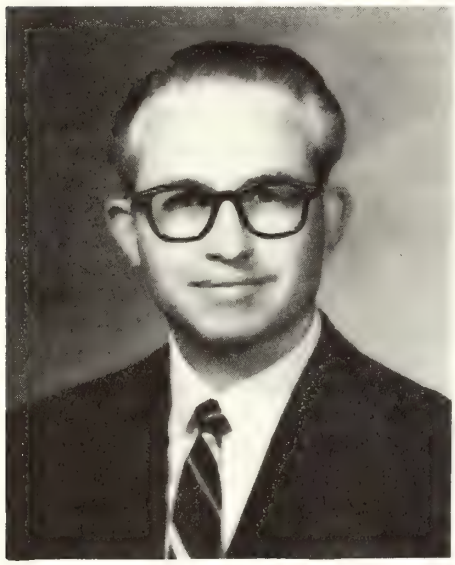
NEWS AND NOTES

Of Denominational Interest

Revival Services at Saint Paul Church

Revival services will be held at Saint Paul Free Will Baptist Church near Newton Grove, North Carolina, during the week of June 9-14, at 7:45 p.m., according to an announcement by the pastor, the Rev. Michael Pelt of Mount Olive.

The visiting evangelist for these services will be the Rev. Charles Sapp of Winterville, North Carolina. Mr. Sapp



is a well-known pastor and writer of *The Bible Teacher* for Free Will Baptists. He is a recent graduate of Union Theological Seminary in Richmond, Virginia, and is now serving as pastor of Reedy Branch Free Will Baptist Church near Winterville.

Saint Paul church is located three miles south of Newton Grove on Highway 701 and is a member of the Cape Fear Conference. The members of the church extend a cordial welcome to all who can attend these special services.

Sherron Acres Boys Give Outdoor Bulletin Board to Church

The intermediate boys Sunday school department of the Sherron Acres Free Will Baptist Church, Durham, North Carolina, recently gave the church a two-way bulletin board. Larry Spring presented the keys to the pastor, the Rev. Fred A. Rivenbark. As he accepted the keys, the pastor said in part, "We are exceedingly grateful to our intermediate boys and their teachers for the timely gift. The teachers are Clyde Vowell and Oliver Carroll.

At the close of the morning worship service, the bulletin board was dedicated to the Lord.

Revival in Progress at Milbournie Church

Revival services will continue at the Milbournie Free Will Baptist Church, Route 2, Wilson, North Carolina, at 8:00 each evening through June 9. The Rev. Dewey C. Boling, pastor, is the evangelist. Special music is featured at each service.

The public is cordially invited.

Revival Scheduled At Bethany

The Rev. Ralph Lightsey will conduct revival services at Bethany Free Will Baptist Church near Winterville, North Carolina, from June 10-15 at 8:00 o'clock each evening. Special music is also planned for each service.

The pastor, the Rev. E. C. Morris, and the membership extend a cordial welcome to all.

Revival in Progress at New Sandy Hill Church

Revival services will continue at New Sandy Hill Free Will Baptist Church, Route 1, Bailey, North Carolina, through June 8 at 7:45 each evening. The Rev. Melvin Everington is the guest speaker.

The pastor, the Rev. Charles Morgan, and the membership extend a cordial welcome to all.

Benefit Dinner for Building Fund

Two hundred people from eighteen Free Will Baptist churches in Wilson and Nash Counties attended a benefit dinner in Wilson Thursday night for the building fund of Mount Olive [illegible] lege.

Proceeds from the $5-a-plate meal [illegible] $1,279.

The Rev. W. Burkette Raper was [illegible] principal speaker. He outlined the [illegible] posed building program of the col[illegible] which is scheduled to begin in Octo[illegible]

Members of the steering commi[illegible] which planned the benefit dinner [illegible] the Reverend Melvin Everington [illegible] James Hunt of Rock Ridge and [illegible] Boswell of Lucama.

Report of North Carolina Board of Superannuation

The following is the report of [illegible] Rev. Walter Reynolds, chairman-t[illegible] urer of the Board of Superannuation [illegible] the North Carolina State Convention [illegible] Free Will Baptists for May, 1963:

Receipts

Balance on Hand May 1, 1963	$5,21[illegible]
Regular Receipts for May	33[illegible]
Earmarked for Adopted Ministers and Widows	5[illegible]
Earmarked for Ministerial Retirement System	17[illegible]
Earmarked for Life and Hospital Insurance	24[illegible]
Total to Account For	$6,023

Disbursements

Ministers' Monthly Checks	$171.00	
Operating Expense	67.77	
Life and Hospital Insurance	375.25	
Transferred to Ministerial Retirement System Fund	175.00	
Total Disbursements		789

Receipts by Conferences

Albemarle	$ 11
Cape Fear	$108
Central	$ 84
Eastern	$114
Piedmont	$ 37
Western	$259
N. C. Auxiliary Convention	$193

Mother's Day Gift Honor Roll

The children and administration [illegible] the Free Will Baptist Children's Ho[illegible] Middlesex, North Carolina, expr[illegible] their deep appreciation for the Moth[illegible] Day gifts received since our last rep[illegible] of May 15.

Since the above date the follow[illegible]

ganizations have reported to us that eir gifts represented at least the uivalent of $1 per member. This list ludes those who have reported dur- the period from May 16 through ay 28. A final list will be published er June 15.

ilmington Free Will Baptist Church haley's Chapel Adult League, Rich- lands
thany Church, Wadesboro
asant Grove Auxiliary, Pikeville
kory Chapel Auxiliary, Ahoskie
endship Church, Greene County
haley's Chapel Young Married Bible Class, Richlands
iver Dam Auxiliary, Chadbourn
ins Cross Roads Church, Kenly
ney Creek League, Goldsboro
iper Chapel, Vanceboro
ing Branch Auxiliary, Walstonburg
den Church
den Auxiliary
ly's Chapel Auxiliary, Lenoir Coun- y
w Hope Church, Concord
unt Olive Auxiliary
. Zion Young Married Class, Ons- ow County
ins Cross Roads Auxiliary, Kenly
beam Bible Class of Malachi's Chap- l, Columbia
tle Creek Auxiliary, Hookerton
lly Springs Auxiliary, Newport

The response to the Mother's Day t appeal has been most gratifying. r people have once again demon- ted their interest in and support of ministry of their Children's Home.

SPECIAL NOTICE

Those who have not sent in their s are urged to do so as soon as pos- e. Any organization that has sent equivalent of $1 per member and t has not been included in the lists ch have been published is urged to ify us in order that we may include n the final report to be made June

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thel Church
nounces Revival

The Rev. David W. Hansley will be guest speaker for revival services at hel Free Will Baptist Church, ortonsville, North Carolina, June 15. The services will begin each ning at 8:00 o'clock.

There will be special singing each ht. The pastor, the Rev. P. C. ggs, and the membership invite the blic to join them in this revival ef- t.

Program of the North Carolina State Ministers' Conference

Following is the program for the North Carolina State Ministers' Conference, which will be held at Cragmont Assembly June 17 to 21. The theme for the conference will be "Faith, Our Security"; and the Scripture texts, 2 Corinthians 1:24 and Ephesians 6:16. S. R. Kennedy and J. B. Starnes will serve as pianist and music director.

Monday, June 17, 1963

6:00 Evening Meal
7:30 Song Service
7:40 Conference Opens, David C. Hansley, Secretary
7:45 Devotions, Paul Jenkins
8:00 President's Remarks, David W. Hansley
8:20 Hymn
8:25 Message, W. S. Burns
8:55 Hymn
9:00 Benediction

Tuesday, June 18, 1963

7:30 Breakfast
9:00 Song Service
9:10 Devotions, Bruce Dudley
9:25 Pictures of Holy Land, J. B. Narron
9:55 Hymn
10:00 Recess
10:30 Special Music
10:45 Message, F. B. Cherry
11:15 Announcements
11:30 Recess
12:00 Lunch
6:00 Evening Meal
7:30 Song Service
7:40 Devotions, C. H. Overman
7:55 Business Session
8:30 Hymn
8:35 Benediction

Wednesday, June 19, 1963

7:30 Breakfast
9:00 Song Service
9:10 Devotions, Ed Taylor
9:25 Message, C. B. Hansley
9:55 Hymn
10:00 Recess
10:30 Special Music
10:45 Message, E. E. Edwards
11:15 Announcements
11:30 Recess
12:00 Lunch
6:00 Evening Meal
7:30 Song Service
7:40 Devotions, Graham Lane
7:55 Communion Services, J. C. Griffin
8:00 Hymn
8:05 Benediction

Thursday, June 20, 1963

7:30 Breakfast
9:00 Song Service
9:10 Devotions, Norman Ard
9:25 Panel Discussion, "Problems of the Free Will Baptist Minister and How He May Solve Them." Panel Members: Moderator David W. Hansley, W. B. Raper, M. L. Johnson, N. B. Barrow, C. L. Patrick, Walter Reynolds, R. H. Jackson, R. N. Hinnant, Earl Glenn, C. F. Bowen, L. E. Ballard, Leonard B. Woodall.
10:00 Recess
10:30 Resume Panel Discussion
11:45 Recess
12:00 Lunch
6:00 Evening Meal
7:30 Song Service
7:40 Devotions, Sheldon Howard
7:55 Message, F. A. Rivenbark
8:25 Hymn
8:30 Recess for Evening

Friday, June 21, 1963

7:30 Breakfast
9:00 Special Music
9:10 Devotions, Fred Powers
9:25 Message, J. A. Evans
9:55 Closing Session
10:10 Benediction
12:00 Lunch

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I do not ask for any crown
But that which all may win;
Nor try to conquer any world
Except the one within.
—*Louise May Alcott.*

NOTICE TO ALL LEAGUERS

It is time to register for the League Encampment to be held at Cragmont, June 23-29. Please send your name and address plus five dollars to Norman W. Ard, Route 1, Box 149, Ayden, North Carolina.

When you have registered, you will be sent a letter telling you what to carry and where to meet the bus. The expense for the entire week is thirty dollars plus your personal spending money.

Woman's Auxiliary

To Woman's Auxiliaries of North Carolina

Greetings:

Emphasis upon a quality program of Christian higher education is at an all-time high among Original Free Will Baptists. This emphasis is finding expression in the rapid growth of Mount Olive College, the only fully accredited college in the history of our denomination.

The June woman's auxiliary program is on our college. We are sending you some literature which will help to better acquaint our women with the college. If you need additional copies of the material sent or other information, please advise us.

Our enrollment for last year climbed to 228, and our present applications indicate that we will have even more students for 1963-64—if we can find space for them. We plan to begin our building program this fall, and we need the full support of all our people on this great undertaking. We are asking our vacation Bible schools to contribute all or a part of their offerings to our building fund.

We hope that our auxiliaries will also continue to support our library project. We must increase our library from 9,000 to 20,000 volumes. The average cost of a book is $5.

Through Mount Olive College we Free Will Baptists can prepare our youth for greater service to God and mankind.

Sincerely yours,
W. Burkette Raper

Kenly, N. C.—The Woman's Auxiliary of Piney Grove church held its May meeting in the home of Mrs. Calvin Medlin. Mrs. Roy Stanford presided.

Mrs. Cleveland Scott read the Scripture from Psalm 23. A chain of prayers followed. "The program, "Walking in the Shadow," was presented by Mrs. Edith Sasser.

During the business session Mrs. Joe Sasser was elected as the new Children's Home chairman. Bible school plans were also discussed. Various reports were given. The meeting adjourned with the Lord's Prayer.

The June meeting will be held in the educational building of the church, and Mrs. Felton Watson will be the guest speaker.

Twenty people attended.

Kenly, N. C.—The YFA of Piney Grove Original Free Will Baptist Church held its May meeting at the home of Mrs. Roy Stanford.

Scripture was read by Miss Jean Hooks, and Miss Betty Jo Barnes presented the program, "Burden Bearing."

During the business session a party was planned for Sunday afternoon at the home of Mr. and Mrs. Frank Waddell. Afterwards, the hostess served refreshments.

Princess Anne, Va.—The Woman's Auxiliary of Princess Anne Free Will Baptist Church held its monthly meeting at the church May 21. Eight members and two visitors were present.

After an opening song, "Work for the Night Is Coming," Mrs. Florence Sawyer led in prayer and Mrs. Nellie Harris, president, read the Scripture.

The secretary and the treasurer gave their reports, which were accepted. Mrs. Lewis, Mrs. Imogen Harris, and Mrs. Priscilla Davey volunteered to clean the church until the next meeting.

Since the group has purchased pews for the church and given $5 each month for the support of a child at the children's home, it was agreed that a rummage sale be held in June to build up the treasury.

The program chairman gave the program, "Influence of the Sower."

After the benediction a missionary quiz was given. Mrs. Mabel Cu won the prize for having the most rect answers. Refreshments were se in the social hall.

Goldsboro, N. C.—The Wom Auxiliary of Black Jack Grove Free Baptist Church met in the home of Bill Swinson for the May meeting. Cassie Swinson presented the progr with other members taking part.

After a business period the group dismissed in prayer by Mrs. Luby ner, and refreshments were served.

Ayden, N. C.—The Elm Grove A met at the church for its May meet Dale Griffin was the host. About boys and girls were present.

The group decided to send a sym thy card to their pastor, the Rev. man Ard.

The boy and girl winners of the n sure-your-waist-for-Cragmont c o n t were Johnnie Beddard and Diane Bri

Kathy Worthington led in prayer, program was presented.

Ayden, N. C.—The Elm Grove man's Auxiliary met in the home Mrs. Charlie Worthington with Mildred Worthington as hostess. teen members and one visitor were p ent.

Mrs. Benny Murphy led in pra Following the prayer the program read and discussed by Mrs. Norman A Mrs. Willie Balls, and Mrs. Murp Mrs. Ard sang "No One Ever Cared Me."

The auxiliary decided to send Children's Home a gift of $25 and send Steve Worthington, a graduate the Children's Home, a graduation g Steve was once a resident of the c munity.

Columbia, N. C.—The Woma Auxiliary of Sound Side Free Will B tist Church held its monthly meet at the home of Mrs. Madeline Bri house on May 20. Mrs. Brickho presided.

After the singing of "Where Leads Me," Psalm 23 was read. Rev. Robert Rollins led the prayer.

The program was presented by M Victoria Cooper, Mrs. Bernice Ma land, Mrs. Elsie Sawyer, and Mrs. Ka leen Swain.

After the business period, the R Winford Brickhouse prayed the be diction, and refreshments were serve

(continued on page sixteen)



An Explanation

JOHN B. ELLISTON

In February of this present year our ncome had reached such a low ebb, and he pressure of our creditors was so great, hat it seemed necessary that we sell art of the property of Arizona-Mexico lissions to pay some of the pressing bligations. At that time we had threats f court action to force sale of some of ie property in order to pay debts. We, nerefore, offered a part of the property) certain organizations at a very low gure, on condition that they continue peration of the Christian Day School nown as the Nogales Academy.

The opportunity was to be given, first,) the National Home Missions Board, econd, to the North Carolina Missions oard, and thereafter, to whatever evan-elical group would comply with the onditions. Therefore, a form letter was nt to the above-named groups setting rth the particulars. It was clearly ex-lained to all of them that we were not losing out Arizona-Mexico Missions, ut rather relinquishing the Nogales cademy, with the real estate of the hool campus, in order that it might ntinue in operation, while we devoted rselves to other aspects of the mis-onary endeavors which we had under ay.

The North Carolina Board of Mis-ons contacted us with a proposal that ey could help us with our pressing ob-gations, financially speaking, in order at we could retain the property and l phases of the work. This was an swer to our prayers, beyond anything e had dared to ask. Naturally, when od offered us this solution to our prob-m, we were more than willing to re-ive the salvation which was offered.

As of now, there is no desire on the rt of Arizona-Mexico Missions to sell y part of the property, nor to relin-ish any phase of the work. We are rking together with all of you who have contributed, including the North Carolina Missions Board to further the work of Christ, by Free Will Baptists, in Mexico. Naturally, we will not sell any part of the property, nor make any drastic changes in our program, without first consulting with the North Carolina Missions Board. This is no change in our policy. We have never made any great changes in any of our work without publishing our intentions for all our contributors to have the opportunity to offer any suggestions, ideas, or solutions which they might think about the proposed changes. We have always tried to be thoroughly honest with everybody. In fact, in our strenuous effort to advise everyone of every proposed action of Arizona-Mexico Missions, we have published information which has been distorted by our enemies in their effort to destroy the work here.

Yes, we have many enemies of the work here. There is no work of Christ which is not opposed by Satan. We expect such opposition, because we know from whence it comes. We are well aware that every bit of opposition to the work here is instigated by Satan. He is the enemy of the work of Christ. Jesus made it plain that there is no neutrality when He said, in Matthew 12: 30, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

We trust that this explanation is sufficient to help every person who truly wishes to know the truth. In short, we did try to sell the school property to some group better able to operate the school. However, in answer to the prayers of many interested saints of God, He provided the means whereby it became unnecessary to sell any property, or relinquish any part of the work. He did this through the North Carolina Missions Board and many others of His people. We can all give thanks to Him, that in spite of all His enemies, the work of Free Will Baptists in Western Mexico is growing and moving forward.

Please continue to pray and give that the work may move forward ever more rapidly. We are in great need of more personnel. Anyone interested should contact the North Carolina Missions Board, Box 308, Ayden, North Carolina. When the Laniers are on itinerary, be generous to help them along the way, and to make it possible for them to return to the work here. If it be the Lord's will, we also will see many of you in the fall. May God bless you and prosper you!

Wanted: One Cultivated Daydream

Gloria Huffman, age 16

Do you waste a lot of time on thoughts that don't seem to get you anywhere? Do you find your mind wandering off in various trivial channels when you're supposed to be concentrating on your work? If so, don't panic, You're normal. But if your daydreaming never leads to anything beneficial, it's not worth your while.

Do you ever wonder about things you don't know? Do you every try to think of something that you've never thought of before? Do you like to "put two and two together?" and come up with the answer to a problem?

Or do you think that what you don't know won't hurt you, and continue thinking the same old things over and over again, leaving those problems to someone else?

If we could remove from history every man or woman who wondered about the unknown or dared to think in a new way, we would be in a sad condition, indeed. It would mean throwing out Edison and electricity, Bell and the telephone, Ford and the automobile. Our houses, our factory-made clothing, our musical instruments, our radios . . . everything would have to go. These and many other things that we consider almost indispensable today have come to us from people who dared to pursue a new course of thinking.

So develop that daydream; cultivate your paths of reasoning on a solid foundation. You will find the art of thinking more enjoyable every day as it helps to form a better informed you . . . a distinct individual who has some very interesting and sound ideas.—*Youth's Living Ideals.*

NOTES AND QUOTES



By J. C. Griffin

TWO BAPTISMS
(Continued)

In our previous study we found that water baptism was and is taught by Christ in precept and example. As stated and referred to in our former messages, Christ said, in speaking to John the Baptist, ". . . thus it becometh us to fulfil all righteousness . . . ." (Matthew 3:15). So Jesus declared that water baptism is a part of the gospel of "all righteousness." Thus it is a part of the gospel of Christ.

But water baptism, as stated before, is only for believers, as Philip said unto the eunuch, ". . . If thou believest with all thine heart, thou mayest . . . ." (Acts 8:37). And the eunuch answered, "I believe that Jesus Christ is the Son of God." After this confession made to Philip, the eunuch was baptized.

Sometimes we wonder if a great number of people who are not genuine "wholehearted believers" are not baptized. This thought comes to our mind as we watch the fruit of many who have been baptized and received into the fellowship of the church. This is not judging, for the Lord said, "Judge not"; but He also said that the "tree is known by the fruit it bears." Some things we know and some things we guess at. As I said a few months ago, if a man tells me a lie, I do not have to judge; or if I hear him take the name of God in vain, I do not have to judge; for God has already judged. This is true with all defiance of God's Word. But let us get back to water baptism.

We now take you to Acts 16:25, "And at midnight Paul and Silas prayed, and sang praises unto God: . . ." The results of these prayers and praises to God were: First, an earthquake occurred. Second, the doors to the prison were opened. Third, the jailor was so frightened that he was ready to kill himself. Fourth, Paul and Silas intervened by saying, "Do thyself no harm; for we are here." Fifth, this jailor said, "Sirs, what must I do to be saved?" Men can be so upset that they want to be saved. Sixth, the answer given by Paul and Silas was "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Seventh, "And they spake unto him the word of the Lord, and to all that were in his house." Remember the word of the Lord was preached; not the word of man, but that of the Lord.

Eighth, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:33).

The word of the Lord must have mentioned baptism; anyway, it was a part of the gospel, and this jailor, in accepting Christ, was baptized by the men of God about midnight. Paul and Silas must have thought it worthwhile to administer the sacred rite at midnight. Most of us preachers today would have said, "As soon as convenient, we will baptize you and all your family. You want it now so we will administer the sacred rite now.

Ninth, we notice that this jailor washed their stripes. I am sure that he wanted to ease the pain caused by the stripes. Instead of Paul and Silas being prisoners of the jailor, they became his guests. At sunset Paul and Silas were prisoners in chains; but when sunrise came, they were free men. Not only were Paul and Silas freed from jail, but the jailor and his household were freed from the shackles of sin. They had accepted Christ and been baptized in water by the apostles, and certainly we believe that they (the jailor and family) had been baptized into Christ by the Holy Ghost.

As to the Mode of Baptism

All believers do not believe in baptism as Baptists do. Naturally, being Baptist, we believe in being buried with Christ in baptism.

Christ commanded water baptism (Matthew 28:19-20).

Peter commanded it for the people that cried, "Crucify him!" (Acts 2:37-47).

Philip preached Christ to and baptized the eunuch (Acts 8:26-39).

Paul and Silas preached and practiced water baptism (Acts 16:29-34). Paul said, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:12).

What Great Men Say

Calvin: "The word *baptize* signifi to immerse, and it is certain that in mersion was the practice of the ancien church"—*Christian Baptism* by H. M Riggle.

William Tyndale: "The plunging ir to water signifies that we die and ar buried into Christ, as concerning the ol life of sin, which is Adam; and the pul ing out again, signifies that we ris again with Christ to a new life."

"Therefore we are buried with hir by baptism into death: that like a Christ was raised up from the dead b the glory of the Father, even so we als should walk in newness of life. For i we have been planted together in th likeness of his death, we shall be als in the likeness of his resurrection (Romans 6:4, 5).

* * *

The Third Convocation

The third convocation of the Year o Jubilee, the fiftieth year of the Nort Carolina Free Will Baptist State Con vention, which was held at the Eas Rockingham Free Will Baptist Church May 15, was a grand and glorious meet ing. I would be glad to tell of every thing done and said, but time and spac will not permit it.

The Rev. Floyd B. Cherry was at hi best and delivered one of the most soul touching sermons using excerpts fron Acts, chapters 1, 2, 3, and 4, along with the message of Jesus in declaring th foundation as set forth by the Lord Je sus in Matthew 16:17, 18.

In part Brother Cherry said, "Th church knows no defeat, even though it has been a minority group." It wa a message of encouragement to the con gregation.

The closing message in gospel singin was "When the Saints Go Marchin In." This writer has not been in many services of late where the Holy Spiri prevailed and our hearts warmed in th praise of the Lord.

May we say, we wish that every Fre Will Baptist in the country could hav been there. My personal testimony i that "My cup ran over."

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ON THE RICH, YOUNG RULER

"Young people around the world ar dedicated to the Communist lie, and w cannot be dedicated even to the truth Dedicate your life to Jesus Christ Make Him the One you are willing t die for."—*Billy Graham.*



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: There are those among he fundamentalists who say that the hurch will be translated before the last veek of Daniel's prophecy concerning srael's trouble, commonly called the ribulation. There are others among hem who say that the church will not e translated until three and a half ears after this seven-year period beins, which is just before the great ribulation. There is yet another group f them who say that the church is to o through all the seven years of Dane's last week or seventieth week. Can ou help me?—*Mary Johns, Illinois.*

ANSWER: The church will be transted before the seventieth week of Daniel begins. "For the mystery of niquity doth already work: only he ho now letteth will let, until he be aken out of the way. And then shall hat Wicked be revealed, whom the ord shall consume with the spirit of is mouth, and shall destroy with the rightness of his coming" (2 Thessanians 2:7, 8). It seems to me that his Scripture should clear all doubts nd once for all prove this fact to you any other doubting mind. This indicates that the antichrist will not be vealed until the Holy Ghost's restraing power and influence in the church as been removed from the earth, taken t of the way. And, of course, the ntichrist is to be the ruling head of e seventieth week of Daniel's prohecy.

There is a sense in which the church gan on the Day of Pentecost. (See cts 2.) It began to function as a iritual organism that day. In a sense the word, however, it began when hrist called out His first disciples, omising to make them fishers of men. he word from which our word *church* mes allows such a rendering of it. he same church that existed in embyo form while Christ was here calling t believers had its birthday at Pentest and has been growing ever since, but it will have its last member added some day and perhaps earlier than many people think. The body will then be complete. The Bride will be ready for the descent of the Groom and He will come in like manner as the disciples saw Him ascend from the Mount of Olives; but when He comes for the church, He will meet it in the air. This is called "the fullness of the Gentiles" by Paul. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans 11:25). Dr. Louis T. Talbot calls this "the full number of the Gentiles."

When the Holy Spirit has completed His mission on earth, Christ will return for the church. At that time the Holy Spirit will also leave the world. Then the seventieth week of Daniel will begin. This is the time when God will "spew" the lukewarm Laodicean church out of His mouth and have no more to do with her, in the sense that He now deals with her in an effort to make her change from her worldliness to an obedience to the gospel requirement: "Repent or else I will remove thy candlestick." Then her conscience will no longer be aggravated by the preaching of the gospel by the true church, for it (the true church) will be gone up to heaven with the Lord.

Dr. A. C. Gabelein, in his book entitled *Revelation,* says of this event, "Laodicea means the judgment or rights of the people . . . . Laodicea consists in a proudly boasting spirit with total indifference to the Lord Jesus Christ and to His name. It is religious without any truth nor the power of the Holy Spirit. Lukewarmness, a perfect jumble of sacred and worldly matters, expresses it all. The word does not point chiefly to half-heartedness. But as lukewarmness is produced by pouring of hot and cold water together into the same vessel, so in the Laodicean state, intense worldliness will be varnished over by plausible and humanitarian and religious pretense."

Great reformation movements for the advancement of religion and the betterment of the world and rejection of the gospel as the power of God unto salvation are characteristic features of this final phase of Christendom. It will continue and wax worse and worse until His patience is exhausted; then the true church will be caught up with the departed saints to met Him in the air, and Laodicea will be spewed out of His mouth. It is important to notice that Thyatira (Rome), Sardis (Protestantism), and the two phases of Protestantism represented by Philadelphia and Laodicea coexist. They go on together. This is seen by the fact that in each, our Lord speaks of His second coming.

It will be interesting to know that the book quoted from here was published in 1915. As we compare this portion of the book with what we are beholding as current events day by day, this surely should be a warning to those of us who are Christians that we heed Jesus' words. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:33-35). Those things Jesus predicted would come to pass immediately before His coming for the church are happening before our very eyes, and they cannot be denied.

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OPPORTUNITIES

Do not try to do a great thing; you may waste all your life waiting for an opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive—the glory of God, to win His smile of approval and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places. But no such act goes without the swift recognition and the ultimate recompense of Christ.—*The War Cry.*

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Nothing will ruin the country if the people themselves will undertake its safety; and nothing can save it if they leave that safety in any hands but their own.—*Daniel Webster.*

Stories for Christian Girls and Boys

A FRIEND TO FRIDOLPH

Margaret N. Freeman

EMMETT watched Mr. Watkins climb into the big yellow moving van. "Good bye," he said, "I wish I could come along with you. It isn't home here. Everything is in such a clutter."

Mr. Watkins' friendly fat face grinned. "Oh, you'll like it fine in a few days."

Emmett grinned, too. Mr. Watkins was so jolly, he made him feel better.

"Be sure and come back to Exeter and visit us soon. We're going to miss you!" Mr. Watkins called over his shoulder as he backed out of the driveway.

Emmett nodded and watched the van roll away. Everything looked strange and he felt lonely. Then he heard children's voices in the distance. He looked at his wristwatch and saw it was a little after 2:30, probably time for recess.

He ran up the street and watched the boys and girls on the playground. They looked as if they were having fun; all, that is, but one boy about his size who did not join in any of the games. Emmett thought: I wonder what's wrong with him.

Walking up to him, Emmett said, "Hi!" "I just moved in. I'll be coming to school tomorrow."

"Oh? That nice," the other boy said politely.

"My name is Emmett Swanson. What's yours?"

"Fridolph," the other boy said.

"Looks like they are having fun. Why aren't you playing?"

"Because," the boy said, "I'm a foreigner. Nobody really wants me."

"Oh, I know about foreigners. Why, back in Exeter where we moved from, I had a friend named Anton. He was from Austria. He was my best friend."

The other boy looked interested. "I do not think they would pay much attention to him here," he said slowly.

"No one could help but like Anton," Emmett insisted. "He was so cheerful and friendly, and we couldn't help but laugh at the way he used English sometimes."

"It not nice to make fun of people," Fridolph said severely.

"Oh, we weren't making fun," Emmett explained hastily, "we were just tickled at the way he got words mixed up. He took it good-naturedly, and we always explained what he should say. That way we helped him learn English."

The boy nodded. "Is hard to learn. I have been here two year."

"You speak very good English," Emmett told him. After awhile he asked: "Do you have a school band here?"

"Oh yes," the boy's eyes brightened, "they have nice band—very nice."

"Do you play, Fridolph?"

"I play," he said slowly, "but not in band. No one has asked me. I play cornet. It is my uncle's horn I bring it from my country."

"I play the cornet, too," Emmett said, "I hope I can play in the band."

"I am sure you can," the other boy said politely.

"Well, then, Fridolph, why don't you play?" Emmett asked curiously.

"I did not try out," Fridolph said, "I afraid they laugh at me. They laugh at my English. I could not stand it if they laughed at my music."

"Clang! Clang!" the school bell rang. Fridolph turned quickly. "I must go inside," he said.

"See you tomorrow!" Emmett waved, and walked back toward his own yard. He did not feel quite as lonely now. He went in and helped his mother unpack.

Later he took his horn out of its case and went on the back steps and started to practice. He played the exercises and scales he knew; then he started in on the pieces. All of a sudden he heard hands clapping. Startled, he looked up. Several boys and girls were looking over the lilac hedge.

They were smiling at him. Emme felt a little bashful, but he jumped and grinned. "Come in!" he said, "n name is Emmett."

The boys and girls piled into the ya telling their names as they came i Emmett got all mixed up and everyo laughed. "But I'll soon know you all he insisted.

They asked so many questions! "Hc old are you? What grade are you i What town did you come from? W you play in our band?"

Emmett nodded happily: "I want play in the band very much."

"Our director said he needed mo cornets," one of the girls said.

"Good!" Emmett laughed, "Say!" I said, "I know someone else who pla the cornet."

"Who?" the boys and girls asked.

"Why, Fridolph does! He goes your school, too."

"Oh, Fridolph the foreigner?" one the boys asked.

"We hardly know him," said a other. "He likes to be by himself much."

"I don't think he really likes it," Er mett insisted. "I think he's lonely. talked to him today, and he talks ve good English. You should have hea Anton, my best friend in Exeter. H really was hard to understand. H came from Austria."

"A foreigner your best friend?" o of the boys said in a surprised voice.

"Sure," Emmett said, "what diffe ence does being a foreigner make? M Mom is Irish and my Dad is Swedis My grandmother still lives in Sweden

"My grandfather is Spanish," sa Juanita with a tinkly giggle, "som times it's hard to understand him. M Daddy talks with an accent, too, b we're all Americans."

I must help them see Fridolph nee friends, Emmett thought, Jesus lov each one of us. Maybe I'll get chance to tell him about Jesus wh saved me. "Fridolph is nice," Emme said, "let's be good Americans and tea

(continued on page sixteen)

On Calling An Evangelist

WADE JERNIGAN

When the writer feels that the time s right for a revival in the church where e is pastor, there are some people that efinitely do not enter into his mind. Ie does not think of calling a Calvinist, holy roller, a sprinkler, a tongue-ite, a econd or third work of "gracer," an inependent, a nondenominational, an inerdenominational, an off-brand, or a ew brand; but immediately some Godoving, God-fearing Original Free Will aptist comes into his mind.

Any time we step outside of our own enomination to get an evangelist, we re inviting trouble. No outsider can uly sympathize with our entire doctinal position. Free Will Baptist reachers are true to the Bible all the ay and are usually full of the power f the Holy Ghost. Why not remember these preachers when calling an vangelist?

There seems to be two trends in some eas of our Free Will Baptist work. he larger, more sophisticated churchput their machinery into motion and ll some dyed-in-the-wool Calvinist to o their revival preaching. The smaller hurches have a spiritual fit and call me off-brand nondenominational to vangelize their people. If this trend ntinues, we will not be able very long sing "Faith of Our Fathers."

This writer has seen both the Calvint and the holier-than-thous make inads in the Free Will Baptist denomiation. Great hearaches have been inicted because of the confusions and misings of these alien preachers. Outside eachers caused the sell out in 1910 in e North. Outside preachers caused e trouble back East many years ago hen the so-called "holiness" took over uch of our work. Many of our pres t heartaches have been caused by outlers. It makes no difference what eir names or rank may be, if they are t of us they cannot be fully trusted.

For years this writer has been afraid three things:

1. A medicine bottle without a label. may be the very medicine he needs; t at the same time, it could be a deadpoison.

2. A ship without a rudder. It may ss the waters, but it also may drown e at sea.

3. A preacher without a church home. He may be the most fundamental Bible preacher the world has ever known, but he also may be a wolf in sheep's clothing. A man who does not stand for something will fall for anything.

Brethren, we should stick with the brand we know best.

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THE IMAGE MAKER

By Harrison Ray Anderson

Words, like ladies' hats, unheard of or seldom used, come into vogue, become common and then like the Arabs fold their tents and silently steal away only to be recovered again by a future generation.

Today the word *image* is used in many ways. The image-maker in our community is real and his images are genuine. He is quite a man; quiet, in love with his art and seems to make a good living. People who have gift and art shops buy his products by the dozen. He has his delicate molds and into these he pours his plaster of Paris. In a few hours it is set and in a few days it has hardened and then there is his creation on a display shelf for sale.

What a satisfaction he must have to be able to reproduce Dante or Shakespeare or a beautiful physical specimen, or better, St. Francis or the Virgin Mother and her child or, best of all, our Savior Christ. White and almost flawless there they stand, a strange company together, animals and men, saints and sinners!

And yet a strange sadness filled my heart as I left the shop of the Image Maker. Not a one of his objects could speak or feel or move or pray. Nor could they reproduce their kind. Imagine Shakespeare mute or Jesus with a plaster of Paris heart!

And as I continued my way a strange question haunted me: Are we parsons and teachers and churches merely making images and displaying them on Sunday—lovely images, some of them even resembling Jesus? Are our shops and sanctuaries filled with our work; objects—images—that do not speak to another of Christ or feel compassion or reproduce other Christian believers?

O Church of Christ, our God has called us to something far greater and far harder. It is our high calling and our hard work to be used by the Holy Spirit to create living men and women in the likeness of Jesus Christ their Lord.—*The Presbyterian Outlook.*

Thoughts While Dropping a Quarter into the Collection

I work for the Department of Internal Revenue. Yes, I am the chap that everybody loathes. I go over your income tax return.

The other day I checked a queer return. Some guy with an income under $5,000 claimed he gave $624 to some church. Sure, he was within the 15 percent limit, but it looked mighty suspicious to me. So I hopped a trolley and dropped in on the guy. Asked him about his "contributions."

I thought he'd get nervous like most of them do, and say that he "might have made a mistake." But not this guy! He came back at me with that figure of $624 without batting an eyelash.

"Do you have a receipt from the church?" I asked, figuring that would make him squirm.

"Sure, he said. "I always drop them in the drawer where I keep my envelopes." And off he went to fetch his receipts.

Well, he had me! One look at the receipts and I knew he was on the level. So, I apologized for bothering him, explained that I have to check up on deductions that seem unusually high. And as we shook hands at the door, he said, "I'd like to invite you to attend our church some time."

"Thanks," I replied, "but I belong to church myself."

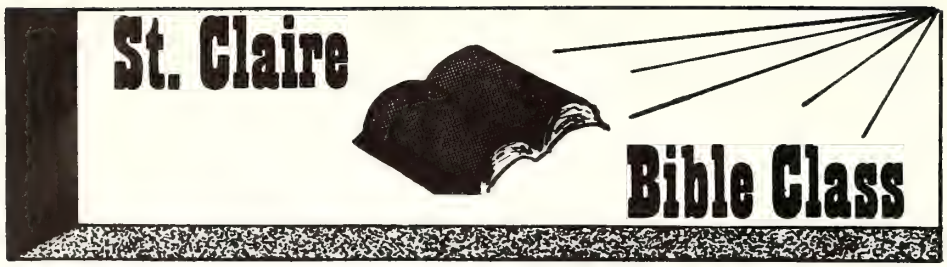
"Excuse me," he said, "that possibility hadn't occurred to me."

As I rode the trolley home, I kept wondering what he meant by that last remark. It wasn't until Sunday morning, when I dropped my usual quarter into the collection plate, that it came to me.—*Sunshine Magazine.*

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FACING CRITICISM

IF I TRIED TO READ, much less answer, all the criticisms made of me, and all the attacks leveled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. And I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything.—*Abraham Lincoln.*



God in Courts of Justice

(Lesson for June 16)

LESSON: Psalms 72:1-4; 82

GOLDEN TEXT: Psalm 11:7

I. INTRODUCTION

All men have the right to lay claim to and expect justice, but beyond this no man has a claim. The irony of this is that all too often justice is not rendered and the cause of justice does not prevail. In the normal course of affairs it is often corrupted, there being many things done in the name of justice that are not just by any stretch of the imagination.

In that which is so often termed *due process of law* we find that corrupt men take advantage of every loophole of that law to wrest it to their own advantage. The poor, the uninfluential, and the uninformed thus have little chance of obtaining justice in these courts.

In the courts of God this is another matter. God knows the hearts of all men. He knows of their actions, and He also knows the underlying current, or motive, that led to that action. False witnesses, bribery, and such have no part to play in reaching the decisions that are rendered from that court. Every man is assured of receiving justice, and even more, justice seasoned with mercy. —*Senior Class Quarterly.*

II. HINTS THAT HELP

In preparing this lesson, the teacher should study the background Scripture:

1. Faith in the face of cowardly counsel (Psalm 11:1, 2).

2. The reality of God's righteous judgment (Psalm 11:3-7).

3. The lesson text (Psalms 72:1-4; 82).

—*Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

Justice is one of the essential attributes of God. One cannot conceive of a holy God as not being just in all His dealings with men. Regardless of what may or may not happen in this life, all people who believe in God expect Him to mete out justice at the end of the trail.

"*Give the king thy judgments, O God, and thy righteousness unto the king's son*" (v. 1). This verse introduces the reader to a person, a royal person, a king and the king's son. Just who the author is is not quite clear. It might have been David, or it could have been Solomon. One recognizes the fact that David might have been praying for himself and for Solomon who succeeded him as king. The verse leads itself well to that possibility. On the other hand, it might well have been Solomon who was a king and a king's son. In either case, the psalm is for Solomon; and regardless of who the author is, the blessing of the Lord is asked for Solomon.

When Solomon became king, he asked that God would give him an understanding heart so that he would be able to lead the people in the right way. He did not ask for riches, honor, or long life; but since his prayer pleased the Lord, He gave him all these things.

"*He shall judge thy people with righteousness, and thy poor with judgment*" (v. 2). This statement is in keeping with the prayer of Solomon when he succeeded his father as king. His one aim seemed to be that of leading the people in the ways of the Lord. Nothing else seemed to matter.

The *poor* probably is a reference to the poorer classes who especially needed the protection of good government. Throughout history, there is the record of unjust rulers imposing various afflictions upon those over whom they had advantage. David and Solomon both were aware of this fact, and their desire was to remedy the situation.

The entire psalm, of course, is Messianic; but Christ is the example and model for all judges and rulers. They are to rule with wisdom and fairness to all, but especially are they to protect the rights of the poor—those who are unable to protect themselves.

"*The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children the needy, and shall break in pieces oppressor*" (vv. 3, 40). Perhaps *mo tains* and *hills* are used in their figu tive sense to signify princes and pe governors, and what seems to be tau is that all governors of provinces a magistrates should administer equal j tice in their several departments a jurisdictions. In that way there co be universal peace, and the peo throughout the land could be prosp ous.

Actually, verse 3 should read th "The mountains and the hills sh bring prosperity to the people." Th if the other two words were put on ve 4, it would read, "In righteousness (by righteousness) he shall judge t poor of the people, he shall save t children of the needy, and shall bre in pieces the oppressor." The r meaning is that the king should act cording to the law of God and that officers, magistrates, and g o v e r n o should do likewise through every p of the land.

There is nothing the world needs day more than the administration strict and impartial justice; and there no greater comfort to the heart th the conviction that the prayer of t psalmist, multiplied numberless tim through the centuries by all who ha been, and still are, conscious of preva ing injustice, will yet be answere God's day of judgment, however, w be a day of mercy for all who accept a follow Him.

"*God standeth in the congregati of the mighty; he judgeth among t gods*" (v. 1). God is the supreme Jud of the universe. He stands in His cou to judge the earthly rulers. Of cour He is the final Judge of all men; b He is seen here among His people, p siding especially in those courts of j tice which He has established.

The word *gods* may be used to mind the world how near man, creat in the image of God, is to God Hi self. This would hold especially those high in office, for God said Moses in reference to Aaron, ". . . th shalt be to him instead of God" (E dus 4:16).

"*How long will ye judge unjustly, a accept the persons of the wicke Selah*" (v. 2). This has been call *the cry of the impatient Jehovah.* It similar to God's command to Moses challenge the oppressing Pharaoh: ". How long wilt thou refuse to humb thyself before me? . . ." (Exodus 10:3

likewise calls to mind God's question the disobedient Israelites: ". . . How ng refuse ye to keep my command- ents and my laws?" (Exodus 16:28).

It seems that God was definitely dis- eased with the iniquity of the earthly lers and judges, and He asked how ng they would continue to ignore hteousness and justice on their fav- itism.

"Defend the poor and fatherless: do stice to the afflicted and needy. De- er the poor and needy: rid them out the hand of the wicked" (vv. 3, 4). has been notoriously true that in any countries the poor have often en oppressed by the more wealthy d the rulers. That was especially e in Judah and Israel.

The poor, the fatherless, the afflict- , and the needy are mentioned here cause they are the ones from whom stice is so often withdrawn, or to om it is denied, because if the judges unscrupulous and greedy they will or those who can bribe them or who by their power and prestige ad- nce to higher office the judge involved the case. But the command of the rd called for an about-face. The ers and judges were called upon to fend those who normally are perse- ted.

"They know not, neither will they derstand; they walk on in darkness: the foundations of the earth are out course" (v. 5). What an accusa- n! What the psalmist is saying is t these men do not know, because y *will* not know. Here ignorance is own as more of a mental than moral blem. They walked in moral and ritual darkness because they refused walk in the light. The same accusa- n was made by Jesus when He said, nd this is the condemnation, that t is come into the world, and men ed darkness rather than light, be- se their deeds were evil" (John 3:).

When the leaders refuse to know the th, all the people are thrown off rse. The whole fabric of society st necessarily totter when its leaders come perverted and walk in darkness.

'I have said, Ye are gods; and all of are children of the most High" (v. Jesus quoted this verse when the s accused Him of plasphemy (John 34). How could they acuse Him such when their own judges had in ir own Scriptures been styled gods? course, as was pointed out earlier in lesson, the word *gods* probably was used to remind man of how much he was like God in his original state.

"But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations" (vv. 7, 8). This is the final appeal of the psalm, and it is for God to arise and judge the earth. Of course, this is ultimately true of only the Messiah, as is seen in *thou shalt inherit all nations.*

Throughout both the Old and New Testaments, righteousness as the fundamental criterion for judgment is emphasized. This is found as far back as the days of Abraham, when it was asked, ". . . Shall not the Judge of all the earth do right?" (Genesis 18:25). Psalm 119 devotes an entire section to the righteousness of God in judgment. And on and on the Bible goes emphasizing righteousness as the only basis for judgment.—*Intermediate Class Quarterly.*

THE MEANING OF PENTECOST

(Continued from page three)

ples' witness that the church grew by leaps and bounds.

Witnessing is the main work of the whole church, in the whole world, throughout all ages. When individual members of the church lose their personal testimony of salvation, the church becomes indifferent, lukewarm, and stagnant. As the early church grew as a result of personal witnessing of her members, we, too, will grow today if members of the church will bear witness of a personal experience of salvation. This is the meaning of Pentecost.

Third, the experience of the day of Pentecost equipped the disciples for the task committed to them. The task, as Paul states it, is "to turn men from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith." Among the converts on the Day of Pentecost were many who consented unto the death of Christ. What caused this? They were pricked in their hearts at hearing the words of Peter's sermon. "Men and brethren, what shall we do?" they asked. Peter, ever ready for an opportunity to witness for his Lord, replied, "Repent and be baptized every one of you in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Here no doubt Peter is referring to the words of Jesus, "Except a man be born again, he cannot see the kingdom of God." This conversion element has all but passed from many divisions of the church today—to its very sad loss. It is pathetic to watch the development of Religious Emphasis Week, Daily Vacation Bible School, Week-day Religious Education, and church-membership classes, with little or no mention made of Christian conversion. The passing of that experience which plumbs the depths of men's souls and changes lives is a sad day for any church. Conversions tell us the power of Pentecost is at work.

"Holy Ghost, with Light Divine,
Shine upon this heart of mine;
Chase the shades of night away;
Turn my darkness into day."

"Holy Ghost, with Power Divine,
Cleanse this guilty heart of mine;
Long hath sin without control
Held dominion o'er my soul."

—*The Free Methodist.*

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IT WOULD NOT BURN

A woman who was determined to have nothing to do with religion, threw her Bible into the fire, together with all the tracts she could find in the house. One of the tracts fell out of the flames; so she picked it up and thrust it in again. A second time it slipped down, and once more she put it back. Again her evil intention was frustrated. The next time, however, she was more successful, though even then only half of the tract was consumed. Taking up the portion that came out of the fire she exclaimed, "Surely the devil is in that tract, for it will not burn!" Her curiosity was excited. She began to read it, and it was the means of her conversion to God! The tract was one of Spurgeon's sermons; it led her to the Lord Jesus Christ. Truly the sermon, and the woman too, were saved, yet "so as by fire."—*Faithful Words.*

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PREACHING A SERMON on charity, Jonathan Swift said: "I shall be brief. My text: 'He that giveth unto the poor lendeth unto the Lord.' Brethren, you have heard the term of the loan. If you are satisfied with the security, put down your cash." Following which, the giving was unusually generous.—*The United Evangelical.*

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Boys' and Girls' Stories

(continued from page twelve)

him all our games. He's shy so we'll have to be extra friendly."

"Yes," one of the boys nodded, "I'll tell our band director tomorrow that Fridolph plays the cornet."

"We haven't been very good Americans, I guess," one of the girls said slowly. "We haven't even tried to understand Fridolph or make him feel at home with us."

"We'll change all that," Emmett said, his eyes shining.—*My Pleasure.*

Woman's Auxiliary

(continued from page eight)

Kenly, N. C.—The Mt. Zion Woman's Auxiliary met Tuesday night, May 28, at the home of Mrs. W. J. Johnson. Fourteen members were present.

The opening song was "Where He Leads Me," after which Mrs. James Crocker led in prayer. Then everyone recited the twenty-third Psalm together.

Those taking part on the program, "Walking in the Shadows," were Mrs. W. J. Johnson, Mrs. Adolphus Godwin, Mrs. Ramon Crocker, Mrs. Henry L. Johnson, and Mrs. James Sutton.

In addition to the regular business, the auxiliary accepted the resignation of the secretary, Mrs. Joe Johnson, who resigned so that she could devote her full time to being with her husband at Sandy Plain church near Beulaville, where he is pastor. Mrs. Ramon Crocker was elected to replace her.

After the benediction refreshments were served by the hostess.

Bailey, N. C.—The Woman's Auxiliary of New Sandy Hill church was honored by the YFA for Mother's Day at its May meeting. Mrs. Sudie Bunn presided.

After a brief devotional and business period, the meeting was turned over to the YFA.

The YFAs presented a fashion show with Larry Sherrod acting as the master of ceremonies. Those modeling dresses were Bethanna Bunn, Judy Wilson, Ann Brewer, Bernice Brewer, Phyllis Phillips, Phyllis Bunn, Brenda Wilson, Barbara Jones, Barbara Liles, and Barbara Hall. After the show Mrs. G. L. Griffin was named the mother of the year and was presented a long-stemmed red rose.

Then the young people served the auxiliary members a banquet.

The Church Worldwide

(continued from page four)

we may shape our lives to be much better Christians, trying to help one another, and to work with one another rather than fighting and bickering.

"Help us to complete this mission successfully. Help us in our future space endeavors that we may show the world that a democracy really can compete, and still are able to do things in a big way, and are able to do research, development, and can conduct many scientific and very technical programs.

"Be with all our families. Give them guidance and encouragement, and let them know that everything will be OK.

"We ask in Thy name. Amen."

THE MAN OF TWO WORLDS

(continued from page five)

from it. The wealth, luxury, and pleasure of the city of Thessalonica was too much for him in his low spiritual condition. Thessalonica is always at hand for a Demas. Too bad to see a weak man in a wicked place. As he listened to the "outside voices," his affections were drawn away from God.

As he released his grip on God, the world tightened its grip around him. I don't suppose he ever intended to forsake Christ, but on the other hand, he would not be out and out. Areas in his life were not surrendered to the sovereign will of God. He slackened in his zeal for Christ. One time he was loyal and true, and heaven filled his soul, but now the things of time have taken the place of eternal truths. This is a sad story, and I bring it to you in hope th it may warn everyone of us who h professed the name of Christ, of o inherent frailties, our natural weakne es, so that we might lay hold upon G in a way that will save us from a worl ly spirit and a cowardly spirit that wou cause us to depart from Christ. L not your ardor for Christ become co for you are in grave danger of wand ing farther afield. Hear the injunctio of the Apostle Paul, "But I keep und my body, and bring it into subjectio lest that by any means, when I ha preached to others, I myself should b a castaway" (1 Corinthians 9:27).— *Gospel Herald.*

•

MAKING LOVE REAL

"Somewhere in the world there shou be a society consciously and deliberate devoted to the task of seeing how lo can be made real and demonstrati love in practice. Unfortunately, the is really only one candidate for th task. If God, as we believe, is truly r vealed in the life of Christ, the mo important thing to Him is the creatio of centers of loving fellowship, which turn infect the world. Whether th world can be redeemed in this way w do not know, but it is at least clear th there is no other way."—*Elton Tru blood.*

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"This is to state that I was ordaine to the ministry on April 30, 1963, b the ordaining council of the Easte Conference of Original Free Will Ba tists of North Carolina and am no available for pastoral work. Any churc without a pastor that would be inte ested in my services can get in touc with me by telephoning Sherwoo 5-2682 (Bayboro exchange) or by wri ing me at the address given here.

"I would be happy to supply for a church or minister that may need som one to do supply work."—*W. W. Silve thorne, Route 1, Merritt, North Car lina.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 12, 1963



Editorial

THE RESPONSIBILITY OF FATHER

The third Sunday in June is known in the United States and Canada as Father's Day. It is a day on which many people express gratitude and appreciation by giving their fathers presents or greeting cards.

Mrs. John Bruce Dodd of Spokane, Washington, started Father's Day in 1910; and as a result, the day is observed throughout the nation, and rightly so. Father, the head of the home, is worthy of this honor.

In the beginning God created man in His own image and after His likeness, and He gave him dominion over all the other creatures. Among them all, however, was not a helpmate for him. Therefore, God caused a deep sleep to fall upon the man—Adam—and while he slept, God took a rib from his side. And from that rib He made a woman and brought her unto him. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:23, 24).

In order to see man in his rightful role as a father, it is necessary to see him as the Bible pictures him. He is the head of the home. As was pointed out in a previous editorial, his being the head does not make him a dictator. Woman was taken from the side of man, signifying companionship; therefore, he does not exercise lordship over her, nor she over him. They are one flesh, joined together by God for their happiness and His glory and for the proper perpetuation of the human race.

As Christ gave Himself for the Church, the husband gives himself to his wife; and the wife gives herself to her husband. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them" (Colossians 3:18, 19).

When God commanded that man multiply and inhabit the earth, He ordained that he do it through the marriage relationship. Therefore, it is natural and in keeping with the divine plan for children to be born to the husband and wife; and when this happens, the husband and wife each take on an added title: father and mother. They then have a responsibility, not only to each other, but to their offspring.

The father, as ordained by God himself, is the head of the family. He should assume the leadership role; therefore it is his responsibility to lead the family, under God, in the paths of righteousness for the glory of the Lord and the benefit of humanity. Added to this responsibility is that of a livelihood. The father is the chief breadwinner; and in many instances, the only one.

The good father always thinks primarily of the other members of his family. He is concerned about their spiritual, physical, social, and financial welfare. Of course, he is concerned about their welfare in this present life; but more important to him is their etern welfare. He wants his children to grow up in t nurture and admonition of the Lord. He lives to s them get a good start in life spiritually, socially, fina cially, and otherwise. In short, his desire is that h children do well—even better than he has done.

The writer thinks of his own father who went his reward more than twelve years ago. His desi for his children at all times and under all circumstanc was that they be honest, truthful, fair and square wi everybody, and, above all, Christian in every respec and not a single child can get away from that teachi which was so indelibly imprinted upon him.

This writer once heard a governor say in a co mencement address that he had three ambitions for h son. "First," he said, "I want him to own his ow business; next, I want him to be a millionaire; an finally, I want him to be President of the Unit States."

At the time the writer heard these ambitions s forth, he did not have a son; therefore, he missed pa of their significance. But one day a son was born t him, and he had to come face to face with the ste realities of ambitions for him. Of course, he went bac over those the governor mentioned for his son; but I could not make them fit, although they are high an lofty as far as they go. Then he said, "The one amb tion that I have for my son is that he be Christian an the soul winner that Almighty God wants him to be.

(The subject of last week's editorial will be r sumed next week.)

Volume 78 Number 2

Wednesday, June 12, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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"Doth My Father Yet Live"

Leah McGlohon

FOR many years Joseph had lived in the land of Egypt away from his ther and family. Although his abnce from them was not voluntary (for had been sold to Ishmaelite merchanten by his brothers), he, no doubt, nged many times to be at home with s family, even though his brothers had istreated him. As the years passed, he ondered what had happened to his ther, who had loved him so much that gave him a special gift, a coat of any colors. Perhaps the memory of at token of special love gave him ength to endure those first years in ison. Then, too, he remembered his ther's God.

During the seven good years before e famine came, two sons were born to seph. In the joy of becoming a father mself, he forgot the mistreatment by brothers; for upon the birth of his stborn he said, ". . . For God, . . . hath ade me forget all my toil, and all my her's house" (Genesis 41:51).

When the famine came, his brothers me from Canaan to buy grain. Upon cognizing them, he could hardly reain himself from making himself own; but the time was not right. He nt them on their way with the grain return with their youngest brother, njamin.

Now Jacob did not want to let Benmin go. Remembering what had happned to Joseph, he did not want to let s son who had helped to partially fill seph's place in his heart go. But final- when the last supply of the grain was tting low, he consented.

When Joseph revealed his identity to brothers, the first question he asked s, "Doth my father yet live?" Although on their first visit he had learned that his father was still alive, he did not know what might have occurred in the time that had elapsed since that time. He was eager to learn if he would once again be able to see his father in the flesh.

To many, the question, "Doth my father yet live?" is answered by the fact that their fathers are still living in the flesh. But the fact that Daddy is still living in the flesh has various meanings to different people. To many, Daddy has been a good influence—a fine ideal. Tom Olson, in *The Sunday School Times*, once related the story of a little seven-year-old boy who went to visit an aunt in another city. While he was there, his new friends decided to do something that his father had taught him not to do. Upon his withdrawal from the group, one boy asked, "What's the matter, are you afraid?" "Yes," the boy replied, "I am afraid of my father." "Aw, he's miles away; he won't know," one of the boys replied. "I know that, but my father has always been good to me, and I don't want to do what I know would hurt his feelings." Thus, they said no more, probably because they were condemned for not having the same fine ideal toward their fathers.

Others are thankful for the Christian heritage that they have received from their fathers and that they are still witnessing in their fathers' daily walk. These fathers have the attitude that Patrick Henry had when he wrote in his will: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they have that, and I had not given them one shilling, they would be rich; and if they have not this, and I had given them all this world, they would be poor." This kind of father is one who prays for his wayward boy or girl to find the right path—the way of salvation—claiming the promise of God to answer his prayer.

For some, however, Daddy means a person who has deserted them; or for others, a person who is not a good influence or ideal. The latter type of father is like the father in the city of Chicago who, by custom, went by the saloon for a drink each morning as he went to work. One morning as he walked over the newly-fallen snow, he heard the voice of his little boy exclaiming, "Daddy, I'm a-comin' in your steps; Daddy, I'm a-comin' in your steps!" Looking around, the man discovered his little son walking in his steps which were leading in the direction of the saloon. The father cried, "Oh, God, if my boy is coming in my steps, by Thy help, I'll track them in another direction!" But there are millions of fathers who, unlike this father, have not yet decided to track their steps in another direction. Fathers, if you have not decided to track your steps after the steps of Christ, will you not decide to do so today so that you will not lead your children in the wrong direction?

Then, to many others, the question, "Doth my father yet live?" is answered by the fact that Daddy lives on in their

(continued on page sixteen)

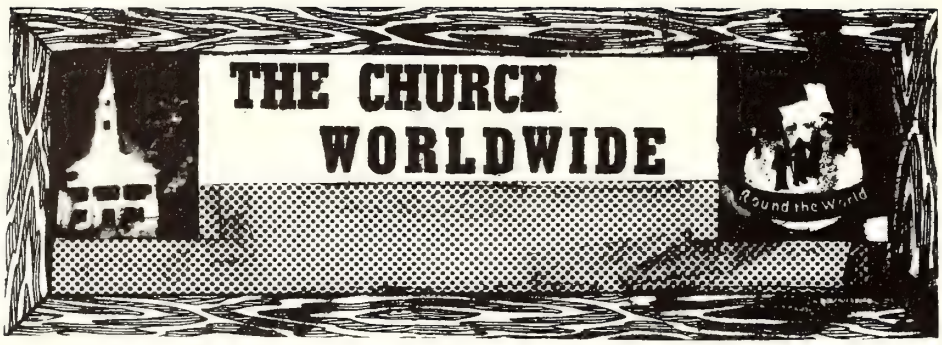
FAITH OF OUR FATHERS

Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

—*Frederick W. Faber*



Team Appeals for 365 Missionaries

CHICAGO, Ill. (EP)—The Evangelical Alliance Mission (TEAM) has appealed for 365 new missionaries. A report presented by TEAM'S General Director Vernon Mortenson revealed the need for 52 new missionaries in Taiwan, 51 in Venezuela-Colombia, 48 in West Irian, 30 in Japan and 184 in the other 13 fields in which The Evangelical Alliance Mission is serving.

Mortenson reported the distribution of over seven million tracts, the publication of many books including the Amplified New Testament in Japanese, the production of a new 40-page Chinese language magazine *Living Waters*, and the reaching of 74,852 new students in evangelistic correspondence courses during the year.

In the field of radio, TEAM'S third station went on the air February 22, 1963, in Lima, Peru, with 10,000 watts of power. A studio was built and equipped for producing gospel programs in Venezuela and new studios are under construction for Radio Victoria in Aruba, Netherlands Antilles. More than 38,000 radio programs were prepared and broadcast during the past 12 months.

Methodists Cancel Aid

READING, Pa. (EP)—The Philadelphia Conference of The Methodist Church voted here to cut off financial support for Dickinson College, Carlisle, Pa., because of a new college policy allowing drinking of alcoholic beverages in fraternity houses.

A $25,000 contribution for the 1963-64 academic year was rescinded by a resolution because of the policy.

At Carlisle, College President Howard L. Rubendall said he was "surprised and disappointed" that the action was taken without consulting the college.

He said that fraternity members 21 or older are permitted to drink at chaperoned parties in fraternity houses which are not college property. Such parties are limited to Friday and Saturday nights between 5 p.m. and 1 a.m., and must be registered with the college three weeks in advance.

Polish Priests to Be Tried

WARSAW (EP)—At least a dozen Roman Catholic priests in Western Poland have been ordered to stand trial for refusing to submit to new government regulations affecting religious instruction, according to reports here.

The priests are accused specifically of refusing to submit to local Communist Party officials lists of pupils attending the religious classes held in churches, church halls and even in private homes.

Four priests have already been fined up to the equivalent of $300 for refusing to admit government inspectors who had demanded the right to supervise the religious classes.

Unable to pay such large sums—several times more than their monthly salaries—the priests have had all their private belongings, including books, confiscated by the authorities.

The new measures are part of a drive inaugurated in April by the Communist Party secretaries in various parts of the country in a fresh attempt to check, or at least, curb efforts by Catholic priests to utilize every means of continuing religious instruction now that such training has been severely curtailed, and almost banished, from the schools.

Warnings have also been addressed to parents who permit priests to conduct religious classes in their homes. They have been told, among other things, that they are breaking the law in allowing children to be assembled in "unsanitary conditions."

But in nearly every case, the parents are reported not merely to be ignoring the warnings, but to be voicing their determination to continue offering the hospitality of their homes, however small and humble, to the priests so that their children may be instructed in the faith.

Layman of Year

WASHINGHON, D. C. (EP)—
Sargent Shriver, director of the Pea
Corps, has been named to receive t
Layman of the Year award by Religio
Heritage of America, Inc.

The first Roman Catholic layman
receive the award in its 12-year histo
Mr. Shriver will accept the citation
a dinner Saturday, June 22, which w
climax the 13th annual Washingt
Pilgrimage, sponsored by the Herita
organization.

At the same time, Dr. Daniel A. P
ing of New York, veteran leader
Christian Endeavor and long-time ed
tor of the *Christian Herald*, will recei
the Clergyman of the Year award.

Mr. Shriver, 47, is a brother-in-la
of President John F. Kennedy.

Bible "Most Translated Book"

PARIS (EP)—The latest *Index*
Translations issued by the United N
tions Educational, Scientific and Cu
tural Organization (UNESCO) he
shows that the Bible apparently is sti
the most translated book in the world.

The *Index* stated that for 1961, th
latest year of translation statistics, th
Bible led with 246 translations. Se
ond place was held by the late Nicol
Lenin of Russia, with 185 translation
of his works.

Translation records for 1961 inclu
ed Tolstoy, 115; Shakespeare, 98; Mar
Twain, 72; Chekhov, 66; Balzac, 6
Dickens, 58; and Hans Christian An
dersen, 53.

A total of 32,931 translations in 7
countries was listed by the Index fo
1961. (There were 31,230 translation
in 1960.)

In recent years when the Bible ha
been the world's most translated work
it was translated 258 times in 1960 an
171 times in 1959.

(The American Bible Society in Ne
York has reported that as of the end o
1962 the Bible or portions of it wer
published in more than 1,200 language
and dialects.)

Church Construction Down

WASHINGTON, D. C. (EP)—Th
U. S. Census Bureau reports that churc
construction continued to decline du
ing April.

New construction put in place drop
ped to $70 million during the month
$1 million less than in March and $
million below the February figure.

The decline is more serious than th

(continued on page sixteen)

Before One can have an Intelligent Understanding of BIBLE PROPHECY, it is necessary to know about the GREAT TRIBULATION

The Great Tribulation

(This message is the first in a series of two on the Great Tribulation.)

From the Writings of the late
DR. H. A. IRONSIDE

THE careful student of the prophetic Scriptures cannot fail to observe that in both the Old and New Testaments, the Spirit of God directs attention to a time of very special trial involving the pouring out of divine wrath upon men, known as "the great tribulation," "the time of Jacob's trouble," "the coming hour of temptation," "the day of the Lord," and also designated by other striking terms. This specific period of judgment is clearly distinguished from the ordinary trials and tribulations to which the people of God have been subjected in all dispensations, and which are promised to the church at the present time. "In the world," said our blessed Lord, "ye shall have tribulation, but be of good cheer, I have overcome the world." "We must," declares the Apostle Paul, "through much tribulation enter the kingdom of God," and speaking for all right-minded saints, he can say, "We glory in tribulation." So long as Satan is the god of this world and saints of the Most High are in this scene, it cannot be that there will be other than trial and tribulation to face. "All they that will live godly in Christ Jesus shall suffer persecution." But there is one character of tribulation that God's children in this age will never have to know, and that is exposure to divine wrath.

"God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ." We look for His return as our Deliverer from the coming wrath. This is a principle of great importance when it comes to defining the Church's relationship to the great tribulation, when the vials of wrath will be poured out on guilty, professing Christendom and apostate Judaism.

In Isaiah 13:6-13 we have a graphic description of the day of the Lord's indignation:

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid: pangs and sorrow shall take hold of them; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger."

By "the land" here is of course meant, as throughout all the prophets, the land of Palestine, the home of God's earthly people. "He shall destroy the sinners out of it"—this will be one result of the tribulation the nation will go through. The apostates will be destroyed but a remnant will turn to the Lord. Notice that there are certain supernatural events which must take place at that time, affecting, as our Lord Himself later indicated, the stars of heaven and the constellations thereof. The darkening of the sun and the shrouding of the moon are here definitely predicted. Keep these signs in mind for we shall come across them again. Not only will the people of Israel be punished in that day, but the judgments will fall on the world as such because of pride and arrogance. These verses give us a most vivid description of the end of our boasted civilization, when God is left out. They show us what this present evil world is hastening toward. They tell us what apostate Israel will have to endure and what unbelieving Gentiles will be obliged to go through.

See also Isaiah 17:4-11; Jeremiah 30:4-9; Ezekiel 20:33-38.

The Book of Daniel, as we know, is the great prophecy of the times of the Gentiles and gives us Israel's experiences under the domination of the nations. One could pause over many passages, but we draw attention particularly to chapter 12, verses 1-4: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

The Minor Prophets abound with

(continued on page thirteen)

NEWS AND NOTES

Of Denominational Interest

Fellowship Meeting Planned

Interested people from several states will meet at the Mayflower Cafe, Lake City, South Carolina, at 10:00 a. m. June 25, 1963, for a period of fellowship. The main purpose of the meeting is to see what can be worked out for the good of the denomination.

Suggestions for such a meeting came from people in the various states who wish to adhere to the faith, practices, principles, and usages that characterized Free Will Baptists before the tragic session in Norfolk in 1961. The meeting, of course, is open to all who are interested in a fellowship of this kind.

Those who plan to attend this meeting should notify the Rev. Louis A. Holliday, Manning, South Carolina, of their plans. They should let him know the number in their party, when they expect to arrive, et cetera, so that he can arrange motel and other accommodations for them. Of course, each person will be expected to pay for his meals, lodging, and travel expense.

Revival Scheduled at Powhatan Church

Revival services are scheduled at Powhatan Free Will Baptist Church near Clayton, North Carolina, June 16-23 at 7:45 each evening. The Rev. C. M. Coates will be the evangelist.

The Rev. Kemery Ard, pastor, and the membership extend a cordial welcome to all.

Father's Day Designated as "Superannuation Day"

The letter below has been mailed over the state to remind Free Will Baptists that the third Sunday in June, Father's Day, has been designated as "Superannuation Day." We cannot afford to minimize our responsibility to this phase of our denominational work. If God expected, as He did, the Hebrews to care for the Levites (Deuteronomy 12:19; 14:27-29), He expects Free Will Baptists to care for their ministers and workers (1 Corinthians 9: 14). Let us not fail in this responsibility but give generously to the work of superannuation.

To Original Free Will Baptist Ministers and Sunday School Superintendents

Dear Co-laborers:

The third Sunday in June, Father's Day, has been designated as "Superannuation Day" by the state executive committee. The Board of Superannuation urges all Free Will Baptist churches and other organizations to raise as much as possible to help provide funds for this most worthy cause.

Father's Day is a most appropriate day to remember the founding fathers of our denomination. Can you think of a better way to express your gratitude to those faithful ministers who sacrificed to establish our church than by presenting a gift to the work of superannuation?

The work of superannuation includes not only that of assisting the retired and disabled ministers and ministers' widows, but also that of providing a program for the active ministers. As you give to this cause you are giving for the past, present, and the future.

We urge you to receive a special offering for superannuation on Father's Day or at a time nearest Father's Day that will best fit into your program. If it is not feasible for you to receive a special offering, would you please send a special gift from your treasurer or urge special individual gifts. You are a leader in your church; and as such, the success or failure of this plea will be determined by you. Can we count on you to help? Please call this matter to the attention of your people and be sure that they are given an opportunity to give to this cause.

Do not fail. Send your Father's Day gift for superannuation to Walter Reynolds, Route 5, Dunn, North Carolina. Please note the change of address.

Very truly yours,

Walter Reynolds,
Chairman-treasurer

Cape Fear Union Meets

The Cape Fear Union will meet
Hopewell Free Will Baptist Chu
near Smithfield, North Carolina, J
29. The program on the theme "
vive Us Again" (Psalm 85:6) is as
lows:

Morning Session

10:00—Congregational Hymn, "Rev
Us Again"
—Devotions, Mrs. Henry Crur
ler
10:15—Enrollment of Officers a
Ministers
—Recognition of Visitors
—Appointment of Committee
—Minutes of Last Union
—Roll Call of Churches
11:00—Morning Worship
Hymn, "Breathe on Me"
Special Music, Hopewe
Church
Message, Mrs. Carl Dudley
Hymn, "Send a Revival"

Afternoon Session

1:00—Congregational Singing
"Open My Eyes"
"I Am Resolved"
—Devotions, Mrs. Ben Casey
1:20—Our Women at Work
1:45—Reports from Enterprises
2:00—Business Session
—Treasurer's Report
2:15—Adjournment
—Benediction

Community Church Experiences Revival

The Community Free Will Bapt
Church of Weldon experienced a r
revival a few weeks ago. The Rev. No
Brown, Central Conference home m
sionary, was the visiting evangelist.
the pastor, the Rev. Vance Link, a
Mr. Brown spent every afternoon vis
ing the lost in the community and c
rying the message of salvation, ma
new converts came to the revival s
vices and testified of what Christ h
done for them.

During the week sixteen people we
born into the family of God, and sev
Christians rededicated their lives to t
Saviour. There was much spiritual j
in the church and has been ever since

First Western Union Convenes

The First Union Meeting of t
Western Conference will convene
Calvary Free Will Baptist Church, W
son, North Carolina, June 29. T
program is as follows:

Morning Session

:00—Devotions, the Rev. J. C. Yates
:15—Welcome, the Rev. Bruce Dudley
—Response, the Rev. Wiley Ferrell
:20—Reading Minutes
:30—Special Music, Mrs. Bruce Dudley
:40—Roll Call of Ministers
:45—Roll Call of Churches and Seating of Delegates
:25—Song Service, the Rev. B. L. Shook
:30—Message, the Rev. Leonard Woodall
:00—Lunch

Afternoon Session

:00—Devotions, the Rev. Milford Hales
:10—Report of Denominational Enterprises
:45—Report of Committees
:30—Adjournment

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arter to Conduct Revival
rvices at Oak Grove

The Rev. Walter Carter will conduct vival services at Oak Grove Free Will ptist Church in Sampson County, orth Carolina. The meeting will be-



n June 30 and extend through July 7. l services will begin at 8 p.m.

Everyone is cordially invited to atnd.

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ildren's Home Report for May

The Free Will Baptist Children's ome, Middlesex, North Carolina, ateffully acknowledges the following receipts for the month of May, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS

(Includes gifts for all purposes)

Albemarle Conference	$ 325.39
Blue Ridge Association	38.98
Cape Fear Conference	883.74
Central Conference	2,409.52
Eastern Conference	2,618.19
French Broad Association	25.00
Pee Dee Association	73.44
Piedmont Conference	210.50
Rockfish Conference	35.00
Western Conference	2,215.42
North Carolina Auxiliary Convention	121.33
Sub-total	$ 8,956.51
Parents and Relatives	369.10
Friends and Others	15.00
Miscellaneous (All other sources of income)	1,029.55
Total Receipts for Month	$10,370.16

Honor Roll

Special recognition is hereby given to the following who made gifts of $100 or more during the month:

Oak Grove Sunday School, Newton Grove	$140.00
Pleasant Grove Church, Dunn	$105.00
Malachi's Chapel, The United Class	$107.57
Oak Grove Sunday School, Vanceboro	$125.30
East Rockingham	$100.00
Winterville Sunday School	$250.00
Stoney Creek Sunday School, Pikeville	$150.00
Friendship Church, Greene County	$157.00
Rains Cross Roads, Kenly	$325.00
Deep Run Church	$102.50
Juniper Chapel Church, Vanceboro	$100.00
Ayden Church	$216.95
Pleasant Hill Church, Pitt County	$100.00
Holly Springs Church, Newport	$150.00
Pearsall's Chapel Church, Kenansville	$100.00
Kings Cross Roads, Farmville	$124.50
Northeast Sunday School, Mt. Olive	$100.00
Kenly Church	$100.03

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"Money is a test of character. It takes a steady hand to carry a full cup."

Rest in the Lord

Amidst life's storms and cares and woes,
Amidst the plots and shafts of foes,
Amidst the powers which dare oppose,
Rest in the Lord.

Be it thy joy, O anxious soul,
Till thou shalt reach the heavenly goal,
Thy burden on thy Lord to roll,
Rest in the Lord.

Sickness may try, and losses come;
But thou art on the safe way home:
Thy Father will disperse the gloom,
Rest in the Lord.

In quiet calm—in Christ's own rest—
In secret strength for all opprest;
All things are working for the best,
Rest in the Lord.

Rest in His truth, His power, His grace,
Rest in His knowledge of thy case;
Rest in the sunshine of His face,
Rest in the Lord.

Rest in His love—it cannot chill;
Rest in His sweet and blessed will;
Rest in Himself; be hushed, be still,
Rest in the Lord.

—A. C. Thiselton
In *Heart and Life*

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It is very dangerous to go into eternity with possibilities which one has oneself prevented from becoming realities. A possibility is a hint from God. One must follow it. In every man there is latent the highest possibility; one must follow it. If God does not wish it, then let him prevent it, but one must not hinder oneself. Trusting to God I have dared, but I was not successful; in that is to be found peace, calm, a confidence in God. I have not dared: that is a woeful thought, a torment in eternity.—*Kierkegaard.*

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Real faith never goes home with an empty basket.—*The United Evangelical.*

NOTICE TO ALL LEAGUERS

It is time to register for the League Encampment to be held at Cragmont, June 23-29. Please send your name and address plus five dollars to Norman W. Ard, Route 1, Box 149, Ayden, North Carolina.

When you have registered, you will be sent a letter telling you what to carry and where to meet the bus. The expense for the entire week is thirty dollars plus your personal spending money.

CHRISTIAN EDUCATION

Items from Colleges
Sunday Schools
Vacation Bible Schools

CAMPUS LEADERS OF MOUNT OLIVE COLLEGE



Eight outstanding sophomores during the 1962-63 school year were selected jointly by the Student Life Committee of the faculty and the executive committee of the Sudent Government Association. Selection was on the basis of leadership, citizenship, scholarship, and participation in extra-curricula activities.

Left to right, standing, are Howard Bryan, Kinston; Ann Pugh, New Bern; Judith Bissette, Sims; Larry Malone, Kinston.

Seated, Linda Worthington, Ayden; Melissa McCoy, Cove City; Mary Lois Neel, Goldsboro; Bill Futch, Grifton.

AN OPEN LETTER

To the Original Free Will Baptists
of North Carolina

Greetings:

In three weeks, June 29, Mount Olive College will close its books for the 1962-63 fiscal year. We need all the support possible between now and then in order to have a good credit rating for our building program scheduled to begin this fall.

Our audit for 1962-63 will help to determine our eligibility for loans on our new buildings. If each church will meet its recommended quota, we will be in the best financial condition in the h tory of the college. If your church h already met its quota, may we sugge a special gift to the building fund this time.

Applications from new students a the highest they have ever been at th time of the year. It is most importa that we begin a building program once in order to better serve the you of our church.

We shall depend upon you and yo church putting forth a special effort do its part. Our report to the Sta Convention and annual conferences w be based on gifts received between Ju 1, 1962, and June 29, 1963. We ne your help in making this year the be in our history. May God bless you f your prayers and support.

Sincerely yours,
W. Burkette Raper
President

May Gifts Highest Of Year

Gifts to Mount Olive College durin May totaled $14,877, the highest any month during the current fisc year. Community support accounte for $8,437 and the Free Will Bapti Church contributed $6,440.

Since the beginning of the 1962-6 fiscal year last July, total gifts to th college have been $79,931. Of th amount the Free Will Baptist Churc which sponsors the college, has give $62,378 and the Mount Olive an Goldsboro areas have raised $17,553.

President Raper expressed the hop that the goal of $100,000 would b reached by the end of the fiscal year o June 29.

Harrell Appointed Business Manager

Charles H. Harrell of Greensbor senior internal auditor for Burlingto Industries, has been appointed busine manager-treasurer of Mount Olive Co lege. He succeeds Robert W. Mo who has resigned to enter the Scho of Dentistry of the University of Nor Carolina.

President Raper announced that Ha rell will begin training for his new po on June 10. He holds a B.S. in bus ness administration from East Carolin College; and prior to joining Burlingto

(continued on page sixteen)

If We Produce We Prosper

By John D. Watson

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(The author is a project engineer with Nortronics, a division of the Northrop Corporation. He supervises a project unit responsible for engineering related to ground support equipment for the Hawk Missile. He is also active in his church.)

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URING A RECENT business trip I overheard a small part of discussion between two men concern- the attributes of hard work. The tement of one of the men, "If we oduce, we prosper," struck me. It has en running through my mind ever ce. The more I reflect on this state- nt the more I realize its profundity. is not a new thought by any means, t it contains a wealth of truth and plication. In this age of government sidy and trend toward lack of indi- ual responsibility, it behooves us all take stock of the situation, examine r own attitudes and philosophies, and termine where we are headed.

Let's analyze the statement, "If we oduce, we prosper," from a purely terial viewpoint. Any business man ows that a company's profit is based on production. If no goods are pro- ced, no profit is made, and no com- y can prosper under these conditions. en under government contracts, which ve been so often criticized since orld War II, profit, whether it be on cost-plus-fixed-fee contract or on a ed-price contract, is limited to a per- ntage of the effort or hardware pro- ced.

Applying this principle to the indi- ual, the person who produces satis- torily relative to his own job assign- nt will progress, will be given greater ponsibility and increased pay, and s will prosper as a result of his pro- ctivity. As we look back at previous nerations and consider how much ier it is for us to do many of our ks today because of time and labor ing gadgets, automation, and other veniences, we ask, "Does the present neration really know what hard work ' I think the answer to this ques- n is that production is not necessarily portional to the physical effort ex- ded, but rather is directly related to diligence. Thus, these time and or saving devices with which we are ssed increase our potential for pro- ction and thus increase our potential prosperity.

We occasionally hear of someone be- laid off by industry because of cut- ks in contracts, then taking advan- e of unemployment compensation to full limit before seeking re-employ- nt. Is this a contradiction of our nciple? I think not. This approach icates an unhealthy attitude of the ividual. This attitude is not typical one who produces. Such an individual y get his minimum subsistence for a limited period of time at the expense of the taxpayer, but this hardly spells prosperity.

Furthermore, his attitude and period of inactivity will make it much more difficult to compete when he finally goes back to work. He has lost ground which he can never gain back. Proverbs 10:4 says, "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." Our physical and mental capabilities for production are God-given and must be exercised if we are to prosper materially. As Christians our diligence is in itself a strong testimony. We have a distinct advantage over the non-Christian if our sincere desire is to bring glory to God.

In the physical sense, our principle again holds true. About two years ago I was involved in an automobile accident in which my knee joint was severely shattered. Since the joint swelled considerably after the cast was applied, the cast had to be reopened and I was required to lie flat on my back in a hospital bed with my leg elevated for five days before a new cast could be applied. On the sixth day, when the cast had hardened, I was transported by wheel chair to the physical therapy lab where I was instructed to get up from the chair, walk ten feet using parallel bars to support me, turn around, and return to the wheel chair.

As I rose from the chair and grasped the parallel bars, I could not believe that I had lost so much strength. That ten feet seemed like ten miles! Even though I stopped to rest before returning to the wheel chair, I collapsed in a cold sweat when I reached it. I had not been ill, but merely inactive for six days. Yet my muscles were so weak from lack of use that I could scarcely bear my own weight. During this period of inactivity I had no desire for food and had consequently lost considerable weight. Even after resuming activity and a normal diet it was many weeks before my strength returned. My leg could not be used to bear weight for nearly three months. During much of this time it was subjected to hydrotherapy and resistive exercises to improve circulation and muscle tone. Nevertheless, it was many months before its strength was restored.

Those of us who have sedentary occupations find that if we don't exercise after working hours, play golf, hike, or work in the yard on Saturdays, we become flabby, tire easily, and often are bothered by tensions which could be prevented by physical activity. Athletes can develop certain muscles to improve their prowess in specific athletic endeavors by weight lifting and other resistive exercises. Thus, even in our physical bodies, we must produce in order to prosper.

Consider the spiritual application of our principle. If we do not live the Christian life daily, our testimony diminishes and soon becomes ineffective. If our testimony is not exercised our desire for spiritual food is lost, and we become spiritually weak. Luke 8:23 says, "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me." Unless we live the spiritual life every day, we lose that day-to-day relationship with Jesus Christ. Our spiritual life becomes weak, ineffective, and nonproductive. But if we produce spiritually, our desire

(continued on page fifteen)

NOTES AND QUOTES



By J. C. Griffin

RELIGIOUS LIARS

After reading the editorial last week in *The Free Will Baptist* and the message, "On Calling An Evangelist," by the Rev. Wade Jernigan, I was reminded of the early days of the group that pulled out of the Cape Fear Original Free Will Baptist Conference and called themselves "Free Will Holiness." Of course, some of the churches dropped the term "Holiness" after awhile and just used the term "Free Will Baptist," and some preachers went about trying to get appointments in our Original Free Will Baptist churches.

One preacher paid a visit to a clerk of a church in the Eastern Conference of the Original Free Will Baptists and introduced himself as an ordained Free Will Baptist minister and asked for the privilege of preaching in one of our churches. The clerk of the church said, "I do not remember you as being on our list of ordained ministers." The preached contended that he was a member of the Eastern Conference. This wise clerk picked up a minute of the last session of the conference, looked over the list, and then said to the so-called preacher, "You are not a member of the Eastern Conference," and further stated, "Now what conference do you belong to?" And this imposter said, "I do not know the name of the conference, but I am a member of one conference." I could give you the name of the church and the clerk as given to me by a member of the said church, and the clerk was his own brother in the flesh. Why are there religious liars? I do not know.

Union as Preached by Some

There is much being said by certain leaders today about denominational union. This brings to my mind a meeting that I attended fifty years ago, in which the evangelist preached "union"; and when he came to the closing sermons, he preached a "union" that would and should be made by all denominations, deleting their respective names from their churches and joining his denomination; that is, there would be no more Baptists nor Free Will Baptists, no more Methodists, no more Presbyterians, nor other names but the name of the church that he represented. He wanted "union," but it was the kind that Khrushchev wants.

Bad Fish

I listened to a preacher about two years ago preach over the air, and he was inviting all denominations to join his church. In his discourse he said, "Our church has the only Biblical name"; and finally, he said, "Our church is the church which Jesus called the 'kingdom of heaven'." Then I remembered that Jesus also said something about some bad fish in the kingdom of heaven. Also, there were some tares mingled with the wheat.

Following Leaf by Leaf, But Never Found What I Was Looking For

Looking on the flyleaf of a hymn book, I saw these words, "Look on page 10, and you will find my sweetheart's name." So I turned to page 10; there I was told to go to another page; so I turned to that page, and again the writer directed me to another page, and on and on until I was told to look on the flyleaf in the back. When I looked, the writer said, "You are a fool for looking." This immediately caused me to think that the devil wrote that line to fool someone who would be fool enough to look. So, I thought, old Satan has fooled millions to look from day to day and from year to year for certain pleasures; and finally they come to the last leaf of life, only to realize that they have played the fool.

"He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" (Psalm 101:7).

The psalmist said, "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1). All dedicated Christians are glad to go into the house of the Lord. A man that does not love the place of worship is in a sad state. He is a long way from heaven.

There are people in the church that have just enough religion to make them miserable. They are afraid to die; they are afraid to live. They believe the Bible to be God's word. They believe that Jesus Christ is the Son of God, but they are not saved, and they know it. The pastor, nor the evangelist, t visits the church which they attend casionally, but look across the chur if they cannot see out, when the off ing plate passes. Yes, this class ha just enough religion to make them m erable. This does not apply to th who cannot give. God knows who who.

Real consecrated, dedicated, bo again children of God have somethi that comforts. It is Jesus. He said, will not leave you comfortless: I w come to you" (John 14:18). Then verse 27 Christ said, "Peace I lea with you, my peace I give unto you: n as the world giveth, give I unto you. I not your heart be troubled, neither it be afraid."

"There is no fear in love; but perf love casteth out fear: because fear ha torment. He that feareth is not ma perfect in love" (1 John 4:18). "A this is love, that we walk after his co mandments. This is the comman ment, That, as ye have heard from t beginning, ye should walk in it" (2 Jo 1:6). How much should we love? the extent that we put Christ first. De Friend, Christ will not accept a seco place. If we had rather take the T than Christ, we lose. If we had rath read a novel than to read the Bible, had better confess our sins to God a repent before we turn the last leaf life. That last leaf may be right n at your fingertips. You had better Jesus clean up the dirty work and bl out every sin. "If we confess our si he is faithful and just to forgive us o sins, and to cleanse us from all u righteousness" (1 John 1:9).

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EXPERIENCE

Experience is never at fault; it is on our judgment that is in error, in pro ising itself things that are not within power. Wrongly do we cry out again experience and with bitter reproach accuse her of deceitfulness.

Let experience alone and rather tu your complaints against your own ign ance, which causes you to be so carri away by your vain and insensate desi as to expect from experience thin which it is not within her power supply.—*Leonardo da Vinci.*

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Possibly we might even improve t world a little, if we got up early in t morning, and took off our coats to t work.—*Dickens.*



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: What is going to become all the unsaved folk on the earth hen Christ comes again?—*E. A. P.*

ANSWER: If the writer correctly unrstands what is required in this quesn, it may not be answered correctly completely in a short, simple statent. There are a few Scriptures that eak of terrible judgment that will me from God upon all the ungodly; t that is only a part of the answer ce God definitely deals with Israel ter the church is raptured, seals an ment of Israel's loyal children (144,-0), directs and enables them in a soulnning campaign, perhaps one of the eatest for the length of its duration of time. "And I heard the number of em which were sealed: and there were aled an hundred and forty and four ousand of all the tribes of the chilen of Israel. . . . After this I beheld, d, lo, a great multitude, which no an could number, of all nations, and ndreds, and people, and tongues, stood fore the throne, and before the Lamb, thed with white robes, and palms in eir hands; And cried with a loud voice, ying, Salvation to our God which sitth upon the throne, and unto the mb. . . . And one of the elders anered, saying unto me, What are these hich are arrayed in white robes? And hence came they? And I said unto m, Sir, thou knowest. And he said me, These are they which came out great tribulation, and have washed eir robes, and made them white in e blood of the Lamb" (Revelation 7: 9, 10, 13, 14). The reader should dy all of Revelation 7 and 14 and :2-7.

"But the court which is without the mple leave out, and measure it not; it is given unto the Gentiles: and e holy city shall they tread under ot forty and two months. And I will ve power unto my two witnesses, and ey shall prophesy a thousand two ndred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them" (Revelation 11:2-12). Some, and they are not a few among Christian scholars, think that these two witnesses are identical with the 144,000 whose sealing took place in Revelation 7 and that these are not to be regarded as literal numbers; but the writer is not among such scholars, although some of these are indeed orthodox in every other doctrinal view.

It is the writer's opinion that if these two groups are only symbols, the saved remnant that shall emerge from the Great Tribulation must fall from that lofty classification in biblical interpretation to a place of mere symbolism. This cannot be, however, without great and significant loss to the true seeker of a full understanding of biblical truths and their relation to God's future plan for Israel and this world.

Almost without exception, when the Bible speaks of the Jew or Israel, it means that choice division of Abraham's descendants that fell heir to both God's spiritual blessings and the natural blessings included in the Abrahamic covenant. Palestine and all the future blessings of which the Bible speaks are included. The church is a separate group, composed of believers from both Gentiles and Jews.

This writer believes that the teaching of the Bible concerning the coming of the Lord at the end of the age to rapture the church, leaving both Jew and Gentile to go through the Great Tribulation, is literal. That fact alone should cause everyone to want to be a Christian, but the fact that there is an eternity of woe awaiting all who are not saved makes it the more advantageous to the saved. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

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COME PLEASURE OR PAIN

Have you been trying to serve God by halves or some other fraction? God asks total commitment. Only then can the Holy Spirit make you a flaming Christian.

Said John Tauler in a prayer of consecration, "Dear Lord and Bridegroom, I here vow and promise to Thee that all that Thou willest I also will. Come sickness, come health, come pleasure or pain, sweet or bitter, cold or hot, whatever Thou willest, that do I also will. I desire altogether to come out from my own will, and to yield a whole and willing obedience to Thee."

The Holy Spirit takes such self-giving as that and converts it into red-hot discipleship.—*The Free Methodist.*

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A bad habit is first a caller, then a guest, and at last a master.—*Talmud.*

STORIES for our BOYS and GIRLS

AN ANSWER FOR BUGSY

HELEN L. RENSHAW

ALLEN JOHNSON sat on the porch steps with the words "I saw you cheat!" hammering in his ears. As soon as he'd opened his math book inside his desk that morning, found the answer to a test question and written it down, he'd been ashamed. Miss Owens, his teacher, hadn't seen, but Bugsy had. And Bugsy had winked.

He winked again as he sat down beside Allen in the lunch room that noon. "Hey, I saw you cheat this morning, Allen. You're a smart one. How about you and me teaming up?"

Allen's heart had leaped. He was new to the school, and he hadn't made any friends. He did need a pal pretty badly. He glanced across the room and caught Tracy Brown's eye. Tracy smiled. It seemed as if Tracy was always smiling. He went to the Sunday School up on the hill just past Allen's house. Allen had just started going to Sunday School himself before he moved. He hadn't gone much, but enough to hear about Jesus' dying for him and to wish that he was a Christian. He wanted to go to Sunday School here, too, but he just couldn't bring himself to walking up to Tracy and telling him so.

"Well, kid?" Bugsy asked. "Is it a deal?"

"I guess so . . . sure!"

"Okay. Meet me after school," Bugsy replied and winked again.

As Bugsy and Allen left the building that afternoon, Bugsy yawned. "Whew! I'm glad that's over for another day! I'm starved. You got any money?"

Allen shook his head.

"That's okay. We can stop in at Marcy's for some candy bars."

Puzzled, Allen followed him into the store. Old Mr. Marcy who ran the place by himself was in the back room. He called out in his funny thin voice, "Be right with you."

Bugsy yelled, "Don't hurry." Then he scooped up two candy bars from the counter and put them in his pocket. He winked at Allen. "The old man shouldn't have left them there."

Allen's face was white when Mr. Marcy came out, wiping his hands on his apron. "I was sorting apples, boys. Sort of hard on an old man; guess I'd better get me some help." He looked hard at the boys. "One of you want some after-school work?"

"Naw," Bugsy growled. "Not us."

Allen's heart was thumping so wildly he didn't dare speak himself.

Mr. Marcy sighed. "Well, what can I do for you boys?"

Bugsy strolled over to the vegetable counter. "Mom says her last batch of tomatoes was rotten. You got some good ones now?"

The old man blinked worriedly. "Dear me. How could that have happened?" He polished his glasses and sighed. "Tell your mother that when the fresh ones come tomorrow—"

"Okay; okay." Bugsy pushed open the door, and Allen practically fell out on top of him. But Bugsy was undisturbed. He slipped one bar into Allen's hand.

Allen gulped. "You keep it. That was stealing. I think you'd better take those bars right back to Marcy's."

Bugsy's evil laugh made Allen shiver. "You forget, pal; I saw you cheat. And when you talk about stealing, I want to talk about cheating. Get it?"

Yes Allen "got" it—he understood clearly he had done wrong and was now paying the consequences. He wished with all his heart he hadn't cheated on that test. Allen's class at the other school hadn't been that far along in the book; he needed to pass, and he'd told himself it was all right at the time, although deep inside he knew better.

Well, now it looked as if he'd have to keep on being friends with Bugsy, or Bugsy could get him in bad with his new teacher.

Just then Allen saw Tracy coming down the street. Tracy would never be his friend now. He jumped up quickly and went inside, but Tracy came on the house and rang the bell.

"Hi!" he said when Allen opened door. "I tried to catch you after sch Would you like to help some of us lows paint chairs for our classroom the church?"

"Sorry, I can't," Allen mumbled, closing the door. But Tracy sort slid in. His cheerful face was seri now. "Say, if you've got troubl Well, I saw you with Bugsy and—"

Allen didn't want to tell, but w Tracy looking him squarely in the e it just sort of spilled out.

"What can I do?" he ended mi ably. "I'm in such a peck of troubl don't see how I can ever get out."

"Look," Tracy said. "You rea want to straighten out this thing?"

"I sure do."

"Then let Jesus help you. He's only One that has power over sin. T from sin and confess to Him. H forgive you."

It sounded wonderful, but what ab Bugsy—and Miss Owens?

"You just trust God," Tracy s firmly. "Tell Him you want to be s ed. When you are, you'll know w to do."

When Allen went up to bed t night, he dropped on his knees. "D Lord," he whispered, "I do beli Your Son Jesus died for my sins on t cross. I want Him to be my Savio too. I'm sorry for all those things I done, and from now on I want to l the way You want me to."

After a few minutes Allen rose fr his knees with joy in his heart. Thi were going to be different from now o but first of all, he had something straighten out at school.

Talking to Miss Owens after sch the next day was one of the hard things Allen had ever done. When finished, she sat tapping her pen against her desk. "Why did you t me Allen? What made you come me?"

His head lifted determinedly. "I ceived the Lord Jesus Christ as

(continued on page sixteen)

he Great Tribulation

(continued from page five)

esome descriptions of this same day distress, but we must content ourves with two more Old Testament otations. Notice Joel 3:9-11:

"Proclaim ye this among the Gens: Prepare war, wake up the mighty n, let all the men of war draw near; them come up. Beat your plowres into swords, and your pruningoks into spears: let the weak say, I strong. Assemble yourselves, and ne, all ye heathen, and gather yourves together round about: thither se Thy mighty ones to come down, Lord."

It is the call of God to the heathen come up into the land of Palestine the great conflict of the latter days en Israel will be back in the land in belief. The fearful wars of that time l go on until the Lord Himself desds with a host designated here "Thy ghty ones." Who are these mighty es? If we had nothing else to guide, might think of them as angels—and doubtedly angels will be in His train, many Scriptures show—but we shall as we go on, I believe, that these ghty ones are the saints of the past present dispensations, who shall e been caught up to be with the d and glorified ere the great tribulan begins.

Zechariah in his last chapter describes great Armageddon gathering, and s us of the last seige of Jerusalem mediately preceding the Lord's return. ad carefully verses 1-4:

"Behold, the day of the Lord com. . . . Then shall the Lord go forth, l fight against those nations, as when fought in the day of battle. And His t shall stand in that day upon the unt of Olives, which is before Jerusan on the east, and the mount of ves shall cleave in the midst thereof ard the east and toward the west, l there shall be a very great valley; l half of the mountain shall remove ard the north and half of it toward south."

Here we have a wonderful descripn of the appearing of our Lord, anring undoubtedly to His coming with mighty ones in the passage we have noticed. And again it proves that great tribulation does not refer to past experiences that the Jews have e through, nor yet to any experiences Church has suffered, but to that e of Jacob's trouble which immetely precedes the revelation of Jesus rist from heaven to set up His kingdom and reign over all the earth in righteousness.

From the Old Testament, then, we have learned that the tribulation will take place in the latter days of Israel's history; the people who will feel it most will be the Jews, but all the apostate nations of the Gentiles will also share the afflictions; it will not be a time of mere providential judgments but a time when there will be terrific and startling signs in the heavens and on earth, and men will be obliged to acknowledge that God Himself is dealing with them in His wrath and great indignation. All past tribulations have been merely natural and providential, as for instance in the days of the great war; but this time of trouble will be characterized by supernatural events that will add to the horrors under which men will live, so that they will desire to die, and death shall flee from them. We have also seen, I trust, that this tribulation goes right on to the return of the Lord Jesus Christ with His mighty ones to rule with the rod of iron. During the trial, a remnant of Israel will be separated from the apostate part of the nation and will turn in repentance to the Lord and be led to recognize Him when He comes. This remnant He will own as the true Israel and in them "all Israel shall be saved." They will be the handful of corn on the top of the mountains, the gleanings of the olives on the topmost boughs that will eventually "blossom and bud and fill the place of the whole earth with fruit."

Now let us turn to the New Testament and see if we can get any further light on this day of grief and desperate sorrow. Look first at Matthew 24. Our Lord portrays the conditions that will prevail on earth right up to His second coming. He does not, however, speak definitely of the Church, which is His Body, or of any testimony such as we now know. This great prophecy was given before the revelation of the mystery and it is fully in keeping with the older predictions. He shows us the conditions that will prevail in the land of Palestine where there will be a remnant who cleave to Him and love His name, immediately preceding His second coming. In verse 15 He indicates the beginning of a time of very special trial "when ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place." This carries us back to Daniel 12, and is clearly the starting point of the great tribulation, which He describes in verses 16-29:

"Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to taks his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

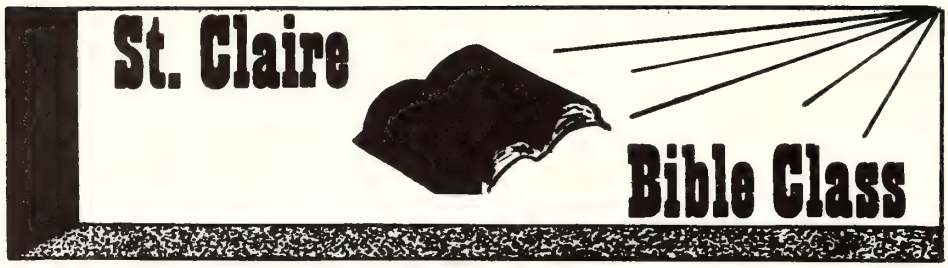
Note particularly that all of this is Jewish, and all refers to the land of Palestine, excepting of course as the Gentile nations are linked with the conflict of that day. Here we have the definite name given to this period of trial, "the great tribulation," and that by the Lord Himself. That it is exactly the same period spoken of by the prophets from Moses to Malachi, is clear in the verses that follow, where we read:

"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matthew 24:30, 31).

This makes it very plain that the great tribulation has never taken place in the past either in connection with Israel's experiences or those of the church. See also Mark 13:14-27; Luke 21:25-27.

•

When love is real, it can stand more than one strain.



God in His World

(Lesson for June 23)

LESSON: Psalms 19:1-6; 95:1-7

GOLDEN TEXT: Psalm 19:1

I. INTRODUCTION

There is much of God that is revealed unto us through the universe which we behold. In the realm of nature we can behold the power, the wisdom, the consistency, and somewhat of the love, the mercy, and the justice of God.

Through the medium of nature we get a glimpse of God and the workings of providence; it serves as a crevice through which His glory shines, as broken clue, or as footprints on the sands of space and time. In comparison to the fullness of God as revealed unto us through the Lord Jesus, this must of necessity serve as a secondary medium of instruction. Nature, though it reveals much of God and His attributes and is of the utmost importance in the study of His nature and His providence, must of necessity fail in the revelation of the most vital need of mankind—the plan of salvation for lost sinners. This need can be made manifest and supplied only through a knowledge of God as found in Christ.—*Senior Class Quarterly.*

II. HINTS THAT HELP

In addition to the printed text, the following background Scripture should be read:

1. Nature's call to praise God (Psalm 148:1-5).

2. The permanence of nature (Psalm 148:6).

3. Praises from the earth (Psalm 148: 7-10).

4. Praises from all mankind (Psalm 148:11-14).

—*Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

Surely there was no more fitting person to write these words of our printed text than David, the shepherd-king. The early part of his life had been spent out under the heavens and amid the beauty of nature. On many occasions, God had spoken to Him out under the skies, and David recognized and felt His presence.

God speaks through nature to all men in a language all can understand. There were atheists in David's time, and many agnostics. David would have them to look up into the heavens and hear the declaration. "*The heavens declare the glory of God; and the firmament sheweth his handywork*" (v. 1). In this scientific age, men are finding the answers to some of science's age-old questions, but there are many questions that can only be answered as men begin their quest with God. May we note:

1. The message of the heavens is continuous. "*Day unto day uttereth speech, and night unto night sheweth knowledge*" (v. 2). Each day bears its testimony to the next, and thus the testimonial stream continues without end. "Can one look upon the starry heavens and still refuse to believe in God? Can one gaze into the clear blueness of a summer sky and not feel the presence of God's vast and benevolent power?"—*Selected.* Surely the words of the poet express something of what the psalmist felt:

"This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres."

2. God's revelation in nature speaks a language which is universal. "*There is no speech nor language, where their voice is not heard*" (v. 3). The Bible has been translated into more than a thousand languages and dialects, so that many of those who have never heard of God and the loving Saviour can hear the message of salvation. The heavens, however, have carried their testimony for thousands of years in a language that is understood by all. The heavenly bodies have been very aptly termed "Heavenly Preachers." Verse 4 presents this universal language as reaching to the end of the world, and the sun is seen as bearing greater testimony to the glory of God.

3. The sun rises each day, giving light and energy to the world. "*Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race*" (v. 5). Like a bridegroom, filled with strength and joy, the sun appears each morning as though it is coming out of a room. "*His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof*" (v. 6). "The heat of the sun, which is the condition of physical life, reaches as far as the teaching of the heavens they instruct all, He quickens all."—*Cook.*

Psalm 95 was used for worship in the temple. It is divided into two parts: verses 1-7 is a song of praise; verses 8-11 carry a message of warning to the worshipers. In this part of our lesson, we shall consider three aspects of worship.

Singing unto the Lord has always been recognized as an important part of worship. The psalms were in reality songs which were chanted by the worshipers. "*O come, let us sing unto the* LORD: *let us make a joyful noise to the rock of our salvation*" (v. 1). Our worship services today usually begin and end with singing. Earl L. Douglas wrote the following several years ago pertaining to singing:

"We Protestants hold as one of our most precious legacies the great body of hymns and sacred psalms which have been handed down to us across the centuries. There is much beautiful music in the Roman Catholic and Eastern Orthodox churches, but the Protestants have in their hymns and anthems something which the other branches of the Christian Church do not possess. It is inspiring to hear great congregations joining in the singing of a majestic hymn. Choirs—sometimes large, sometimes small—singing the simple anthems or the great oratorios, thrill to an immeasurable degree both those who take part in the singing and those who listen. 'A Mighty Fortress Is Our God,' 'Rock of Ages,' 'All Hail the Power of Jesus' Name,' 'Onward Christian Soldiers,' 'Abide with Me'—what memories these time-tried hymns arouse in the mind of every devout believer. We can imagine that certain liturgical hymns occupied a place of equal importance in the life of the ancient Hebrews, and probably this ninety-fifth psalm was one of the favorites . . . ."

Thanksgiving is also an important part of worship. Usually when we pray, which is an important part of worship, we make our petitions known to God

st. Actually, we should render our aise and thanksgiving first. Our per- nal petitions should come last. *"Let come before his presence with thanks- ving, and make a joyful noise unto m with psalms"* (v. 2). It would be gross sin of ingratitude to fail to ren- r thanksgiving to the One who has ought us salvation. The next two rses set forth reasons for thanksgiving.

1. He is the God that is above all ds. *"For the* LORD *is a great God, d a great King above all gods"* (v. 3). hen this psalm was written, polythe- m was common. The people worship- many gods; therefore, it was essen- al that Jehovah God be presented as e only true God.

2. He sustains and upholds the uni- rse. *"In his hand are the deep places the earth: the strength of the hills is s also"* (v. 4). Quite a contrast is en in this verse. There is depth of e creation and the hills—God has ntrol of them all. The oceans and as also speak of His greatness (v. 5).

Humility must prompt all true wor- ip. It must accompany singing and anksgiving. *"O come, let us worship d bow down: let us kneel before the* ORD *our maker"* (v. 6). The use of e words *bow* and *kneel* denote a posi- on that can be assumed by the one ho worships and are usually associated ith humility. Not all persons are will- g to humble themselves in the sight f God. The day is coming, however, hen all men shall fall down before od and acknowledge that He is God.

". . . The word 'worship' here has the eaning of 'prostrating oneself upon e earth.' Both the prostration of the ody and the kneeling indicated recog- ition of the exalted position and worth f this great God and king. But more nportant than the prostrated bodies nd bended knees were the humbled pirits and contrite hearts that came be- re Him in adoration, for outward rms can never take the place of the nner submission of hearts on the part f the worshipers."—*Selected.*

God especially cares for His people. hat the psalmist seems to be saying that the greatest of God's creation an, and as such we are called sheep of is pasture. *"For he is our God; and e are the people of his pasture, and he sheep of his hand"* (v. 7). The hepherd lives with his flock day and ight. He has a personal concern for hem. He tends them in all their times f need with his own hands. We have een God as the Creator; He is now pre- sented as the Shepherd and Sustainer of His own.—*The Bible Student.*

If We Produce We Prosper

(continued from page nine)

for daily spiritual food is stimulated, which in turn increases our ability to produce spiritually. The result is spiritual prosperity. Isaiah 40:31 says, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Also related to the spiritual application of our principle is the use of our talents for the Lord. Some of us may feel that we have no talent. This is not true. God has not overlooked any of us in regard to talent. We cannot all expound the Word, teach Sunday school, or sing in the choir, yet, there are innumerable other avenues of service such as positions on the church board, ushering, aiding in a building program, working with children or young people, custodial work, serving on committees, providing transportation, telephoning, providing hospitality to visiting speakers and missionaries, etc.

Our church recently mailed out a questionnaire to all members requesting information regarding experience, capability, and interest in many different categories related to Christian service. Although the response was not as great as we had hoped, many of those vitally interested in the Lord's work indicated a willingness to be used of the Lord in capacities applicable to our needs. The result saw tremendous potentialities within our membership, which we did not know existed.

Remember the parable of the talents in Matthew 25:14-30. The faithful servants who used the talents entrusted to them and made them produce, prospered, but the servant who hid his talent gained nothing, but rather lost the talent which he had. Matthew 5:16 says, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." It must follow that a talent or capability given by God, dedicated to God, and used for God, will be blessed of God.

Thus we see a few of the many applications of the principle, "If we produce, we prosper." I am sure the gentleman who made this statement had no idea what it would mean to me. Consideration of this principle has been a tremendous blessing to me. I hope these few thoughts may generate reflection on the part of some of you and result in spiritual blessing for you, too.—*Evangelical Beacon.*

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SOMETIMES I WONDER

Sometimes I'm made to wonder why
We pass so many people by
And never speak a friendly word,
Or tell them something good we've heard,
That might encourage them to pray
Along their journey through the day,
Or give them just a little lift
And cause a gloomy cloud to rift.

Perhaps some fellow on the street
Would like so much a friend to meet,
Whose smile would bring a sunbeam in
And help him say, "I'll strive to win
The fight against the wrongs I see
And be a noble man like he,
Whose life is filled with Christian grace
That even shines upon his face."

Sometimes I'm made to wonder why
So many precious talents lie
Deep in the lives of those about
Who never seem to find it out,
To whom we ought to say, "Dear soul,
For you there is a wondrous goal
If you will give to God your time
And all that in you is sublime."

Somebody near us needs relief
From things that cause a lot of grief;
Somebody suffers from a dart
Old Satan's fired into his heart;
Somebody's sick and tired with life
And falls a prey to hate and strife—
For these and others here and there
We ought to prove to them we care.

I wonder, O I wonder, dear,
Why we don't lift a voice to cheer
Somebody who is down and sad
And work and pray to win the bad
To help a lost and fallen race
To find in life their rightful place,
That heaven may be ours to own
Because to man our love we've shown!

—*Walter E. Isenhour.*

●

Happiness and misery consist in progression towards better or worse: it does not matter how high up or low down you are, it depends not on this, but on the direction in which you are tending. —*Samuel Butler.*

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THE CHURCH WORLDWIDE

(continued from page four)

figures indicate since normally construction activities pick up in spring, observers said.

April construction was $3 million below the April 1962 total.

Says Religious Faith Vital

PASADENA, Calif. (EP) — Only men with religious faith should be allowed to participate in the country's space program, declared the chief of the U. S. Air Force chaplains here.

If agnostics are allowed to man our missiles, "we might just as well join the other side," said Chaplain (Maj. Gen.) Robert P. Taylor in an address before the Military Chaplains Association.

Gen. Taylor, a Southern Baptist minister, noted that Air Force chaplains are responsible for bringing recommendations of personnel for space program work to their commanding officers.

"Almost 100 percent of the failures in human reliability tests for the missile programs are those who are not practicing a religious faith," he stated.

Without faith, he said, a man's habits and actions get in the way of reliability.

Boys' and Girls' Stories

(continued from page twelve)

Saviour last night, Miss Owens. From now on I want to live in a way that's pleasing to Him—and cheating isn't."

"Of course, I shall have to tear up your test paper," Miss Owens said.

"I know that."

He was almost to the door when she spoke again. "I knew our class was a little ahead of yours, but I thought I'd see how you did on this test and then make another one for your final next week. What about taking a new test Monday afternoon?"

"Oh, thank you, Miss Owens!" he cried.

It was Tracy who fell into step with Allen this time, and he grinned when he saw Allen's face. "God helped you work things out, I see."

It wasn't a question. And there was no question in Allen's heart either.—*Junior Pupil.*

"Doth My Father Yet Live?"

(Continued from page three)

memories and in the principles that he left behind. In this case, too, the memories vary. There is the sad memory of the father who went to his grave without Christ. There is the bitter and resentful memory of the father who deserted his child. There is the memory of the father who provided well for his family. There is the memory of the father who received Christ late in life through the influence of his child. But the greatest memory is the memory of the faith of a godly father in practice.

Christian Education

(continued from page eight)

Industries in 1960, he was a field auditor for the North Carolina Department of Revenue.

He is a native of Greene County, but was reared in the Free Will Baptist Children's Home, Middlesex. Mrs. Harrell is the former Lillie Faye Watson, also a graduate of the Children's Home and East Carolina College. The Harrell's have two daughters, ages 2 and three months.

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KAPPA CHI TO MEET

The Kappa Chi Alumni Association of Mount Olive College will hold its annual meeting at Cragmont during the week of June 17-21, in cooperation with the Ministers' Conference of the North Carolina State Convention of Free Will Baptists. Every minister should attend the Ministers' Conference and be on hand for the Kappa Chi alumni meeting.

Jerry Rowe, President
Kappa Chi Alumni Association

A Great American

KEN ANDERSON

Benjamin Franklin is known as t first American philosopher. He becan the first American to represent this cou try in a foreign country as an ambass dor. He invented the harmonica, t rocking chair, and the street lamp. H was a cartoonist. In his day, he w known as the greatest swimmer.

Circulating libraries owe their orig to him. It was he who discovered t Gulf Stream. He originated Daylig Saving Time. He has been called t father of modern dentistry. He bega the fist fire department and the fir street-cleaning department.

He invented the lightning conducto established the modern post-office sy tem, and founded the Democratic part

And that's only a look at the hig points!

As to his spiritual condition, son venture different opinions. A look the epitaph which he composed for h tomb throws some light. This epitap however, wasn't used. He wrote, "Th body of B. Franklin, printer; like th cover of an old book, its contents to out, and stript of its lettering and gil ing, lies here, food for worms. But th work shall not be wholly lost. For will, as he believed, appear once mor in a new and more perfect edition, co rected and amended by the Author."

Benjamin Franklin was a great ma a great American. But he, like all gre men, has learned, or will some day lear that his abilities and achievements a made miserly in the light of the Son Man. He only is the perfect Man, f He was God manifested in the flesh.

What place has the Son of God i your life? Does He mean as much t you as Franklin means to America? H ought to mean much more—if you si cerely love Him!—*Selected.*

•

Use what talents you possess; th woods would be very silent if no bir sang there except those that sang bes —*Odd Moments.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 19, 1963


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hown above are the nine students from the Free Will Baptist Children's Home, Middlesex, North Carolina, vho graduated from the Middlesex High School on May 28, 1963. They are, front row, left to right, Evelyn Herring, Faye Hardee, Steve Worthington, Maye Hardee, and Pat Hester; second row, left to right, Doris Lanaster, Foy Watson, Ray Worthington, and Daisy Pope.

It is believed that this is the largest group of seniors to graduate from the Children's Home in its history. ix of these graduates have definite plans to further their education, and two are undecided at this time. Those vho go to college will receive some financial assistance from special educational aid funds which have been stablished at the Children's Home.

Friends and supporters of the Home who wish to have a part in helping these students to further their ducation should write to the superintendent for information and suggestions.

Editorial

THE INDEPENDENT INFLUENCE ON FREE WILL BAPTISTS

The editorial two weeks ago pointed out some of the independent influence on Free Will Baptists; and as was promised then, the subject is continued here. The reader, however, is urged to go back and review the previous editorial before reading further.

There is an interesting, though tragic, note in this independent movement; that is, there seems to be no stopping point. To be specific, several of the groups that have split off from Free Will Baptist churches in North Carolina within the past two years, although some of them claim to be Free Will Baptists, have already split again. There is a sort of chain reaction. They could not get along with the Free Will Baptists from whom they pulled away; now they cannot get along with one another.

Although about 20 percent of Free Will Baptists in North Carolina pulled away from the North Carolina State Convention and formed a new state association, the State Convention is the strongest in its history. Free Will Baptists who stand for the doctrines, customs, practices, usages, and faith that have characterized Original Free Will Baptists since 1727, when Paul Palmer organized the first Free Will Baptist church, are standing together as never before in their history. Aware of the fact that Free Will Baptists have lost great numbers to the Baptists, Disciples of Christ, the Holiness movements, and the independents, the North Carolina State Convention is determined to preserve and perpetuate the things that Original Free Will Baptists have always held dear.

The battle is about over in North Carolina. But what about other states? Many of the ministers who left the North Carolina State Convention have gone elsewhere, from Michigan to Florida and as far west as Texas; and as a result, along with other things, the issues are gaining momentum in various places. One does not have to be a careful observer to spot feelings of unrest in many places throughout the denomination.

It is this writer's honest opinion that before the issues are finally settled the battle will be fought in many states. The very thought of such makes one shudder. Nevertheless, Original Free Will Baptists are not going to sit idly by and let the independent influence destroy all that they have held dear for well over two centuries. They will rise up and fight for those things that have characterized them through all these years.

It is quite amazing, moreover, that the independent influence is already deeply imbedded in the Free Will Baptist Church.

It appears to this writer that the greatest threat to Original Free Will Baptists comes from the attitude and actions of the leadership of the National Association. The executive committee of the National Association published an article in the May issue of **Contact** in which it took issue with the decision of the Nor Carolina Supreme Court regarding the Edgemo church case. The Supreme Court sustained the S perior Court jury's verdict that the Western Co ference did have the right to decide between factio in the church. Conferences and associations throug out the bounds of the denomination have exercis this right for many, many years; and the executi committee of the National Association knows that to a fact. Yet, it doubts the competency of the Supren Court to make such a decision.

The civil courts do not try to tell any church, faction thereof, how it is to operate and carry on i business; but they do attempt to see that those wh adhere to the original doctrine and principles are n pushed aside by those who would depart from ther and rightly so. Were that not the governing polic any church could be taken over by the independen and the cults. Enough of them could affiliate with th church to outnumber the regular members and thu vote to carry the church wherever they desire, in spi of the wishes of the regular members. The courts a aware of that fact; therefore, they recognize the rigl of the ones who stand true to the original principles an policies.

How anyone, except those who rebel at any and a authority, could object to a conference or associatio having the right to decide between factions in a churc is beyond comprehension. If the conferences and ass ciations did not have that right, the denominatio would disintegrate in a few short years. The reade therefore, can see why the attitude and actions of th leadership of the National Association seems to be threat to Free Will Baptists.

The readers are asked to note that at least five the scheduled speakers at the coming session of th National Association are not Free Will Baptists.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

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Not Wrath But Rapture

By the late Dr. H. A. Ironside

The term "the coming of the Son of an" never refers to that particular pect of the second advent for which the urch as such is taught to look. When r Lord addresses Israel as in the days His flesh, He uses this expression er and over again. In John's Gospel, apter 14, our Lord announces an as- ct of His return which is not definite- depicted in the Synoptics. He speaks coming to receive His own to be with mself. This is the first clear word have in the New Testament regard- g what is commonly called the Rapture. is particular aspect is always distin- ished from the coming of the Son Man as such. With the above facts mind, let us now turn to Revelation 10, 11. Here, writing to the angel the church in Philadelphia, our Lord s: "Because thou hast kept the word my patience, I will also keep thee from e hour of temptation (trial), which all come upon all the world (habitable rth), to try them that dwell upon the rth. Behold, I come quickly: hold at fast which thou hast, that no man ke thy crown." These letters to the ven churches set forth, as is very well own, "the things which are," that is, e conditions prevailing in the profess- g Church on earth throughout the pres- t dispensation. Always until our rd returns, churches will be found in e moral and spiritual condition of those picted here. Many are also familiar th the fact that in a very striking way ese seven letters set forth the charac- istic features of seven distinct periods church history from apostolic days un- the end of her testimony in this ne. Therefore the warnings and ex- rtations and promises in these seven ters are for all the Church through- t the dispensation. Addressing those o are shown to be genuine, who have little strength and have kept Christ's ord and not denied His name, which the least that could be said of any e believer, we have this very definite omise that such will be kept from the ming hour of trial, which is to fall on the entire habitable earth.

Now this promise expressly declares at real believers of this dispensation, at is, the true Church, will be kept m this coming hour of trial. They ve not been kept from the frequent als and tribulations to which Chris- ns throughout the past centuries have en exposed, but they will be kept from is particular hour.

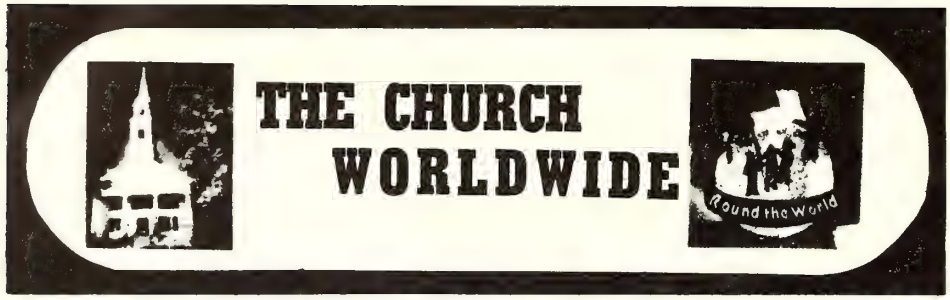
It is very evident that the Spirit of od in so speaking was using a term hich Christians generally were expect- ed to understand. If any ask, "What is the hour of temptation or trial which is coming upon the whole habitable earth from which we shall be kept?" the answer naturally would be, that hour of trial so frequently spoken of elsewhere in Scripture. We have seen something of what the Old Testament and also the four Gospels have to say concerning it. Is it referred to in the Epistles, and if so, in what way?

First Thessalonians is the earliest of Paul's letters which the Spirit of God has preserved for the edification of the Church. In this letter the Second Coming of Christ is presented as the imminent hope of the saints. No one can read the latter part of chapter 4 thoughtfully, without seeing that the Spirit of God intended the Church to live in the daily expectation of our Lord's return. Now no one could possibly live in the daily expectation of the coming of the Son of Man as set forth in the Synoptic Gospels, unless he knew that he was in the very closing days of the great tribulation. Consequently the hope of the Lord's return taught in Thessalonians must of necessity be a different thing to the expectation of His coming to set up His kingdom, and a careful consideration of the message referred to only serves to make this clearer. It is the Lord's coming for His saints whereas the other is His coming with them.

Now in chapter 1 in this epistle, Paul speaks of the conversion of the Thessalonians, and the testimony they were giving to the world outside, and says: "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come" (1:9, 10). The point is, it is not simply that we are looking for our Lord as the one who has delivered us from eternal wrath, but we look for Him as the one who is coming to snatch us away from the wrath that is soon to fall upon this earth. This exactly accords with the promise in Revelation 3:10. And it is in this way that the Church will be kept from that hour of trial. Before the judgments fall the Lord Jesus will descend from heaven with a shout, the dead in Christ will be raised, and the living saints changed, and we shall be snatched away, caught up to be with Him before the indignation is poured out upon this guilty scene.

Turn now to 2 Thessalonians, chapter 2. As we read it carefully, let us bear in mind what has already been before us, and then in order to get the viewpoint both, of the apostle himself, and of those to whom he was writing at that particular time, it will be well to consider certain facts which may be clearly deduced from a careful study of the entire letter. It is evident that the coming of the Lord had a large place in the hearts and minds of these particular saints, and some among them had become unbalanced upon the subject, and were teaching that they were already entering into the time of great tribulation. They believed that the day of the Lord was practically upon them. They were endeavoring to substantiate this teaching in all probability by the use of a forged letter purporting to come from the Apostle Paul, and the advocate of this system declared that the Spirit had revealed these things to

(continued on page four)



Southern California Crusade

Los Angeles — (CNB) — With the opening of the Billy Graham Southern California Crusade on August 15 less than ten weeks away, preparations for the mammoth evangelistic effort have been put in high gear.

Sparked by an attendance of 16,000 in the second week of the six-week counselor-training program the participation of other groups has been expanded beyond early expectations. Attendance at the counselor classes set an all-time record for Billy Graham Crusade and made expansion of the training facilities compulsory.

More than 4,000 choir members from participating churches attended the first rehearsal conducted by Cliff Barrows of the Billy Graham Team. Additional rehearsals are scheduled for July 18-22 and August 11.

The week of August 4-9 will be devoted to visitation, which the Crusade Committee describes as "not a census or a survey, but a united church effort to invite the people of Los Angeles and neighboring communities to the Crusade." More than 20,000 church workers will visit more than 1,500,000 homes in this visitation program. Each call will be a "threshold visit" of only two or three minutes—just long enough to extend the invitation.

Churches Help Victims

NEW YORK, N. Y., June 11—Churches in America are aiding survivors of a cyclone in East Pakistan and victims of fire in Burma through emergency funds cabled by Church World Service, overseas relief agency of major Protestant and Eastern Orthodox churches in the U. S.

The agency announced that $2,000 had been cabled to Chittagong, East Pakistan, where a recent cyclone claimed an estimated 10,000 lives, and $2,000 to Burma, where a fire in Rangoon destroyed over 500 houses, leaving more than 2,000 homeless.

Paris, France—(CNB)—"What happens before 1970 will determine the future of the world," Dr. Billy Graham declared in the final sermon of his eight-day Crusade in Paris, attended by more than 60,000. Addressing more than 10,000 persons in a huge tent at the Porte de Clignancourt, he added: "The human race will be called upon to make terrifying and frightful choices. Mankind will have to make a choice with implications as great as those of the choice which Adam and Eve made in the Garden of Eden. If we choose the wrong road, most of the world's population could be wiped out, leaving only a remnant to struggle in a new Dark Age. If the world should suddenly turn to God and make His Son Jesus Christ its Lord and Master we could enter a new era which could bring paradise on earth. Scientific man with his heart yielded to Christ could achieve a new destiny for the human race."

During the Crusade more than 1200 persons responded to the evangelist's invitation to commit their lives to Christ. Dr. Charles Westphal, president of the Protestant Federation of France, which sponsored the Crusade, called it "one of most successful evangelistic efforts ever undertaken by the Protestant Church in French history."

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Loving your neighbor is like swimming—it does no good to pretend you do if you don't.—*Youth's Living Ideals.*

LAYMAN'S LEAGUE BOOKS READY

The program book for the Layman's League for the third and fourth quarters are now ready. This issue includes programs for July through December. The books may be ordered at 50c each from Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist.*

HARVEY ALLEN MOORE

On December 28, 1962, the death a gel winged its way into the Memori Hospital of Chapel Hill and bore th soul of my beloved husband to his etern reward. He was a faithful member the Greenville, North Carolina, Fr Will Baptist Church and one of i deacons. His loyalty to his churc Sunday school, and denomination wi live on even though he has left u Many times his faith was tested as h grew physically weak, but he seeme to grow in spiritual strength, and left glowing testimony of his faith in Chris

Surviving are his wife, Daisy Harr Warren Tucker Moore; four stepchi dren who loved him as a father: Kathry Spaeth, Edgar and Jack Warren, an Gene Tucker; several stepgrandchildre nieces, and nephews.

Funeral services were held in th church he so dearly loved by his pasto the Rev. R. B. Crawford, assisted by former pastor, the Rev. C. L. Patrick He was laid to rest beneath a beautifu mound of flowers in the Pinewoo Memorial Park of Greenville.

Rest in peace, dear husband,
For true love does not die;
It transcends the grave up to the sk
And God in heaven is richer,
Receiving one He shared.
In our hearts there is an ache,
And no one else his place can tak
By faith in Christ we'll meet again
And reign with Christ eternally.

Written by Mrs. Daisy Moor

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It's good to have money, and th things that money can buy, but it' good, too, (and so much more import ant) to check up once in a while an be sure you haven't lost the things mon ey can't buy.—*George Horace Lorime Highways of Happiness.*

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There are two freedoms—the fals where a man is free to do what he likes the true, where a man is free to do wha he ought.—*Charles Kingsley.*

Not Wrath but Rapture

(Continued from page three)

hem. Therefore the saints were becom-g unsettled, losing the blessedness of he hope of the Lord's return for His wn; they feared they were already enter-g the great tribulation, and that the ext thing would be the coming of the on of Man.

Notice carefully verses 1, 2: "Now we eseech you, brethren, by the coming of ur Lord Jesus Christ, and by our athering together unto him, that ye be ot soon shaken in mind, or be troubled, either by spirit, nor by word, nor by tter as from us, as that the day of hrist is at hand." The day of Christ not the same thing as the day of the ord. The day of Christ refers to the me when believers will stand in their lorified bodies at Christ's judgment at; but the day of the Lord is the time hen His judgments will be poured out n the earth, and He will descend and ake the kingdom. But the apostle re-inds these believers of what he had al-ady written in his previous epistle. hey were not to look for the day of the ord but for the return of our Saviour deliver them from the coming wrath. o He pleads with them in view of these ery facts, that, "by the coming of our ord Jesus Christ and by our gathering ogether unto Him," not to be troubled r distressed, no matter what assertions thers might make in regard to the day f trouble being already upon them. he coming of the Lord Jesus Christ nd our gathering together unto Him ust take place before that time of dis-ess could begin. This is exactly what e insist upon today, we who do not elieve that the Church will go through he great tribulation. Our daily expecta-ion is the coming of our Lord Jesus hrist and our gathering together unto im. This must precede the judgments. he day of the Lord cannot begin until fter it takes place.

When the Church has been caught up o be with Christ, then the apostasy in ll its fullness will arrive, and out of that ondition of things the son of perdition ill arise, "who opposeth and exalteth imself above all that is called God, or hat is worshipped; so that he as God itteth in the temple of God, showing imself that he is God" (v. 4). This s the sinister character whose awful fea-ures are dimly seen in both Testaments s one of the dominant actors in the last ays. But the man of sin will be an bsolutely self-deified atheist. He will recognize no God but himself. His rise to power is evidently linked with the abomination of desolation standing in the holy place, spoken of by Daniel and referred to by our Lord, as the true starting point of the great tribulation.

In verses 6 to 10 we are told of one who hinders this full manifestation of evil until the set time appointed of God. "And now ye know what withholdeth (hindereth) that he might be revealed in his (own) time. For the mystery of iniquity doth already work: only he who now letteth (hindereth) will let (hinder), until he be taken out of the way. And then shall that Wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even he, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

There has been a great deal of controversy about this passage. Who is the hinderer? There is only one answer possible and that is, of course, the Holy Spirit. What Christian is there who would think of any other hindering power in such a connection? In both Testaments this is the very providence and work of the Spirit of God. He causeth the wrath of man to praise Him and the remainder of wrath He doth restrain (Psalm 76:10). "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him" (Isaiah 59:19). He is working in the Church at the present time convicting the world of sin, righteousness, and judgment. Moreover, His presence in the Church continues as long as that Church is here, for our Lord promises, "When he is come, he shall abide with you forever." How then will He ever be taken out of the way? Only by the fulfillment of 1 Thessalonians 4, the return of the Lord and our being caught up to meet Him in the air. This is the tremendous event which will clear the way for that time of trouble from which the Church is to be kept.

In Romans 11 we are told that upon the breaking off of the natural branches (Israel) from the tree of promise, wild branches (Gentiles) are introduced in their place. In other words, Israel's rejection has but made way for unforetold grace to be shown to the nations, though Old Testament prophecy of blessing to the heathen can be quoted as proof that such grace is not in collision with their final blessing. This special work among the Gentiles is not to go on forever though; for if these continue not in divine goodness, they too shall be cut off and the natural branches grafted in again, for God is able.

God, then, is doing a work, unmentioned in the Jewish oracles, during the time that His earthly people are "Lo-ammi" (not My people, Hosea 1:9), unacknowledged by Him; and "blindness in part is happened to Israel until the fulness of the Gentiles be come in" (Romans 11:25). This is one of the "mysteries," one of the secret things (Deuteronomy 28:29), till then unrevealed. The Lord Jesus confirms this (but rather from the political side) in His prophecy of the destruction of Jerusalem, the long period of desolation and Gentile supremacy following it, and, finally, the end in His personal appearing. Luke 21:24 records: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This connects us again with Daniel 9, where we get the great prophecy of the "seventy weeks." A lengthy exposition of this passage cannot be attempted here, but we briefly notice the main points. From the course of time, seventy weeks (or heptads) of years (note the periods before the prophet's mind in verse 2), making in all 490 years, are "determined," or "cut off," and given to the Jewish nation.

Ere this period of time expires six important events will have taken place: first, transgression will be finished; second, an end will be made of sins; third, atonement (rather than reconciliation) will be made for iniquity; fourth, everlasting righteousness will be brought in; fifth, vision, and prophecy will be sealed up, or finished, i. e., all fulfilled; and sixth, the most holy, or holy of holies, of the millennial temple at Jerusalem will be anointed (see Ezekiel, chapters 40-48).

The seventy weeks are divided into three unequal periods: First, seven weeks, or forty-nine years; second, sixty-two weeks, or 434 years; third, one week, or seven years. During the first seven weeks, "the strait times" (see margin), the city and wall of Jerusalem were to be rebuilt. The date from which to count is found in Nehemiah 2, when a "commandment went forth to restore and build Jerusalem." The sixty-two weeks seem to have immediately followed, and ended in the coming of Messiah. After the conclusion of this period He was cut off and had nothing, but by this

(continued on page thirteen)

NEWS AND NOTES

Of Denominational Interest

Arapahoe Church Announces Revival



Revival services will begin at the Arapahoe Original Free Will Baptist Church, Arapahoe, North Carolina, on Monday, June 24, beginning at 7:30 p. m. The evangelist for the services will be the Rev. Clarence F. Bowen, pastor of First Free Will Baptist Church, Wilson, North Carolina.

The pastor, the Rev. W. A. Hales, invites everyone in and around Arapahoe to attend all services throughout the week. There will be special singing in each service by the local choir and visiting singing groups.

Second Central Union to Meet

The Second Union Meeting of the Central Conference will meet with Piney Grove church, Beaufort County, North Carolina, on June 29. The program is as follows:

Morning Session

10:00—Hymn, Led by the Rev. Willis Wilson
—Prayer, Leo Tripp
—Devotions, the Rev. Carey Cheshire
10:15—Welcome by Host Pastor
—Response, the Rev. R. B. Crawford
10:25—Seating of Delegates and Ministers
10:30—Business Period
10:40—Report of Denominational Enterprises
11:00—Worship Hour:
Congregational Singing
Prayer
Solo, Leah McGlohon
Message, the Rev. Ralph Lightsey
12:00—Lunch and Fellowship Hour

Afternoon Session

1:00—Hymn
—Devotions, the Rev. James E. Howard
—Business Period
2:00—Adjournment
—Announcement
—Benediction, the Rev. Norman Ard
—Response, "God Be with You"

Programs of Fifth Eastern Meetings

The Fifth Eastern Union Meeting and the Fifth Eastern Free Will Baptist League Convention will convene at Arapahoe, North Carolina, Free Will Baptist Church June 29. The programs follow.

Morning Session

9:30—Congregational Singing
9:45—Welcome, the Rev. W. A. Hales, Pastor
9:50—Devotions, the Rev. Owen K. Arthur, Jr.
10:00—Roll Call of Ministers and Recognition of Visitors
—Roll Call of Churches
—Appointment of Committees
10:30—Recognition and Reports of Denominational Enterprises:
Free Will Baptist Press, the Rev. Graham Lane
Mount Olive College
Missions, the Rev. A. B. Bryan
Cragmont, the Rev. E. E. Edwards
Children's Home
11:15—Congregational Singing
11:30—Message, the Rev. A. B. Bryan
11:50—Offering for Children's Hom
12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing
1:20—Devotions, the Rev. W. W. Silverthorne
1:30—Final Roll Call
1:40—Business
2:30—Adjournment

League Convention

Hymn, "Onward Christian Leaguers"
Invocation
Hymn, "Count Your Blessings"
Seating of Delegates
Devotions, St. Mary's Leagues
Sword Drill, Miss Alicia Bryan, Swo Drill Leader
Hymn, "He Keeps Me Singing"
Reading of Minutes
Treasurer's Report
Business
Award Banner
Name Sword Drill Winners
Choruses and Testimonies, Led by M Janice Bryan
Hymn, "He Is So Precious to Me"
Benediction

Fourth Central Union to Meet

The Fourth Union Meeting of t Central Conference will meet at How Swamp church, Walstonburg, North C olina, on June 29. The program is follows:

10:00—Devotions, the Rev. Sheldon Howard
10:15—Call to Order by the Moderat
10:20—Business and Reports
11:15—Special Music, Howell Swamp
11:30—Morning Worship, the Rev. V S. Burns
Alternate, the Rev. Hubert Burress
12:15—Adjournment

Piney Grove Announces Revival

Piney Grove Free Will Bapt Church, Beaufort County, North Ca lina, announces revival services to held June 24-29, beginning at 7:45 ea evening. The Rev. L. B. Manning Fountain will be the visiting minister.

The pastor, the Rev. W. L. Bric house of Columbia, and the church invi everyone to attend.

Revival Services At Trinity Church

Trinity Free Will Baptist Church the Pungo Community of Beaufo County, North Carolina, will hold i annual revival services July 1-6 with t

v. C. H. Overman of Goldsboro as the ıngelist.

The pastor, the Rev. R. P. Harris, and e church invite all who live in the ad- ning communities to attend the ser- es which will be held nightly begin- ıg at 7:30.

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evival Services Be Held at Sidney

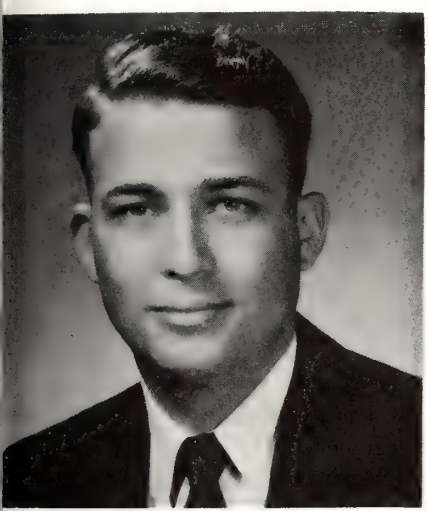
Revival services will be held at Sidney ee Will Baptist Church near Belhaven, orth Carolina, June 24-29. The Rev. enry Armstrong of Washington will the evangelist, assisted by the pastor, e Rev. Elmer Goodwin. The choir ll render special music each night.

The public is extended a cordial in- ation to attend.

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evival Services egin at Reedy Branch

Revival services begin at Reedy anch Free Will Baptist Church, Route Winterville, North Carolina, June and continue through June 28. The



ev. Michael Pelt of Mount Olive will the evangelist for the services which ll begin at 8 p.m.

There will be special singing each ght featuring the Reedy Branch Choir, iting singers, soloists, duets, trios, and ıartets.

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elhaven Church nnounces Revival

The Belhaven Free Will Baptist hurch, Belhaven, North Carolina, an- ounces revival services to be held July 5. The Rev. Ed Fordham of New ern will be the guest speaker.

The church and the pastor, the Rev. mer Goodwin, invite all the friends of e church to attend.

CRAGMONT NEWS

Mr. and Mrs. L. E. Ballard

Things are moving along at Cragmont Assembly. During "Work Week" (May 27-31) the following good friends came and rendered most valuable assistance in getting things in order for conferences during June: Mrs. J. C. Moye, Snow Hill; Mr. Harry Grubbs, Mount Olive; Mr. E. L. Hill, Ayden; Mrs. Olive Harrison, New Bern; Mrs. H. L. Spivey, Maury; Mrs. Kennie McGlohon, Winterville; and Mr. and Mrs. Fountain Taylor, Richlands. Mrs. McGlohon made new curtains for the chapel, the lobby, and the boy's cottage. Mrs. Moye gave the material for the curtains in the chapel and lobby. Mrs. Spivey gave some play equipment, a table for the lobby, and an outdoor grill. The others rendered services of equal value to the institution.

More than fifty guests and visitors have registered at the assembly since it opened on May 15. They included our first bride and groom of the season for Number Nine—the "Bride and Groom Room" in the motel. They were Mr. and Mrs. Sherwood Brown of Garner, formerly of Selma.

Over one hundred were registered for the first sponsored group—the General Youth Conference of the State Sunday School Convention—June 10-15. Indications are that registrations for all scheduled conferences will exceed that of last year. In addition, we are expecting many church and family weekend groups during the summer. The first of these weekend groups was scheduled from the First Church of Tarboro for the weekend of June 8.

We expect to launch formally our program of Sunday religious activities at the assembly on the third Sunday in June with the reorganization of our Sunday school, which was suspended at the close of the 1962 season. People of the vicinity as well as guests who may be at the assembly will be invited to participate in this program. From time to time, guest ministers will be scheduled for Sunday preaching services. Ministers who may plan to be in the area any weekend are urged to contact the assembly.

We still need donations for the kitchen fund and for furnishing for the boys' cottage.

An Appeal to the Women

Most of the Cragmont news is good. The 1963 season is starting off with encouraging groups of campers and guests. Voluntary workers have helped the employed workers get the buildings and grounds in very good condition.

But there are some discouraging things. We have found that the old drain boards which we had planned to use with the new sink in the kitchen will not be acceptable to the health department of Buncombe County. We must have stainless steel drain boards and table tops. This is going to cost at least $50 above the goal set for the kitchen fund. Also, we must have some additional furnishings for the new "Sunday School Cottage" before we can make use of all the reconditioned rooms in the building.

We make this earnest appeal to the women over the state to make additional donations to the kitchen fund, and also to the "Sunday School Cottage" fund for furnishings. As never before, our young people are planning to come to Cragmont. Already one conference group has reached the maximum number which we can take care of with present facilities. Other groups are drawing near the limit. It looks as though all conference groups are going to break records of former years. It is up to us to be ready to take care of them.

Please, Woman's Auxiliaries and other organizations, come to our rescue now with as liberal offerings as possible. Send earmarked donations for the kitchen fund to Mrs. L. E. Ballard, Cragmont Assembly, Route 1, Black Mountain, North Carolina. Other donations go to Mrs. Fountain Taylor, Richlands, North Carolina.

NOTICE TO ALL LEAGUERS

It is time to register for the League Encampment to be held at Cragmont, June 23-29. Please send your name and address plus five dollars to Norman W. Ard, Route 1, Box 149, Ayden, North Carolina.

When you have registered, you will be sent a letter telling you what to carry and where to meet the bus. The expense for the entire week is thirty dollars plus your personal spending money.

CHRISTIAN EDUCATION

Items from Colleges
Sunday Schools
Vacation Bible Schools

Mount Olive College Award Winners



Scholarships, medals, and achievement awards went to six students at the annual awards program on graduation day at Mount Olive College.

Front row, left to right, Melissa McCoy of Cove City received two medals. She was chosen by the student body as the graduate who has made the greatest contribution to the college during her period of residence and was awarded the Jordan Medal, established in memory of the late L. K. Jordan of Mount Olive. The music medal, given by Mrs. H. L. Spivey of Maury to the student making the greatest contribution to the musical program of the college, also went to McCoy. During her sophomore year she was coeditor of the college yearbook, *Olive Leaves*, and served as pianist for the chorus.

Ann Heath of Deep Run was awarded the Daughters of the American Revolution Scholarship for making the highe academic average during her freshma year. The prize was given by the Car lina Patriots Chapter of Mount Oliv

The Johnson Business Medal, awar ed annually by M. L. Johnson, form business manager of the college, went Marjorie Herring of Middlesex as t student showing the greatest promise proficiency in business education.

Second row: The Mount Olive Bu ness and Professional Woman's Schola ship went to Thomas W. Hurst of Ch ry Point as the student chosen by the fa ulty for having shown the greatest i provement during his first year in colleg

Both the mathematical and chemist awards, presented by the Chemical Ru ber Company, went to Clay Scott Warsaw, who has served as president the Henderson Science Club during t past year. Scott was selected as t freshman showing the most progress an promise in mathematics and chemistr

Howard Bryan of Kinston received t Southerland medal for making the hig cst academic record during his colleg career at Mount Olive. The medal w presented by Mrs. Mildred S. Counci college librarian, in memory of her pa ents.

Dean Roy C. O'Donnell presided du ing the awards program.

J. C. Griffin Day

On the fourth Sunday in June Origin Free Will Baptists will have an oppo tunity to honor one of our greatest d nominational leaders of all times, t Reverend J. C. Griffin of Bridgeto North Carolina.

Sunday, June 23, has been set



"J. C. Griffin Day" in North Caroli by the executive committee of the Sta Convention. Brother Griffin was bo June 22, 1879, and was ordained Ju 12, 1910. He has proved his loyalty

ur church during more than half a century of ministerial service.

The Griffin Scholarship Fund at Mount Olive College is being established to express appreciation to Brother Griffin. The fund will be used to assist worthy and needy students in attaining Christian education. All Free Will Baptist churches and friends of Brother Griffin are asked to contribute to this fund.

The college will give him a list of all churches, Sunday schools, and friends who contribute. Let us tell him how much we appreciate him while he is living.

Student Personnel Director Appointed

Danny W. Moore, a native of Wilson, has been appointed the first director of student personnel services at Mount Olive College and will assume his duties August 1.

Moore holds an A. B. degree from Guilford College and is currently completing requirements for a master's degree from Richmond Professional Institute.

His duties will include directing a program of personal, academic and vocational guidance and counseling; directing social, cultural, and recreational activities; and being adviser to the Student Government Association. He will also teach psychology.

Mrs. Moore is a native of Lexington and a graduate of Greensboro College.

Palmer Memorial Mission News

Palmer Memorial Mission was organized on May 1, 1962, at the home of Mr. and Mrs. Ralph Beamon. At first the people met in homes and later in Overby's Funeral Home. At present they are renting a metal building from Moses Farmer.

Various ministers of the Cape Fear Conference served the mission for several months. On September 1, 1962, the Rev. Royster Martin began his ministry there. He has laid a good foundation. The state and conference mission boards are helping with the work.

In February the congregation voted to have a full-time resident pastor as soon as possible. On June 1, the Rev. Edward Taylor, former pastor of Pleasant Grove church near Erwin, began his ministry at the church. He and his family are living at 2810 Marion Road, Raleigh, North Carolina.

The mission has an option on a two-acre lot just south of US 70 and 401 intersection. As soon as possible they hope to have a church in Raleigh that will be a real memorial to Paul Palmer, the first named Free Will Baptist minister in North Carolina.

There are 49 members on roll in Sunday school, and 27 hold membership in the mission. They have full-time services, and they plan a Bible school for June 17-21. Pray for the success of the work.

It is hoped that churches, Sunday schools, woman's auxiliaries, and leagues will undertake a special project to help this church in our capital city. The need is great, but our Lord is able. Won't you help?

Marjorie Herring Joins Staff

Miss Marjorie Herring, 1963 graduate of the department of business education at Mount Olive College, has been appointed to the secretarial staff of the college for the summer in the president's office.

Miss Herring was a 1962 graduate of the Free Will Baptist Children's Home, Middlesex. At Mount Olive College she was awarded the Johnson medal as the student showing the greatest proficiency and promise in business education.

Student Receive Financial Aid

Students at Mount Olive College received $14,453 in financial aid during the 1962-63 school year. Forty-eight students shared in the aid program.

Twenty-nine students held work scholarships through which they earned $4,400. Education loans went to 14 students in the amount of $6,095; and $3,958 was awarded in academic, ministerial, orphanage children, and special scholarships.

"Mount Olive College believes that no worthy and capable student should be denied an education for lack of money," President W. Burkette Raper declared. "America is too rich to let our human resources, the most valuable assets we have, go to waste. At Mount Olive College, we pledge ourselves to continue a sound program of financial aid to all qualified students," he added.

Benefit Dinner in Greene County

Representatives from Free Will Baptist churches in Greene County have set Friday, June 28, as the date for a county-wide benefit dinner for the development fund of Mount Olive College.

Mrs. J. C. Moye, Sr., of Snow Hill has been named chairman of the steering committee which includes Frank Harris of Snow Hill and Mrs. P. L. Barrow of LaGrange. Subcommittees have been appointed in each of the eleven Free Will Baptist churches of the county which have a combined membership of 2,276.

Donors of $5 or more will attend the dinner at which President W. Burkette Raper will present the proposed building program for the new 90-acre campus on Highway 117 in Mount Olive.

Woman's Auxiliary

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary met in the Oak Grove fellowship hall on June 5 with Mrs. Ina Pait West presiding. The subject of the program was "The Call of the Christian Campus." After a song, "To the Work," Mrs. West conducted the devotional.

Ruth Daughtry read the minutes and called the roll. Then plans were made for Bible school to start June 17.

After the leader's introduction, Mesdames Muriel Swinyer, Berenice Godwin, and Christine Godwin discussed the program topics.

Before the benediction the group sang "It Pays to Serve Jesus." Sixteen members attended.

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It seems to be a general belief that the will of God is to make things distasteful for us, like taking bad-tasting medicine when we are sick, or going to the dentist. Somebody needs to tell us that sunrise is also God's will. There is the time of harvest, the harvest which will provide food and clothes for us, without which life could not be sustained on earth. God ordered the seasons, they are His will. In fact, the good things in life far outweigh the bad. *There are more sunrises than cyclones.*

—Charles L. Allen in *The Lord's Prayer* (Fleming H. Revell Company).

NOTES AND QUOTES



By J. C. Griffin

INCONSISTENCIES

1. Several years ago when women began to bob their hair, I was downtown in Goldsboro; and there was a man—I suppose that he was a man, as he had on clothes like those men wear—who was preaching from 1 Corinthians 11. In that passage Paul was trying to regulate some disturbances in the church, one of which was long and short hair. Well, I do not know what religious group this man represented, but he was laying women mighty low, in his estimation, for bobbing their hair, in that they were cutting off their glory. This preacher could not see verse 14, which reads, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" I fully believe that this man's hair was hanging down his back twelve or fourteen inches. He said that it was a sin for women to cut their hair, but let me say that Paul did not say that it was a sin. He did say she should have her hair covered when praying. The thing that I want to get across to you, my readers, was the inconsistency of condemning the women for short hair and at the same time justifying himself in wearing long hair. Through all ages since Adam, there have been people who justified themselves in whatever they did and condemned others for similar things. Adam said in speaking to God, "The woman you gave me did eat and gave to me," as if to say, "If you had not given me that woman, it would not have been as it is."

2. Remember, we are talking about *inconsistencies*, things that a great number of people are guilty of. About fifty-five years ago I heard a man say, "If I were to marry a woman and find that after we were married that she used tobacco, I would divorce her." This man married a fine young lady who inherited a tobacco farm, and he cultivated tobacco and made a remarkable success in raising the weed, but still he condemned people for using it. He made a splendid living, one above the average; yet he condemned the users of his product.

3. One day as I stepped out of a local hospital, a young man stepped down the steps as I did and lighted a cigarette. He said unto me, "Preacher, do you believe that smoking cigarettes will send a man to hell?" I said, "I don't know about that, but I will tell you that every man that rejects Christ as Lord and Saviour will wind up in hell. Smoking may get you to hell earlier than otherwise. Do you believe that smoking will send you to hell?" He said that he believed it would. Then I said, "If you believe that, you ought to go to hell." ". . . to him that esteemeth any thing to be unclean, to him it is unclean" (Romans 14:14). For willful sin, see Hebrews 10:26. According to this man's testimony, he was sinning willfully.

4. Many years ago I heard this story: A man who belonged to the Seventh Day religious denomination had a wife that belonged to a Holiness group. Both were devoted to their belief; so one Saturday while the man was attending worship at his church, the wife cooked a wonderful dinner, as we called it in those days, preparing for her pastor and his family, who were scheduled to be her guests on Sunday. When the husband returned home and found that his wife had cooked and prepared for her guests, he gathered up all that was cooked and put it in the garbage can. I was told that things were not so pleasant for awhile afterwards.

5. A very good lady thought that it was a sin to drink Coca-Cola or any other drink from the bottle. She adopted the plan of pouring the drink into a tea glass and guzzling it down. It was all right out of the glass, but not out of the bottle. Was this inconsistency or just a lack of good judgment?

6. Years ago while I was conducting a series of revival meetings, I preached against every form of sin. I stated that we, the children of God, should shun the very appearance of sin. A certain man who was attending the meeting began to spread the news. "If you followed the teaching of that fellow Griffin," he said, "you would have to cut down all your grapevines and fruit trees —cider and wine are made from those trees and vines." That was not anything but "ignorance gone to seed" or downright willful false s t a t e m e n t. His preaching was satanic falsehood.

Trusting a Preacher

When I was much younger than I am now, in fact about fifty years ago, I had a habit of stopping and looking right at a sleeping man whenever he went to sleep while I was preaching. One Sunday I had a very nice elderly gentleman to go to sleep. I stopped and looked at him, perhaps for a quarter of a minute, whereupon his eyes opened and he said, "Go on, preacher, I would not pay a preached that I could not trust." I went on preaching after the congregation calmed down. I learned a very good lesson.

Learning the Meaning Afterwards

Fifty years ago I was a regular reader of what was called *The Expositor* published by a Mr. Barton. There was a column carried regularly which was headed "Blue Monday." It was filled with things that usually would produce a laugh. For example one gentleman had a colored boy that had been licensed to preach in his church. One Monday after the "boss" had attended the worship service by invitation from this boy to go hear him preach, the man saw the young fellow with a Webster's Dictionary turning page after page. The "boss" said, "Mose, what are you doing, looking up some big words to use next Sunday?" The answer came back, "No Sir, I am trying to find the meaning of those I used yesterday." I am not being critical at all, but I have listened to some preachers that should have found out the meaning of some big words that they had borrowed, but gave no credit to the author.

I May Have Told This Before

Dr. E. L. St. Claire used to teach at the Seminary in Ayden while I was a student there, and he was often speaking to the ministerial students. He called us "boys." One day he said, "Boys, never tell your congregation that you are not prepared for the occasion, for they will soon find it out anyway."

Every time I hear a speaker say, "I am not prepared," I think of Dr. E. L. St. Claire. It is better to say, "Let us change the service tonight and leave off the sermon and devote the time to chorus singing, testimonies, and prayer." Perhaps it will be worth a great deal more than a poorly arranged sermon. I learned a story of a student who said to Dr. Beecher at the opening of school one morning, "Doctor, I prepared a sermon and caught two trout before breakfast this morning." Dr. Beecher said, "I'd rather have your trout than your sermon."



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain, "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Hebrews 12:16, 17). What did Esau actually do? When was it that he could find no place for repentance, and why? How could he sell his birthright when it was not his to sell?—*Lonnie Parrom, Illinois.*

ANSWER: As I understand it, this passage of Scripture sets Esau forth as an example that we, as Christians, are to refrain from following; but one that some might be following, one that might even describe these Hebrew Christians. These have become "partakers of the Holy Ghost," something that happens only to real born-again Christians. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the power of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6).

Dr. Griffith Thomas, both an outstanding scholar and a deeply pious Christian, has the following to say on page 70 in his book, *Let Us Go On*: "'Once for all enlightened,' they have tasted of the heavenly gift' and have been 'partakers of the Holy Ghost,' either of which could be attributed to an unbeliever." He also points out that one except a Christian could have tasted of the powers of the world to come."

When failure on the part of the Hebrews to develop into normal, healthy Christians by a proper exercise of themselves in Christian activities rendered them as being below normal, there was a danger that they might relax and in such a state of lethargy divert to the spiritual condition that kept them, as Jews, from being what, in the Old Testament, they were supposed to be but never were.

Esau, who was the firstborn son, should have been industrious and determined to see that the birthright left to him, grew into the greatest possible inheritance; but he despised his birthright and went hunting when he should have been home at work. The Christian's inheritance is much greater, and carries with it even more demanding responsibilities, than that of Esau's. Esau sold his birthright for one mess of pottage. Some Christians seem to be selling theirs for much less.

I have known Christians who have been Christians for several years who were more like babies than they were when they were saved. The Bible has the answer. In its light we know that they have neglected the means of grace such as Bible study, meditation, prayer, and Christian work. When these are neglected, the same result is produced as is produced in the life of an infant when he does not eat the diet conducive to his growth and take the exercises that help him to develop poise and skill as well as maturity. Jesus told His followers: "Be ye perfect as your Father in heaven is perfect." Again the Bible says, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Hebrews 6:1, 2).

Each born-again Christian should heed the suggestion given in the parables of the pounds and talents. (See Luke 19: 13-25; Matthew 25:15-30.) Throughout the whole Bible, God emphasizes the fact that if those who claim to be His and to be following Him would please Him, they must keep busy at the task to which He has assigned them. He urges and encourages them to ". . . not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:9, 10).

He makes the way to fellowship one of walking in the light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). You will note from this verse that it is also the way to keep cleansed from sin. The *slothful* servant of Matthew 25:26 is the unprofitable one in the parable who is cast out. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:30). When Jesus speaks about His yoke's being easy and His burden as being light, that is His way of making us know that His presence with us and His working in and through us remove all the impossibilities to perform what He has asked us to do. "I can do all things through Christ which strengtheneth me . . . . But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:13, 19). (See Matthew 11:28-30 and compare Matthew 28:18-20.) We need not assume that He means to leave the impression that the task before us is easy to the natural man, for just the contrary is true. But He does mean to say that when we venture out on faith and faith alone, He will see us through. He saw all His disciples through. All except John, if tradition may be relied upon, were seen through in martyrdom; that is, they all died as martyrs to the cause of Christ, and yet in triumph. If we are obedient, the Bible does not say that we will not go through the valley of the shadow of death; but it does say: "The LORD is my shepherd; I shall not want" (Psalm 23:1).

We do not know what all the experiences of Esau were, but we know that Jacob, who stayed home and took care of the inheritance, was directed where to go for his wife and that he was loyal and diligent and industrious in the face of odds. But even though he died in a strange land, he was assured of his descendants' coming into full possession of the inheritance. And again, even though Jacob made many mistakes, one can hardly help admiring him for his honesty, thrift, and obedience to both his mother and to God and for keeping busy at the task set before him.

Stories for Christian Girls and Boys

THE TEASE

Lois Hadley Dick

CONRAD laughed as his little brother crawled across the floor looking for his football. Little Deanie laid down and reached his arm under the couch. No, it wasn't there. He looked under the bookcase and a big crawly spider frightened him.

"You're getting warm," Conrad said. "Look some more, Deanie."

"I don't like this game," Deanie said, his eyes getting teary. "I want my football, Conrad."

"I'm not going to tell you where it is," said Conrad, lolling in his chair with a book. "Keep guessing, Deanie."

Deanie plumped down on the floor and opened his mouth to roar. Mother appeared in the doorway to see what was going on. "Are you teasing Deanie again, Conrad?"

"We're playing," Conrad said sulkily, holding his book close to his face.

"No we're not, I want my football!" Deanie cried.

"I don't think Deanie is having any fun," Mother observed. "It's not fun when somebody cries."

"Oh, all right," Conrad got up crossly and found the football behind the door. "Here, Baby," he said to Deanie.

"You know what I've told you about teasing," Mother repeated.

"I don't like being the oldest," Conrad complained. He sat on the edge of his chair with his face in his hands. "I wish I was the baby. I wish I had an older brother."

"That's strange," Mom said, "because Cousin Mary just wrote me. She has to be in the hospital for a week and asked if we would take Bill. He's older than you, remember? So you will have an older brother for a week."

"Bill? Oh, boy! Now I'll have a pal! I won't have to be bothered by crybabies any longer!"

Mom almost said, "You are the one who bothers the two little ones," but she was too nice to say more than, "He'll be here tonight." "Good!" It was Saturday afternoon and Conrad knew he wouldn't have long to wait. Mom went out to get groceries and he stayed with Deanie and the baby. Deanie lugged his carton of blocks into the living room and built a high tower. Conrad stopped reading to watch. He edged his foot closer and closer until it touched the tower of blocks. He pushed a little and the tower swayed.

"Don't!" screamed Deanie. "You'll knock my house over!"

Conrad grinned and pushed a little harder. The blocks fell with a crash on the hardwood floor and scattered across the room. Deanie threw himself down beside the carton and cried.

His pink face was all wet and cranky. "I want Mommy!" he sobbed. "I don't want to stay with you!"

"Oh, stop the noise!" Conrad put his book down and walked into the kitchen. "Come on out Deanie and I'll get you an apple."

Deanie came running. "I wanna apple," he said.

Conrad held the apple over his head. "Say 'please.' "

"Please."

"Get down on your knees and beg like a dog."

Deanie knelt and looked up at the tempting apple. "Gimme it now!"

"Roll over and say 'woof.' "

"No!" Deanie began to cry and kick the table legs. "I'm gonna tell Mommy!"

"Oh, take it then!"

Deanie ran away to eat his apple in private. At supper time Conrad ate hurriedly, his eye on the clock. Bill finally came and looked the same as he had last summer. He was tall with a crew cut and brick-colored hair.

"Hi," Bill punched Conrad in the middle of the back and Conrad almost lost his balance. He grinned back at Bill and shook hands.

"I opened Conrad's bed up double," Mother said, "so you two will share the same room. Take your suitcase up, Bill, you know where it is."

When they were out in the hall, Bill gave Conrad's arm a twist. "Carry my bag, boy," he said, trying to imitat business men at the bus station "Com'on, step lively."

Conrad was proud of his room an the nice way Dad had fixed it up. Bil tried the bed, then carefully shut th bedroom door. He lifted his half o the bed and rolled it under Conrad' half. That way, it was a single be again. "Softer that way," Bill explain ed, "I'll sleep on it because I'm the old est and company. You can have a blan ket on the floor."

"Whee!" Conrad exploded. "I won' be able to sleep on the floor!"

"I'm the oldest, don't argue," Bil silenced him. "We can take turns, i I'm in the mood. Don't you tell, now.'

A whole week on the floor! Conrad groaned and almost wished Bill hadn' come. Well, there were other way they'd have fun. "Com'on out bac and see my basketball court," he said.

They played awhile and Bill was much better player. "I'm tired of this," he said after ten minutes. "Here, you can shoot a while." He pretended t throw the ball to Conrad, then laughe at his expression. "Catch," he said again.

Conrad held up his hands and Bil made a throwing motion, but kept th ball. Conrad leaped forward to catch stubbed his toe, and fell on the cement scraping his knee. Bill laughed heartily "Here, I really mean it this time." H threw the ball with all his might, bounc ing it off the top of Conrad's head.

The basketball wasn't soft, and for minute Conrad saw stars and felt hi teeth ache. "Let's go in the house for snack before bed," Bill said, strollin away.

The kitchen was deserted and Bil helped himself to crackers and chees until he had a pile of sandwiches on hi plate. Conrad sat politely, waiting fo Bill to pass them.

"Want one?" Bill said invitingly.

"Oh, thanks," Conrad said, reachin out his hand.

Bill pretended to hand the cracke sandwich, changed his mind, and stuf ed it into his own mouth. "First one'

hine," he said. "Don't worry, I'll give ou one, Connie, old pal."

Conrad saw red at the mention of the issy nickname, but he held his tongue and just glared. "First," Bill said, you've got to earn it. Promise to unack my suitcase tonight and hang verything up?"

"Sure," Conrad said miserably. He te the cracker gratefully, but didn't enoy it. "Let's read in bed or listen to he radio," he said.

"You can read to me, I hate to read," ill said, munching away. Each day as just a repeat of Saturday. Sunday asn't too bad, but Monday—Tuesday —Wednesday—all week!

Conrad tried to be nice, but Bill teasd him the whole time. Tease? It ng a bell somewhere and the next Satrday morning when the front door finlly slammed shut on Bill, Conrad knew ow what it was like to have an older rother who teased.

That evening as Dad and Mother ooked at him with question marks howing in their eyes, Conrad said, Don't say a single word! I had it oming to me! I'm not going to treat Deanie that way anymore."

The phone rang before his parents ould answer. "It was Cousin Mary," Mom said. "She wanted to thank us or taking Bill. They've been having rouble with him, wanting to quit hurch and paling around with the rong gang. He's not saved, either, ut he says he had a wonderful time ere. He said Conrad was tops! Bill asn't any friends, really, and it's no onder. But I think you've helped him, on."

Conrad didn't feel that he could tell em, yet, about the nights he had read is Bible aloud before bed, and how Bill ad sat there so quietly; just about the nly times he never had a smart remark. Nor yet about the last night, when Bill ell on his knees with his face hidden in he blanket. What he said, and if he eally prayed to be forgiven in Jesus' ame, Conrad didn't know.

Aloud, he said, "I—I tried to *show* im I'm a Christian."

"Well, you succeeded," Mom smild. "He wants to come back again!"

Conrad didn't know whether to groan r be glad. At least Deanie was going o have it easier from now on!—*My leasure.*

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I am more afraid of deserving criticism han receiving it.—Gladstone

Not Wrath but Rapture

(continued from page four)

atonement was made. Then comes in the present long interval of Jerusalem's treading down. The city is destroyed, as our Lord foretold also, and "even unto the end shall be war," until one arises who confirms a covenant with the mass of the Jews for the last final week. Clearly, then, this week is still future. The prophetic clock stopped at Calvary. It will not start again till "the fulness of the Gentiles be come in."

The present is a timeless epoch, parenthetically introduced between the 69th and 70th week, in which God is taking out from among the Gentiles a people for His name (Acts 15:14). Not that He has utterly given up the Jew now, but both Jew and Gentile stand on one footing; "There is no difference, for all have sinned" (Romans 3:22, 23). Both alike are saved through faith in Christ, and all such are made members of the one body, the Church, and by the Holy Ghost united to the Lord Jesus Christ as head in heaven, another mystery hitherto unrevealed. (See Romans 16:25-28; 1 Corinthians 12; Ephesians 4; Colossians 1:24-29.) This began with the baptism of the Holy Spirit on the day of Pentecost (Acts 2; 1 Corinthians 12:13). It will be completed at the coming of the Lord to call His Church to be forever with Himself, an event which may take place at any moment (1 Thessalonians 4: 15-18; 1 Corinthians 15:51-54; 2 Thessalonians 2:1). Then the long-delayed seventieth week will begin to run its course. At its conclusion Daniel's prophecy (as all other millennial prophecies) will be entirely fulfilled. Atonement was made for iniquity after the expiration of the sixty-ninth week. Everlasting righteousness will be brought in at the end of the seventieth.

This brief period, however, will be one of judgment throughout, and that threefold. It will include judgment on apostate Christendom, on Israel, and on the nations at large. It is to be the awful result of the rejection of the Prince of Peace.

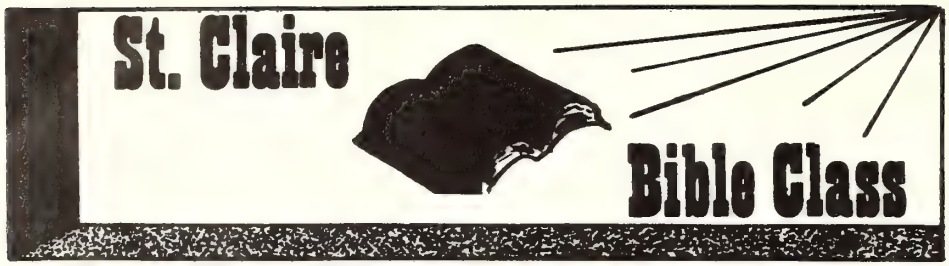
The Book of Revelation from chapter four to nineteen is occupied entirely with its solemn events. The saints—of all prior dispensations, as well as the Church—are seen enthroned in heaven as the twenty-four elders who have been redeemed with the blood of the Lamb (chapter 5) at the beginning of the week. They ride forth as the "armies of heaven" with "the Word of God" at His glorious appearing at the close. The last three years and a half will be especially the time when Israel shall receive "of the Lord's hand double for all her sins" (Isaiah 40:2), the "time of Jacob's trouble" (Jeremiah 30:7 and Daniel 12: 1), and the "great tribulation" of Matthew 24 and Revelation 7:14. The covenant-breaking prince of Daniel 9 is doubtless the beast, the head of the Roman Empire, who makes a league with the willful king of chapter 11:36-39—the antichrist of prophecy (1 John 2:18), the idol shepherd of Zechariah 11:15-17, who will "come in his own name," as foretold by the Lord Jesus in John 5:43, and be received by the mass of the Jews as Messiah, but who will become the cruel persecutor of a faithful company designated as "the remnant" (Isaiah 11: 11; Ezekiel 6:8; Revelation 12:17).

As one thoughtfully reads the words of our Lord Jesus recorded in the early verses of John 14, and the teaching given in the Pauline Epistles in regard to the hope of the Church, it becomes increasingly evident that there is not the least hint that believers of this dispensation were to look forward to a long series of events preceding the return of the Lord Jesus to raise the dead in Christ and change the living and take them to Himself in the Father's house. This blessed hope is always presented as imminent, which it could not be, if one had to suppose that the destruction of and then revival of the Roman Empire, the rise of the antichrist, and the great tribulation, must precede that glorious event.

There are in fact two distinct stages of our Lord's return presented in the New Testament. He is coming for His saints. This is the rapture which precedes the great tribulation. He is going to be manifested with all His saints when He descends to exercise judgment on those who have persisted in rejecting His grace, and when He will set up His glorious kingdom to reign in righteousness over this world. In other words, while the Old Testament and the four Gospels, together with other Scriptures, plainly predict Christ's second coming to establish His kingdom on this earth, it is part of the mystery hidden from past ages that when He comes He will have with Him a Bride to share His throne, as well as a host of other redeemed saints from all past dispensations, in His train. This truth was taught with more or less clearness by some of the church fathers in the first three centuries of the Christian era, and was lost sight of later.

Moreover, Christ gave no suggestion

(continued on page fifteen)



Praise the Lord!

(Lesson for June 30)

LESSON: Psalm 146

GOLDEN TEXT: Psalm 150:6

I. INTRODUCTION

The emphasis throughout the Psalms is praise to God which arises out of trust in and gratitude to Him, the source of all things. The various psalms were used as the songs of praise in the Hebrew sanctuary worship. Of equal importance are they in the worship of the Christian today.

The psalm on which the lesson is based today is the first of the final psalms of adoration, each one of which opens and closes with the great call to praise: "Hallelujah, praise the Lord." The hallelujahs introduce and follow great and universal harmonies of vocal music extolling God.

The theme of the psalm we are studying today is the sufficiency of God as the helper of His people. As a background, the inability of man to help is declared. He is not to be trusted, for "his breath goeth forth." In contrast with this helplessness, the strength of Jehovah is celebrated as manifested in creation and the maintenance of order as exercised on behalf of the needy and the oppressed. Jehovah reigns forever as the God of Zion to all generations; whereas, the life of the princes and sons of men vanish from the horizon—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

The following background Scripture should be noted:

1. The lesson text (Psalm 146).

2. Praise God as the Restorer of Israel and the Ruler of the world (Psalm 147:1-6).

3. Praise God as the Lord of creation (Psalm 147:7-11).

4. Praise God as the Giver of peace and prosperity (Psalm 147:12-20).

5. *Let everything that hath breath praise the Lord* (Psalm 150).—*Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

Psalms 146—150, the closing psalms of the book, are known as "Hallelujah Psalms." Each one of them begins and ends with the phrase, "Praise ye the Lord," which is the Hebrew for *hallelujah.*

Praise was a personal matter for the psalmist. He calls on his soul to praise the Lord. "*Praise ye the* LORD, *Praise the* LORD, *O my soul*" (v. 1). When Christians meet together for worship in this day, there seems to be an absence of praise. Many people say they do not feel like praising the Lord in song and prayer. Many are tired and depressed. Actually, it is at such times that the soul should be lifted up in praise. There are many who are afraid to become enthusiastic about their worship. Certainly all worship should be carried on in reverence and order; however, there are times when each individual needs to express himself in humble praise.

The psalmist promises to praise the Lord as long as he lives. There is no indication of procrastination in the words of the psalmist. "*While I live will I praise the* LORD: *I will sing praises unto my God while I have any being*" (v. 2). He did not begin to praise the Lord; he was already doing so. It is when the soul recognizes the many reasons for praising God that worship takes on real meaning.

We cannot deny that some men are worthy of praise and honor, but no man is worthy of the praise which God is due.

One's trust must not be placed in man. Many leaders are unworthy of trust. Even at the best, they are still human and subject to human weaknesses and errors. "*Put not your trust in princes, nor in the son of man, in whom there is no help*" (v. 3). "One of Israel's besetting sins was trusting earthly rulers rather than the King of kings. Over and over again Isaiah had to warn the nation against this. When Sennacherib threatened Judah, Isaiah wrote: 'Woe to the rebellious children, saith the LORD . . . that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion' (Isaiah 30:1-3). At another time Ahaz, King of Judah, sought help from Assyria (2 Kings 16:7, 8). This policy was national suicide."—*Selected.* The word *help* actually means salvation. There is no salvation in man.

Man's time on earth is limited. To completely trust in man is foolish, for man's time upon earth is of short duration. In contrast, God is from everlasting to everlasting. He never changes. "*His breath goeth forth, he returneth to his earth; in that very day his thoughts perish*" (v. 4). In some marvelous way God created man from the dust of the earth, and the Bible teaches that man is to return to the earth from which he was taken. Let us remember, however, that in the resurrection man shall be given a new body. It shall not be one of corruption; it shall be one of incorruption. Man's life on earth ends when the breath leaves this body.

It is better to trust in God than in all the strength of nations. Military alliances are sometimes necessary, but it is most important that trust be first placed in God and His power. All the guided missiles of the earth are insufficient if God is left out.

Satisfaction is found when men trust in God. Riches or temporal things shall perish with the passing of time. "*Happy is he that hath the God of Jacob for his help, whose hope is in the* LORD *his God*" (v. 5). Every Jew was familiar with God's protective care and concern for Jacob. Similar trust would make a person happy and content.

Over and over again the Bible teaches that it is foolishness to trust in earthly things. Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matthew 6:19-21). May we consider the following truths:

1. God is the keeper and protector of truth. "*Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever*" (v. 6). Again the psalmist sets forth the fact that God is the Creator of heaven and earth and all that is in them. He is also the One who will not let truth die.

"Truth is imperishable, and to hold the truth is a continuing appointent to all those who follow the One o was Truth incarnate. Not only are to publish the message of the Cross t we must keep truth alive, for it is solutely essential to the effectiveness the message.

"For well over 200 years a fire that s started with the use of flint and el by Tom Dalton in his Blue Ridge ountain cabin has been kept going to s day. The fire has been moved from e cabin to another, as the old ones ve given place to newer ones, and neration after generation of Dalton's scendants have watched it carefully rough the years. Today it is the oldest e in the United States, perhaps in e world. Even in hot weather the e requires a cord of wood per month; has been no easy task, but always the e has burned on.

"Perhaps men and women who apeciate truth might take encouragent from the effort the Dalton family s put forth to keep their fire alive, d be willing to make great sacrifice see that truth shall never die from e face of the earth."—*Evangelistic Illstrations.*

2. God has special concern for those o are faced with troubles. "*Which ecuteth judgment for the oppressed: ich giveth food to the hungry. The* ORD *looseth the prisoners*" (v. 7). Of- n men are oppressed because of some t of injustice. God is constantly are of such oppressions. He will also pply the needs of men. He fed the aelites when they were hungry, and e also delivered them from the impriment of Egypt.

3. The Lord gives sight to the blind. *he* LORD *openeth the eyes of the nd: the* LORD *raiseth them that are wed down: the* LORD *loveth the right-us*" (v. 8). When Jesus was on rth, He healed many people of their ndness and He healed those who were wed down with crippling diseases. e greatest sight that can be given, of urse, is spiritual sight. It is better to physically blind than it is to be ritually blind. It is the latter that us is truly concerned about in the es of many persons today.

4. The Lord is also moved with comssion for those unfortunate ones. *he* LORD *preserveth the strangers; he ieveth the fatherless and widow: but e way of the wicked he turneth upside wn*" (v. 9). The Mosaic law was ecific concerning the treatment of strangers. God reminded Israel that they had been strangers in Egypt. He also instructed them not to afflict the widows. The care of the widows and the orphans was a special concern of the early church.

The eternal God reigns forever. The reasons for the psalmist's praise are stated quite clearly in this psalm. Because He is eternal, He is worthy of all men's praise (v. 10).—*The Bible Student.*

Not Wrath but Rapture

(continued from page thirteen)

that any would be left behind when He would return for His own. In the Epistles the rapture is seen to be all-embracing. We read, "They that are Christ's at His coming"; not they that are eminently faithful, or any other proviso; simply, "They that are Christ's." And again, in 1 Thessalonians, we have the simple statement, "We which are alive and remain shall be caught up together." There are no distinctions made between mature and immature Christians in these words. If other Scriptures be cited that seem to indicate that some will not be ready when the Lord comes, a careful examination of the context will show that in each instance the reference is to the coming of the Son of Man at the end of the great tribulation, and not to the descent of the Lord to the air to receive the saints of this dispensation and past ages to be with Himself in the Father's house.

Moreover, if I put anything in my thinking between the present moment and the return of the Lord, I am losing that which is of infinite value in connection with my personal walk and Christian experience. "Every man that hath this hope in him purifieth himself even as he is pure." I know of nothing that is so effectual in controlling the heart and mind of the believer so that his one aim and object will be to walk in holy separation to the Lord himself, as the thought that at any moment He who has redeemed us may return and take us to the Father's house. One may hold certain intellectual views of the second coming of Christ, and not be practically sanctified thereby. But if this hope holds me, it cannot result in increased personal piety.

Then, too, we need to remember that it is at the return of the Lord for His saints that He will go over our record as servants when we stand before the judgment seat of Christ. At that time, we are to be rewarded according to the deeds done in the body, and our place in the coming kingdom indicated. It is then that the crowds

that the crowns of reward are to be distributed. Let me put it this way:

a. The tribulation period does not begin until the Lamb receives the seven-sealed book and breaks the seals (Revelation 6).

b. But the Lamb does not receive the book until crowned saints are seen in heaven (Revelation 5).

c. No saints have yet received their crowns, nor will there be crowned saints in heaven until the judgment seat of Christ is past.

d. The Apostle Paul declares definitely that the crown of righteousness will be given to him and to all who love Christ's appearing in that day. This is the day of manifestation following our Lord's return for His saints.

e. Therefore, it seem plainly evident that the great tribulation cannot possibly begin until after the rapture of the Church.

The more carefully this matter is weighed, the clearer it will be that the Church is not to look forward to a time when the wrath of God will be poured out upon this world, but is to live in daily expectation of the Lord's return to take us to be with Himself ere the time of grief begins.

MISSIONS

PAUL PALMER MISSION

There is a need; we know it well;
What bothers us now, is how to tell
The story true we would proclaim,
So you may help in Jesus' name.

The need is great, as you have heard,
We want a place to preach the Word.
The metal building we appreciate,
But you don't get a seat if you come in late.

The Sunday school is one big hum,
As all the teachers go dum, dum, dum.
If we want a memorial for our founder great,
None of us will hesitate.

We'll all move forward and press ahead,
So all God's children may be fed,
Paul Palmer was a righteous man,
In his honor let's do what we can.

—*Mrs. Edward Taylor.*

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THE MAIL BOX

CHURCH SEEKING PASTOR

"Dawson's Grove church is seeking a pastor for the church year beginning September 1. Services are on first and third Sundays. Any minister available and interested, please contact Mrs. Marvin Moore, Route 1, Scotland Neck, North Carolina. Telephone 826-2713." —*Mrs. Marvin Moore.*

TO WHOM IT MAY CONCERN

"This is to certify Mrs. Nan H. Jones, a member of the Hull Road Original Free Will Baptist Church, to work with children in any place where her services are needed.

"It is with distinct pleasure that we recommend her as a fine Christian lady with a wide range of experience working with children, both in the church and the public school. She is well qualified to help children understand themselves and their need of Christ. She is presently employed in the Greene County Public Schools as a speech therapist.

"Mrs. Jones earned her B.S. degree at East Carolina College. Her address is Route 2, Snow Hill, North Carolina.

"By action of the church in regular quarterly business meeting on April 26, 1963."

Mr. M. C. McCoy, Clerk

AVAILABLE FOR PASTORATE

"This is to let churches that are looking for a pastor for first and third Sundays know that I am available for these Sundays.

"I am in good standing with the Eastern Conference and the North Carolina State Convention of Original Free Will Baptists. I pastor Harrell's Chapel Free Will Baptist Church near Snow Hill on second and fourth Sundays. Contact the Rev. Ed Fordham, Route 5, Box 249, New Bern, North Carolina. Phone ME 7-9420."—*Ed Fordham.*

•

THE TIME YOU OWN

The clock of time is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.

Now is the only time you own;
Live, love, toil with a will;
Take no thought for tomorrow, for
The clock may then be still.

—*Unknown.*

That Tired Feeling

This old world is full of tired people. But, as the French laborer knew in former days, "One can go a long way after one is tired!" Some are work-weary; others are bored-weary; others are worry-weary.

There is more than one kind of tired feeling. The body is the house *we* live in. And multitudes, young as well as elderly, not weary in body, are burdened with an arguing intellect, an accusing conscience, an aching heart. And not a few feel unequal to the strain of life.

To some life seems an empty, futile business that hardly pays its expenses. They feel frustrated, are without any real aim in life, and are void of hope. They may pluckily put on a smiling face, but the person behind the face may be very different from the face. The years roll on without much music and with very little meaning, and they are tired of not knowing why they are in the world.

Others are tired of trying the world's pleasures for satisfaction. They have tried many things, but they are bored, disillusioned and disappointed. The good time they expected never really comes.

Others are tired of uncertainty about the future life. They know there is something beyond the grave, and they are not ready for it. In their more serious moments they instinctively—and rightly—connect death and the after-life with divine judgment, and they are ill at ease. Guesses and hopes—or fears—will not do.

Others are weary of constant moral defeat. They see and approve the right, but follow the wrong. An evil thing in their life is their master. They have struggled against it, but have not won the day. And heart and hope have sunk down baffled and exhausted. And their unspoken cry is, "O for a power that will lift up my life and keep it up!"

Others are tired of trying to ease their conscience of its burden of unforgiven sin by self-improvement and religious duties. Like the man in the ancient legend, who was condemned to be forever pushing to the top of a steep hill a great stone which always rolled to the bottom again, their hopeless task is always *doi* and never *done*. Along the toilson road they are traveling they will nev obtain peace and certainty.

There is a cure for all these kinds tired feeling. The heart's hunger f peace and fellowship with God is voic by the great Augustine: "O God, Th hast made us for Thyself, and our hea are restless until they rest in Thee."

You know where the cure is to found. You could quote the words th speak of rest for the burdened. T rest that Christ gives can be *yours.*

But there is a condition. You mu act upon what you know but have n heeded. Christ cares for you, and H is waiting for *you.* You must go Him in personal surrender and trust.

In this way, and in this way alon you will obtain pardon for the past, new inner freedom and strength for t present, a real purpose in living, and glad assurance about the eternal futu

And there will dawn for you a ne day, for you will have within you a ne life which is like a well of water with the soul, the unfailing spring of endl satisfaction.—*Tract.*

•

Are You Growing

Are you growing taller? Are you ab to overlook some things you were u able to overlook last year? To overlo the sneering glance, the harsh word, t selfish, unkind, malicious deed? Seren ly to overlook failure when you ha done your best? Cheerily to overlo dark days and darker frowns? Are y getting tall enough for this?

Are you getting broader? Are y able to see more of the other sides things than you could see last yea Does your vision reach to the other si of men's faults and perceive their di culties, temptations, and struggles? A you learning to look on all sides of yo plans and of the designs proposed to y by others? Are you really growing? *Amos B. Wells.*

•

Horsepower was much safer when d ly horses had it.—*H. Springer.*

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JUN 27 1963

DURHAM, N. C.



the Free Will Baptist

Ayden, North Carolina, Wednesday, June 26, 1963

LUOMA PHOTOS

Editorial

WILL BRETHREN WALK TOGETHER AGAIN?

In July, 1961, at Norfolk, Virginia, the National Association of Free Will Baptists took immature and hasty action against the North Carolina State Convention of Free Will Baptists by calling upon it to repudiate any and all forms of connectional church government. Furthermore, in other unprecedented action it removed five North Carolina ministers from national office.

The above-mentioned action was taken under the guise of certain developments in the Edgemont church case in Durham, North Carolina. In October of 1960, the pastor of said church brought a $400,000 libel suit against the executive committee and board of ordination of the Western Conference of North Carolina. In conjunction with this libel suit was an injunction or restraining order that prevented the Western Conference from hearing the reports of its executive committee and board of ordination concerning that pastor. The restraining order was later modified; and at a reconvened session of the Western Conference in January, 1961, the reports of these committees were heard. At this reconvened session, the conference revoked that pastor's credentials and recognized the Teasley faction as the true Edgemont church.

After the Miles faction and their pastor refused to abide by the decision of the Western Conference, the said conference and the Teasley faction took legal action, the only course open to them, to enforce the action of the conference. (This was several months after the institution of the $400,000 libel suit.) In support of the Western Conference and the Teasley faction, fifty-two North Carolina ministers signed an affidavit in which they set forth clearly the relationships between a conference or association and a minister and between a conference or association and a church. Regarding the minister, the affidavit reads in part as follows:

> "Each conference or association assumes and evercises authority over Original Free Will Baptist ministers in its jurisdiction or bounds."
>
> That the above constitutes and has been generally understood and accepted over the years to be a fundamental part of our basic church law. That further it has been understood and accepted by Original Free Will Baptist ministers in North Carolina that when they are ordained, under this rule of church law, they are automatically under the jurisdiction and authority of the Conference or Association and subject to its rules and regulations. That the authority of the Conference or Association to discipline ministers under its jurisdiction has always been accepted as final and binding.

Concerning the authority and jurisdiction the conference or association has over the local church, the affidavit reads in part as follows:

> That further from our own experience and observations as Original Free Will Baptist ministers we know that it is generally accepted and understood not only by us as ministers, but also by our respective churches and members that the Conference or Association has the final disciplinary authority over a local church and its members. That throughout the years this authority has been accepted as final and there is no appeal to any higher church body.
>
> That each of us are further familiar with pages 52 and 53 of our Statement of Faith and Discipline for Original Free Will Baptists of North Carolina entitled "Independence of Churches" which reads in part as follows:
>
> "The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church."
>
> That the above constitutes another basic church law in our denomination and has so been accepted and understood down through the years wherein the disciplinary authority over the local church is vested in the Conference or Association under which that church is a member.

This type of relationship between a conference o association and a minister and between a conference o association and a church the fifty-two ministers calle a connectional form of church government. It mus be pointed out, however, that at no time have thes ministers, the conferences and associations, or th North Carolina State Convention denied the loca church the right and authority to manage its own in ternal affairs according to established Free Will Bap tist practices, usages, customs, and doctrine. In fact they have recognized the fact all the while that th local church in managing its internal affairs operate under a congregational form of church government.

The leaders of the National Association made a issue of the term "connectional church government" without giving the meaning of the term as set fortl

(continued on page nine)

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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PASTORAL PRAYING

W. S. Burns

•

(This sermon was preached originally to the newly organized Wilson County, North Carolina, Ministerial Association. It is adapted for use here.)

•

In Thessalonians 3:1, 2 Paul asked ıe church to pray for the apostles. here are two things which inspired ıis request: first, "that the word of the ord may have free course, and be glori-ed," and second, that the apostles ight be "delivered from unreasonable ıd wicked men."

I have chosen to think with you about ıe latter request, "Brethren, pray for s, . . . that we may be delivered from ıreasonable and wicked men." Is it ot strange that he would have them ray that they might be delivered from ıe very people they had come to help? Ve would not think it strange had they rayed to be delivered from the devil, r he is the arch enemy of the soul; ıd we are told in 1 Peter 5:8, 9 to "Be ber, be vigilant; because your adver-ry the devil, as a roaring lion, walketh out, seeking whom he may devour: Vhom resist stedfast in the faith, . . ."

James, in his epistle, tells us to "Sub-it yourselves therefore to God. Re-st the devil, and he will flee from you" 4:7). We learn, then, two things: ıat the devil is the enemy and that e is to be resisted. Yet Paul did not k to be delivered from the devil, but om men. Paul knew, as we have learn-l, that there are people in every church, me of them with good intentions, ho add to the already heavy burdens of ıe ministry. This fact is true mostly ecause they do not have a basic under-anding of the pastor-people relation-ip.

Let us try to compare this classic and riginal prayer request to the needs of ıe ministry today.

But first allow me to make two per-nal observations about the Christian ministry in general. First, I believe anyone who is divinely called of God and who will dedicate himself to the work of the ministry has the most worthwhile calling in all the world. Indeed, it is doubtful that a person who is called to the ministry can find fulfillment in any other occupation in the world. I know of no calling in life that offers so varied an outlet for a person's individual talents as that of the Christian ministry. It is capable of challenging the best there is to be found in the best of men.

Second, I hasten to add that I know of no other work that is so filled at times with personal disappointments and heartbreaking letdowns as is the ministry. Under certain conditions the ministry is a fountain capable of sending forth both bitter and sweet water. It can render to you the greatest amount of personal satisfaction, or it can return to you the greatest amount of heartbreak of anything in which you may engage yourself. I have seen the slightest mistake on the part of the minister result in the greatest possible tragedy for the church. Nowhere else does the admonition to watch and pray (that is, at one and the same time) apply as it does to the ministry. Those of us who preach need to arm ourselves greatly with prayer.

Paul's request to be delivered from those people in the churches who were adding to the problems of the ministry is needed today, for such people are still with us. I mention at least three types that we might wish deliverance from today.

First, we might well wish deliverance from inconsiderate men. There are people in the church who seem to have no conception whatsoever of the problems of the ministry. I remember the conversation I had with a young man about his pastor. He told me that he did not like his pastor and that he had stopped attending the services of the church. When I pressed him for the reason why he did not like his pastor, he simply replied that the pastor smiled too much. He did not dislike his pastor because he had failed to preach the gospel or to represent himself well in the community, but because he smiled too much. I have discovered that in most cases where there is a rift between a pastor and his people that the rift is brought about by something trivial.

There are still people in the world who think of a preacher as a pious old man with a high button-down collar, a scissor-tailed black coat, and a mulish frown upon his face. I suggest to you today that if a man had a church full of old fogies like the one mentioned above that he would have far more reason to frown than to laugh. Happily though, all our parishioners are not so narrow. Some people are willing to accept the fact that you may be both preacher and a human being, all at the same time. The preacher, after all, regardless of what else you may think him to be, is a human being. The same things make him happy or sad that make you happy or sad. The same things offend him that offend you. He is a person with the same kind of red blood flowing through his veins as that which flows through yours; tickle him and he will laugh; wound him and he will bleed. He responds to the same human emotions as does anyone else. He is not a robot, nor a machine. He does not have push-button drive. He is thirsty from lack of water, hungry from lack of food; and he needs understand-

(continued on page thirteen)



Chinese Reopen Attack on Bible

Hong Kong (EP)—A renewed attack on Christianity and the Bible by the Chinese Communists has been interpreted here by students of Chinese affairs as sign that continued existence of Christianity in China is a danger to the Peking regime.

After a long silence, observers noted, a major Chinese Communist organ, *Jenmin Jih Pao*, appeared with a long editorial which condemned the Bible and Christianity as tools of the "exploiting class" to undermine Marxism.

The editorial recommended that its readers study a Red treatise on religion published in the Soviet Union 40 years ago and issued by the Chinese under the title, *What Kind of Book the Bible Is.*

Jenmin Jih Pao observed that the author "follows Lenin's directive to call on the most backward masses to treat the question of religion consciously and to criticize religion consciously."

Close observers of Red China said the editorial appeared to point up an analogy between the situation in Russia in 1922 and happenings in China today. If this is correct, they said, then Christianity must still be considered an influence of some importance in China.

Billy Graham Meets with Adenauer

Bonn, Germany (EP) — Dr. Billy Graham met here on June 7 with Chancellor Konrad Adenauer in "an extraordinarily long" session. Adenauer is a devout Roman Catholic.

Newsmen said Graham reported he and Adenauer "talked only about religious and spiritual matters—no politics. The chancellor and I were in complete agreement on many points in our religious talks."

Scripture Distribution Campaign

Tokyo (EP)—A campaign to raise world-wide Scripture distribution in the next three years to 150,000,000 copies annually—a tripling of the present rate —was launched here by the Council of the United Bible Societies.

The ambitious attempt to boost distribution of Bibles, testaments, and selections was announced by Dr. Frederick Donald Coggan, Archbishop of York, president of the UBS.

Fidm Seen as Propaganda Device

Moscow (EP)—A new government-sponsored film showing the religious life of Soviet citizens in Soviet Armenia is regarded by many observers as part of a new propaganda campaign.

Shown here to journalists, and reportedly designed only for use overseas, the film is regarded by observers as a Soviet attempt to persuade expatriate Armenians to return to their homeland.

Use of religious sympathy in a Soviet film could only have that purpose, they said.

The motion picture features the work, practices, officials and congregations of the Etchmiadzin Catholicate of the Armenian Apostolic (Orthodox) Church. The Church has been split since the 15th Century into two patriarchates of Etchmiadzin and Cilicia.

Some half million adherents of the Cicilian patriarchate—many of them in the United States — have charged the Etchmiadzin See with being subservient to Soviet authorities.

In announcing the preview filming, Moscow Radio said: "The motion picture shows the wonderful beauty of the Biblical giant Mount Ararat (which is in Soviet Armenia), delegates to Church congress at Etchmiadzin, an guests from abroad at divine services i the cathedral, presided over by Cath licos Vazken I of Etchmiadzin."

Armenians abroad who see the filn observers said, would see "carefully pr served ancient churches," the apartmen of the Catholicos and a variety of re gious manuscripts.

It is noted that in the past few yea other Soviet propaganda has been bean ed toward Armenians living abroa Some 1,400,000 members of Etchmia zin-affiliated congregations are reporte to live outside the Soviet Union.

Resolution on Prayer, Bible

Columbus, Ohio (EP)—A resolutio was adopted by the Ohio House of Re resentatives here, 107-9, placing legisl tors on record as not opposed to dai prayer and Bible reading in the state public schools.

Before being passed, however, th resolution was amended to read tha prayer and Bible reading "would not b prohibited," instead of "should be pra ticed."

The resolution does not make scho prayer mandatory, but merely expresse the House's position on the controve sial question. It was introduced b Rep. J. L. Frost (Rep.; Brown) an Rep. Charles F. Rothel (Rep.; Cadiz).

A number of representatives objecte to the resolution on the grounds tha such matters should be left to loc school districts. The opposition wa led by Rep. Mark Schinnerer (Rep Cuyahoga), former superintendent Cleveland public schools.

Bible Stories "Out of Context"

Toronto, Ont. (EP)—Kindergarte teachers who read their pupils Bibl stories "entirely out of context and d vorced of biblical meaning," were crit cized here by a United Church of Ca ada minister.

The Rev. Gordon Freer, editor of chi dren's publications for the denomin tion, told delegates at the annual mee ing of Toronto Conference that to te "snippets" of the Bible "is worse idol try of a book than of any Koran."

He said he had long been irked tha the story of Noah and the flood wa a kindergarten teacher favorite. The telling of it as an "acceptable" an "cute" story simply "tore it out of pr per context as a difficult and terrifyin story of human wickedness and divin

(continued on page nine)

LAYMAN'S LEAGUE BOOKS READY

The program book for the Layman's League for the third and fourth quarters are now ready. This issue includes programs for July through December. The books may be ordered at 50c each from Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

The Fallacy of Egotism

By Albert M. Ezell
Searcy, Arkansas

We are now living in a time to try e very fiber of the soul. Men are in dilemma of fear and indecision, grasp- g as a drowning man at every man- ade remedy as a panacea for their ltiple ills. Sometimes they feel that last, after long search, they have me up with a sure cure for the epi- mic of fear, uncertainty, and inse- rity that is even now strangling the y life from our great nation. Maybe a brief period there does appear to a rallying of strength and optimism, t the reprieve is all too short and on we are engulfed with the same uds of doubt and pessimism, only w they have thickened to an alarm- g degree. On and on goes this end- s search, and ever and ever the re- ts are the same; the longer the search, e greater the dilemma. It reminds us newhat of John Bunyan's story of e man with the muck-rake, who, be- g so intent on his task, never took e to lift his eyes from the filth and bris, and so missed all the beautiful things around him, some even in his very reach.

Man blinded by his own conceit and egotism has, in his attempt to concoct a remedy, come up with only a vial of inert ingredients, devoid of the power to heal because he has left out the one vital basic element that would make it a potent, healing elixir; and that important element is God.

We find in God's book many prescriptions for happiness, peace of mind, and confidence. Yes, many prescriptions, but all are written by the one Great Physician. The same blessings that were promised unto Israel (Deuteronomy 28) are also applicable to us if we would also do the things God commanded unto them.

Though we, as a nation, have drifted far from God's counsel, and the cancer of sin and arrogance is eating toward the very heart of our nation, it is still not too late to obtain a very effective remedy (Job 22:23; Malachi 3:7). Men have turned to countless activities and unending quests in the pursuit of happiness, but David has given a clear and concise formula. "Blessed (happy) is the nation whose God is the Lord; . . ." (Psalm 33:12). "Righteousness exalteth a nation: but sin is a reproach to any people," so says the writer of Proverbs in chapter 14, verse 34.

Psalm 9:17 gives us the sad but inevitable fate of the ones who fail to accept the prescriptions that are so freely offered by the Great Physician: "The wicked shall be turned into hell, and all the nations that forget God." They were sick but they wouldn't admit it, or else maybe they waited too late to seek a cure.

When man decides to follow his own pernicious ways, it is always a way of sorrow, a sorrow that could be averted if he would but heed God's counsel. Psalm 37:23 tells us, "The steps of a good man are ordered by the Lord: . . ." The prophet Jeremiah also says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (10:23).

"All men who know not where to look for truth save in the narrow well of self, will find their own image at the bottom and mistake it for what they are seeking."—*Lowell.*

•

If you want your neighbor to know what Christ will do for him, let the neighbor see what Christ has done for you.—*Beecher.*

New Speech

Edwin Raymond Anderson

Not too many days pass these days between the doing of a deed, and its driving into data for the dictionary. One feels a pang of pity for those who print these book-o'-words, for the strange new lettering which lifts across the land of the living. But then, such is the way; the old passes away into the obsolete and these new phrases are squeezed into the space.

Samples of the new in the forthcoming age of speech? Well, one may be quite sure that "Sputnik" will be a booming new baby in the family of the 19th child of the alphabet. But how about "Moonlighter"—a new description of a person who holds more than one job? Is there a Hi-Fi enthusiast around yon corner? With knowing wisdom you may now refer to him as an "audiopliliac." Automation is on the advance, and an "automationist" is one concerned with this amazing art. By the way, have you heard of a "huricoon," a balloon equipped with instruments for the study of hurricanes?

Twenty-six letters — what they can spill and spell forth for mountain joy or valley sorrow! But then, it is with speech as with many a matter; one senses the better part of the old path, and withal there is a depth, a quietness, a contentment with olden speech, which serves as sweetmeat for the soul. Such a simple letter-quartet as "home" can never be modernized even though the four letters sing of a 40-room mansion, and the old heart goes out to the place where welcome is quite warm with memory's refreshing breeze.

The old words are well and most fitting for the saving of the soul. "Calvary" is of old, and yet more complete with its crystal cure for the regrets and ruin of yesterday, the folly and failure of today, and the fear and famishing of tomorrow. The Gospel of Christ, the power of God unto salvation to everyone that believes, is the old, old-time story from the little Sunday School of a simpler yesterday; yet no high task of today's telling can temper the same transformation (2 Corinthians 5:17). The old aches yet require the ageless application of the great grace that was manifested in such glory lo, these 19 centuries ago. Spell it differently? But yet "the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1:25).—*Gospel Herald.*

NEWS AND NOTES

Of Denominational Interest

Albemarle Meetings to Be Held

The Union Meeting, League Union, and Sunday School Convention of the Albemarle Conference will be held at Piney Grove Free Will Baptist Church, Washington County, North Carolina, on Saturday and Sunday, June 29, 30. The programs are as follows:

UNION MEETING

Morning Session

10:00—Devotions, the Rev. L. E. Ambrose
10:10—Welcome Address, Local Sunday School Superintendent
—Response, the Rev. John Owens
10:15—Moderator's Address, the Rev. A. B. Chandler
10:20—Minutes of Last Union
—Roll Call of Ministers and Churches
—Announcements
—News of Mount Olive College
11:15—Congregational Singing and Worship
—Offering
—Special Music, Host Church
11:30—Message, the Rev. Charlie Overton
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Robert Rollins
1:15—Business Period
—Report of Treasurer
—Announcement of Next Union
2:15—Closing Hymn and Benediction

LEAGUE UNION

Evening Session

7:30—Devotions, Merton Earley
7:40—President's Message
7:45—Appointment of Digest Committee
—Roll Call of Leagues
—Minutes of Last Union
—Recognition of Ministers
—Announcements
8:00—Congregational Singing
8:05—Business Period
—Report of Committee
—Awarding Banner
—Report of Treasurer
8:30—League Program or Special Singing
9:00—Adjournment

SUNDAY SCHOOL CONVENTION

Morning Session

10:00—Devotions, the Rev. Tom Davenport
10:10—Welcome Address, the Rev. Winfred Brickhouse
—Response, Charles Keech, Jr.
10:15—President's Message
10:20—Sunday School Lesson, Oscar Webster
10:45—Enrolling of Ministers
—Reading Minutes of Last Convention
—Sunday School Reports
—Announcements
—Congregational Singing and Worship
—Offering
—Special Music, Host Sunday School
11:30—Message, the Rev. Robert May
12:00—Lunch

Afternoon Session

1:00—Devotions, Howard Ferbee
1:10—Business Period
—Report of Treasurer
2:00—Adjournment

Lenoir County Singspiration At Smith's New Home Church

The Lenoir County Singspiration will be held Sunday night, June 30, at the Smith's New Home Free Will Baptist Church, eleven miles south of Kinston, North Carolina, off Highway 258.

The pastor, the Rev. Robert Fader, and the members of Smith's New Home church invite everyone to be present for the occasion. A special invitation is extended to all singers to participate in the singing, which will begin promptly at six o'clock in the afternoon.

Fifth Eastern Sunday School Convention to Convene

The Fifth Eastern District Sunday School Convention will convene at the Arapahoe, North Carolina, Free W Baptist Church on Sunday, June 3 With "Praise the Lord" as its them the program is as follows:

Morning Session

10:00—Prayer, Walter R. Sandlin
—Convention Hymn, "Love Li ed Me"
—Welcome Address, Thom Hott
—Response and Devotions, Ev Jones
10:15—Business Period
10:45—Program, Children of H Sunday School
11:00—Sunday School Lesson, M Lossie Daniels
11:20—Offering — Offertory Prayer, C. Boyd
11:30—Special Music, Host Chur Choir
11:40—Worship Service, the Rev. A. Hales

Afternoon Session

1:00—Devotions, the Rev. Phillip Ri
1:15—Business Period
1:30—Programs, Sunday Schools District
2:0—Special Music: Arapahoe, Pr cott Brothers, and Friendly Fo Quartets; Juniper Chap Saints Delight; and St. Mar
3:00—Benediction

Revival in Progress At Branch Chapel

The Branch Chapel Free Will Bapt Church, located seven miles north Selma, North Carolina, on Highway 9 is holding its annual spring revival s vices June 23-29. Prayer services beg nightly at 7:45 and the evangelistic s vices at 8 o'clock.

The evangelist for these services the Rev. J. C. Yates, pastor of Sai Mary's church near Kenly.

The Rev. W. E. Renfrow, pastor, c dially invites everyone to attend. Sp cial music is being rendered each nig and singing groups are invited to atten

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Howell Swamp to Host Fourth Central Union

Howell Swamp Free Will Bapt Church near Walstonburg, North Ca lina, will be the host for the Four Union Sunday School and Auxilia Convention of the Central Conferen on June 30. The program, with "J Joyful in the Lord" (Psalm 35:9) as theme, follows:

Morning Session

10:00—Sunday School
11:00—Devotions, Clifton Gardner

:10—Welcome, Mrs. J. R. Craft, Jr.
—Response, Mrs. Fred Pittman
:15—Recognition of Ministers and Delegates
:20—Representative from the Children's Home
:25—Offering for the Children's Home
:30—Chorus Time
:35—Representative for Mount Olive College
:40—Special Music, Howell Swamp
:45—Sermon, the Rev. Cedric Pierce, Jr.
Alternate, the Rev. W. S. Burns
:10—Announcements, Pastor
:15—Lunch

Afternoon Session

:15—Devotions, Junior Lancaster
:25—Business Period
:45—Special Music, Free Union
:50—Program by Local Church
:15—Adjournment

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fth Eastern League nvention to Meet

The Fifth Eastern Free Will Bapt League Convention will meet with e Arapahoe Free Will Baptist Church, turday, June 29, at 7:30 p.m. League ectors that have not been attending urged to start now. Also, each gue of the district is urged to be rep ented and take an active part. Those o like choruses, testimonies, and ord drills will feel right at home at league convention.

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ogram for Second estern Union

The program for the Second Western ion, which will convene at New San Hill Free Will Baptist Church, Route Sims, North Carolina, on June 30, is follows:

Morning Session

:00—Devotions, the Rev. Swade Benson
:10—Welcome, Jessie Bunn
:15—Response, Mrs. Charles Morgan
:20—Call to Order
:25—Roll Call of Churches
:30—Roll Call of Ministers
:40—Minutes
:00—Business Session
:20—Offering for Children's Home
:25—Special Music, Bunn Sisters
:30—Morning Message
:00—Lunch

Afternoon Session

:00—Devotions, Norman Vaughan
:10—Special Music, Local Church
:20—Report of Committees
—Missions, the Rev. M. L. Johnson
—Superannuation, the Rev. Dewey Boling
2:00—Business Session
2:30—Adjournment

2nd Central League Convention To Convene at Ayden Church

The Second District League Convention of the Central Conference will convene at the Ayden, North Carolina, Free Will Baptist Church on Saturday night, July 6, at 8 p.m. The Rev. Norman Ard, president of the convention, urges all the leagues of the district to represent with delegates and visitors to make the competition for the plaque award more challenging.

Featured on the program will be devotions by Piney Grove league, special music by Elm Grove league, and the message by the Rev. Ralph Lightsey. Also Johnny Beddard, winner of the Sword drill at the last convention, will give the highlights of his week at the League Encampment at Cragmont.

Members Added to Tee's Chapel Church

Since September twelve members have been added to Tee's Chapel church, Route 2, Smithfield, North Carolina. Nine were admitted by baptism and three by letter. The Rev. C. M. Coats reports a wonderful spirit of fellowship and progress in the church, which is a member of the Cape Fear Conference. The Sunday school enrollment is 230.

Second Western Sunday School Convention to Convene

The Second Western Sunday School Convention will also convene at New Sandy Hill church, Sims, North Carolina, on June 30. The program follows.

Morning Session

9:45—Song Service, the Rev. James Joyner
—Devotions, Eddie Collie
—Welcome, Bethanna Bunn
—Response, Judy Faye Bissette
—Business
—Sunday School, J. O. Bunn, Superintendent
—Intermission
—Song Service, the Rev. James Joyner
—Message, the Rev. Charles Morgan
12:00—Lunch

Afternoon Session

1:00—Song Service, the Rev. James Joyner
—Devotions, Katie Wood
—Report of Officers
—Special Music, New Sandy Hill
—Business
—Report of Committees
—Youth Rally Report, Mrs. Virginia Joyner
—Awarding Banner and Trophy
3:00—Adjournment

Plans Being Made for N. C. State Convention

The North Carolina State Convention of Original Free Will Baptists will convene at Raleigh Memorial Auditorium in the capital city of North Carolina September 11 and 12, the Rev. C. L. Patrick, president, has announced. Program committees are preparing a special program to bring to a glorious observance of fifty years of progress as a state convention.

For the first time in recent years there should be ample seating facilities for all who attend. Raleigh Memorial Auditorium will seat several thousand people, is air-conditioned, and has a sound system adequate for carrying every message clearly to every part of the auditorium.

All churches are urged to send as many delegates as they are entitled to, and all of the people whether delegates or not are urged to plan to attend the entire program Wednesday and Wednesday night, September 11, and Thursday, September 12.

Revival Services At Oriental Church

The Oriental Free Will Baptist Church, Oriental, North Carolina, announces revival services for the week of July 8-13. The Rev. N. B. Barrow of Snow Hill will be the guest evangelist.

The pastor, the Rev. E. E. Edwards, and the members invite everyone to attend.

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Changed

An Italian woman, whose husband had accepted the Gospel and became a Christian, was asked, "Is it true that your husband has changed his religion?"

"No," she replied, "but his religion has changed him! Now he has Christ, and Christ has certainly changed him! You must have noticed yourself that he doesn't get drunk any more, and that he does not swear and scold as he used to."—*Selected.*

Woman's Auxiliary

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Original Free Will Baptist Church held its June meeting in the educational building of the church. Mrs. Roy Stanford, president, presided. The meeting opened with the group's singing "To the Work." Mrs. Glenn Parnell led in prayer.

Mrs. Wilbert Bass, program chairman, then presented Mrs. Felton Watson of Kenly Free Will Baptist Church, who presented the program, "The Call of the Christian Campus."

During the brief business session reports were read and accepted by each chairman. Mrs. Parnell, youth chairman, reported that Miss Frances Parnell and Miss Shelia Millard would represent the YFA at Cragmont during the youth conference.

Mrs. Stanford announced that the average attendance for vacation Bible school was 91 and that the offering would be given to Mount Olive College. A gift was presented to Mrs. Watson in appreciation for presenting the program. The meeting was adjourned with the Lord's Prayer.

Five YFA members attended the meeting. They were Gail Bass, Shelia Millard, Frances Parnell, Jo Anne Parnell, and Bonnie Hales.

Kenly, N. C.—The YFA of Piney Grove Free Will Baptist Church met Monday night, June 10, in the home of Mrs. Glenn Parnell. The meeting was called to order by Donnie Faucette. The group sang several songs, and Mrs. Parnell led the prayer.

A brief business session was held in which the group made plans for the next meeting and plans for some of the members to go to Cragmont June 15 and 16. Following the business, the program, "Watchfulness," was presented by Linda Pope.

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We need a revival of the individual. The question is not, What are they doing? but, What am I doing not? Why do you not do this, that, or the other, but why am not I doing this, that, or the other?—*Jenkin Lloyd Jones.*

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Children are happier when parents require o b e d i e n c e.—*Youth's Living Ideals.*

MISSIONS

Mission Itinerary Scheduled

A missionary itinerary has been scheduled for the Rev. J. E. Timmons of Hereford, Texas, who is missionary to Spanish-speaking people in Negras, Mexico, for Arizona-Mexico Missions, June 23 through July 12. Mr. Timmons, a Free Will Baptist minister, will speak in the following churches. All evening services will begin at 8 p.m. unless otherwise announced.

June 23, 11 a.m., Kinston First church
June 23, 8 p.m., Piney Grove church, Greenville
June 26, Faith church, Route 2, Kinston
June 27, LaGrange church, LaGrange
June 29, Piney Grove church, Beaufort County, Second Union of Central Conference
June 30, Howel Swamp church, Fourth Central Sunday School and Auxiliary Convention, Walstonburg
June 30, 8 p.m., Elm Grove church, Ayden
July 3, Davis church, Davis
July 7, 11 a.m., East R o c k i n g h a m church, Rockingham
July 7, 8 p.m., Elwood Lane church, Kannapolis
July 8, Pine Level church, Pine Level
July 9, Snow Hill church, Mount Olive
July 10, Beulaville church, Beulaville
July 11, Cabin church, Beulaville
July 12, High Hill church, Lake City, South Carolina, Area Rally

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The fountain of beauty is the heart, and every generous thought illustrates the walls of your chamber.—*Emerson.*

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The secret of happiness is not in doing what one likes, but in liking what one has to do.—*James M. Barrie.*

NOTICE

In keeping with our policy of omitting two issues of "The Free Will Baptist" each year, it will not be published next week. The next issue will be July 10.

God's Worthy Women

The world loves a wonderful woman
One who is worthy in her way,
For her price is far above rubies;
God is her anchor and stay.

She works from sunrise to sunset,
Cheerfully setting her pace,
Being thrifty, true, and trusting,
With honor, love, and grace.

Her hands are eager, helping others,
Working willfully, wanting to erase
The poverty, needs, and dark clouds
With a gentle smiling face.

She never neglects her homely duties;
Always a thought for kith or kin,
Her work she faithfully masters,
Her husband's approval to win.

She is a guiding star to her husband,
The leader and lover at home,
And she is versatile in her talents;
Her home is a stepping stone.

She is tactful through trials always;
Her ambition ever soars high;
Her spiritual strength a well of water
Her treasures in heaven lie.

—*Elizabeth Harris*

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The Lawyer's Bible

A man is known by the company h keeps, whether men or books. A min ister went into a lawyer's office and pick ed up a Bible lying upon his desk. H was surprised and delighted to find that when he opened it, it practically fell t pieces. The Book had been read s many times that all the pages were loose frayed at the edges, and thumbed b much handling. What a commentar on the life and habits of the owner!

No wonder the man was respecte and beloved, bringing forth fruit in hi old age, octogenarian though he was He daily lived in company with th heroes, prophets, and apostles of th Word, to say nothing of the living Lor Himself. A well-born Bible is a goo indication of a character that will wea well.—*Selected.*

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The way of this world is to prais the dead saints and persecute the livin ones.—*The Defender.*

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Honesty is one part of eloquence. W persuade others by being in earnest our selves.—*Hazlitt.*

THE CHURCH WORLDWIDE

(continued from page four)

dgment, difficult for even adults to asp."

eny Tax Exemption to Mormons

London (EP)—A Mormon temple in rrey has been denied tax exemption in vote taken here by the House of Lords.

Officials of the temple at Newchapel, odstone, Surrey had appealed to the ouse from a judgment of the Court of ppeals.

That court had ruled the temple did ot qualify for exemption because "it as not a place of public religious wor-hip." The emphasis was on the word ublic," and on this point the House eld that tax exemption could not be anted since the temple was barred to ie general public and even to Mor-ons not in good standing.

resents Degree to Negro

Winston-Salem, N. C. (EP)—For the rst time Wake Forest College, a South-n Baptist school here, has awarded an onorary degree to a Negro.

The college presented an honorate octor of Laws to Dr. Kenneth R. Wil-ams, president of Winston-Salem eachers College, a state-supported hool with about 1,000 students.

He was honored because "his labors id vision have won for him the sup-ort and the admiration of his col-agues in this community and across ie state."

Wake Forest will admit its first full-me Negro graduate student next fall. egro undergraduates have been enroll-l full-time since 1962.

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No Matter What Else

o matter what else you are doing,
rom cradle days through to the end,
ou're writing your life's secret story,
ach night sees another day penned.
ach month ends a 30-page chapter,
ach year, the end of a part;
nd never an ache is mis-stated,
or even a wish of the heart.
ach morn when you wake the book opens
evealing a page clean and white,
/hat thoughts, what words and what doings
/ill cover its surface by night?
od leaves that to you, you're the writer,
nd never one word will grow dim
ntil some day you'll write the word "Finish"
nd give the book back to Him.

EDITORIAL . . .

(continued from page two)

in the affidavit. Members of the North Carolina State Convention asked repeatedly that the whole affidavit be read so that the entire body would know what was in it, but that request was repeatedly denied; and as a result, the body voted to call upon the North Carolina State Convention to repudiate any and all forms of connectional church government. (The vote was taken without the body having a clear picture of the meaning of the term.)

With the issue still clouded, a national leader made a motion to vacate the offices held by five North Carolina ministers who had signed the affidavit. Of course, that motion was passed without any clarification of the issue and without a trial for the accused.

This writer has letters on file in which he specifically asked the one who made the above-mentioned motion to give his justification for such a motion in the light of Matthew 18:15-17, but to no avail. The fact is, no one has ever given any reasonable justification for any of the action taken by the National Association or its leadership.

When the North Carolina State Supreme Court handed down its decision in the Edgemont church case, it plainly stated that both connectional and congregational forms of church government are found in the Free Will Baptist Church. Furthermore, the reports show that such has been true for many decades, long before the National Association came into being.

Now will the National Association admit that it was wrong to take such immature and hasty action relative to the North Carolina State Convention and five of its ministers? Is it willing to return to the principles upon which it was organized in 1935? Is it willing to take the initiative to bring about a reconciliation between itself and the North Carolina State Convention? Is it willing to take steps to forestall other divisions in the denomination?

Do the leaders of the National Association want harmony throughout the denomination? Do they want all Free Will Baptists to work together in the promotion of the cause of Christ? If so, let them take the initiative to lead the National Association to take steps to right its wrongs and to make these things a reality.

This editorial is written for the sole purpose of bringing about a better understanding and relationship among Original Free Will Baptists everywhere.

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You might as well keep your mouth shut. If you talk about yourself, you're a bore. If you talk about others, you're a gossip.—*Youth's Living Ideals.*

"As a Little Child"

by Francis B. Bunger

Children are such warm-hearted, happy creatures. Born so tiny and helpless, yet with the future of the whole world at their command. From the first squeal of delight, the first tiny tooth that peeks through the tender pink gums, along with the first faltering steps, they are a joy to their parents.

Faltering, yes, and falling, they begin to walk, and we the parents (a sacred trust) are delighted beyond words. There is the magic of the first attempt to talk. As they follow around through the house, from one task to another, they are sending forth a steady stream of sounds, later shaping syllables. The inevitable question sound. Now the demanding tone, then the pleading. Finally they can talk! What a thrill for parents this is—the first *understandable*, responsive communication, from their own child!

This is not at all unlike the life of the child of God. We can see here, too, the thrills and joys experienced by those who have achieved after honest effort has been put forth on the part of the child of God. From the time that we are born into the family of God, until, through many feeble attempts, we can walk in our new life, there are many joyous moments when we are rewarded for our effort. How the heavens rejoice when we send forth our first prayer to our heavenly Father. Many more will follow, for as the little child runs to share each new experience with his parent, so the child of God shares with his heavenly Father. What joy is found in the privilege of prayer!

NOTES AND QUOTES



By J. C. Griffin

GREAT SALVATION

The question is recorded in Hebrews 2:3, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Escape what? Answer, The wrath of God. Why the wrath of God? Because this writer can think of no greater insult than that of willfully rejecting the Son of God and the wonderful manifestation of God's matchless love. The very act of rejecting Jesus Christ as Saviour and Lord places man under the wrath of God. Jesus says, "He that believeth on him (Christ) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Again it is written, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

So the unbeliever is under the wrath of God; and if he dies in unbelief, he goes to eternal hellfire and he will be under the wrath of God as eternity goes on. The word *abide* means a dwelling place. The dwelling place of every Christ rejector is in the "hell prepared for the devil and his angels." The wrath of God will not leave the soul of man that dies in his sin of willfully refusing Christ as Lord and Saviour. Only Christ can save the soul of man, but Christ does not save until man has confessed his sins to God and, with confession of sin, accepts Christ as the Son of God.

Why Salvation Is Great

1. *Salvation is great because of its Author.* It is written, "And being made perfect, he (Christ) became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). There is a story of a lady who bought a book, the author of which had a great name among writers. She read a little of the book and tossed it aside saying, "It is too dry." Sometime afterwards as she was traveling, she met this author and fell in love with him; and when she reached home, she took that "dry" book up and began reading and found it to be very interesting. What was the difference? She had met the author. The Bible is "dry" to those who never met its author.

2. *It is great because of its power.* Salvation is through Christ and His gospel. Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). A powerless professor is one who has believed about the gospel, but never tasted of its greatness; he is a pretender, or either he has allowed the devil to lead him to compromise with the world, and what power he ever had has slipped away. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1). So by letting the gospel slip, we lose the power of that gospel. I am not judging; but the fruit that we see says to us plainly that the power, if there has ever been any, has slipped away from some people.

3. *The gospel is great because of what it does.* It makes us "new creatures." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

What God does is done perfectly. He makes no mistakes.

4. *Salvation is great because it is a gift from God.* "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). God took the best of heaven and made a gift to the lost world, saying in substance, "Here is everlasting life. Receive it and have the joy of heaven, or reject it and die and lift up your eyes in a demon's hell." I tell people who willfully reject Christ and God's matchless love, that they ought to go to hell. Some more things that the grace of God will do are as follows:

(1) It will make a dishonest man honest.

(2) It will make a truthful man out of a liar.

(3) It will make a gentleman out of a "grand rascal."

(4) It will make a man true to his wife and a wife true to her husband.

(5) It will make the lustful man who seeks the destruction of his neighbor's wife by adultery to obey God's Word.

(6) It will cleanse adulterous heart.

How shall a man escape the damnation of the wicked and a burning hell if he neglects this "great salvation"? He will be just and honest for Jesus Christ to say, ". . . Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). Now listen again to Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

5. *It is great because it enables Christians to keep the new commandment.* Jesus said, "A new commandment I give unto you, That ye loved one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Even though we differ in our interpretation of the Bible and differ in the government of the church, the gospel of Christ is so great that we can obey the new commandment. I am sorry for the man who, because of disagreeing with another brother, gets mad and sticks his lips out and seeks to destroy the brother with whom he disagrees. That method is like the devil. It is born in hell and breaks fellowship and divides the children of God. I know of men with whom I cannot agree, but the darkest night that ever comes I would go miles to accommodate them as Jesus did. Why not I, His disciple?

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Faith and Sight

I hear men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me."

Faith, walking in the dark with God only prays Him to clasp its hand more closely—does not even ask Him for the lifting of the darkness so that the man may find the way himself.—*Phillips Brooks.*



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Where do ministers go to or Scriptures to soothe a guilty conscience when they perform the marriage ceremony for a couple, one or both who have been married to and divorced from someone who is still alive at the time of the ceremony?—*A. J., Texas.*

ANSWER: Those with whom I have talked usually go to "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matthew 5:31, 32). Usually a person who might be called a fundamentalist from the other doctrines he holds or views he reflects acts quite in keeping with some of the rank liberals I have known regarding this vital question.

Many who have written on the subject of hermeneutics say that in order for a passage of Scripture to be correctly interpreted it must be explained so that it does not contradict or conflict with any other Scripture or its correct interpretation. This being true, I should like to know how a minister, called and ordained of God, has the right to perform the marriage ceremony for those who have been divorced, while the former companion lives, and give justification to the act when they know that there are to be found such Scriptures as the following with the interpretation that has been generally accepted by the best Bible scholars from a very early date: Mark 10:2-12; 1 Corinthians 7:10, 11; Romans 7:2, 3; etc.

Quite a few authorities on biblical interpretation that I know will bring the several Scriptures in which the subject of their discussion is mentioned or some phase of it discussed and weigh the evidence. When they are able to determine the side of the question on which the greater weight of the evidence is found, whether in favor of or contrary to the view they are trying to determine, they accept this as being the correct interpretation. For example, there are a few passages such as "For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn" (1 Corinthians 7:7-9). See also verses 36-38. These verses would seem to teach that Christians could both serve the cause of Christ better and be happier if they should remain single; and yet the preponderance and weight of scriptural teaching seems to be on the other side of the question when the many are brought together that teach that Christians should marry, bring up children as Christians, and in that, as in all else, be an example to an ungodly world whose sons know nothing of true happiness such as may be found in a Christian family that lives and behaves according to the teachings of the Bible.

I think that instead of Matthew 5: 31, 31 being evidence to show that in certain circumstances, as is claimed by some present-day Christians, divorced people may marry another person than the one to whom they were formerly married. It just simply does not teach all that the other verses in this discussion teach that the Lord had gone ahead and committed Himself in as much detail on the subject that His would have been the same as that of His found in Mark and Luke and that of Paul's found in 1 Corinthians and Romans.

I have in mind one brother who taught as I now believe when he first committed his life to the gospel ministry. He visited me after one of his sons had been divorced and married another woman other than the one from whom he had been divorced. I did not know of his son's late marriage; and in discussing some other subject pertaining to the Scriptures, I brought this view that I thought was common to his and my belief as an illustration. This brother changed the subject and flew swiftly on, almost rudely informing me that his view on the subject of divorce and remarriage gave his son a perfect right to marry. At the time I did not know either of his new view on the subject or of his son's late marriage. This made me wonder if there might not be a personal involvement either directly or indirectly that had caused what, so far as I knew, a change from a subject which had only one side to the Free Will Baptists of a generation ago, but which today is freely discussed as having two sides of equal likelihood of being right. If the view held by our forefathers, that the Bible taught that a Christian that had been divorced for legitimate reasons should not marry while the companion from which he was divorced lived, was correct a generation ago, it is still correct; and I believe that it was then and is now. Then, if this be true, Romans 7:2, 3 applies here; and, therefore, for one to marry while his or her companion lives such a person would be living in adultery.

Brethren, I believe that we should be careful and have a conscience framed and controlled by the whole of what the Bible has to say on the subject. I do not believe that we should altogether disregard what earlier Free Will Baptists taught on the subject, even though we find quite a few Protestants of this generation, both among those who would have us regard them as being liberal and those who would have us call them fundamentalists, that so teach as to contradict the view held by Spencer, Pittman, Sower, and Walters when they taught Bible in our seminary at Ayden 40 or 50 years ago. I have also heard that Dr. Peaden, the first teacher of Bible and Theology at Ayden, held this same view; but I never heard or read anything he said on this subject.

THE MAIL BOX

NEEDS PASTOR

"Please announce that Crabpoint Free Will Baptist Church is in need of a full-time pastor. He must be in good standing with the Eastern Conference and the State Convention. Contact Robert C. Davis, Route 1, Morehead City, North Carolina."—*Robert C. Davis.*

STORIES for our BOYS and GIRLS

STEPPING FORWARD

BARBARA TAYLOR

JUDY was happy when she woke up on Sunday morning . . . but her smile faded as soon as she remembered. Before, she had looked forward to Sundays, when she went to church to hear Pastor Martin preach about Christ's dying for her own sins, but now she didn't. In this new place where the family had just moved, neither the church people nor Pastor Perkins talked much about Christ. Judy felt bitter all over again when she thought of leaving her best friends, the Martins. If only her parents were Christians they would probably never have moved to a town with a social-centered instead of Christ-centered church, but they weren't. Judy sighed, but she'd have to put up with the fact. She *hated* this new place. And of course the rest of the family would have to like it. Even Lindy, but then, Lindy was only five and didn't know about churches. Judy was twelve and understood that there were differences.

Judy stopped her daydreaming and walked to the kitchen.

"Good morning, Judy," Mom said.

"Mama, Mama, may I have my egg scrambled?" Lindy was asking.

"Hi," Judy answered.

"Yes," Mom replied to Lindy and said to Judy, "How do you want yours?"

"Scrambled, scrambled, my egg scrambled," Lindy was saying in a singsong voice.

"Fried," Judy said. She gave Lindy a look and mumbled, "Silly."

Lindy continued, "Scrambled, scrambled, my egg scrambled."

Judy didn't bother to talk during breakfast. No one cared if she did or not. Anyway, Lindy was being so noisy, talking about hurrying up so she could see Carol, who she met Thursday at school, and who went to church. Judy gave her another look, because Dad and Mom would probably hurry for Lindy's sake and Judy did like to arrive late. Her shyness always became so painful when new people tried to talk to her.

Judy was bored during the service. Afterward Pastor Perkins invited her to Young People's that night. He asked her every Sunday. Judy always politely found an excuse to be absent. Today all she could think of was that she had no way to come down to the church, which was quite a distance from her house. This time Dad *would* have to interrupt to say, "I'll bring you down, Judy. What time, Mr. Perkins?"

At dinner Judy was sullen but polite. She spoke only when spoken to, until finally Mom got angry. "Judy Roberts, you are not yet too old to go over my checkered apron and you'll end up there if you don't get off your high horse and treat us as if we were a little better than dirt under your feet. Ever since we came here and left your precious little church and the Martins behind, you've acted absolutely unlike your usual sweet self. We'll be right here for some time and I'd advise you to step around and get acquainted with some of your schoolmates and act as if you were living."

"But, Mom, they aren't Christians . . ."

"Oh, you and your Christian ideas. I wouldn't call it very Christian the way you've been acting. It might be good for you to be away from the Martins for a change and see if the church is a worship center for them or for God."

Judy left the table and the tears on her cheeks were from homesickness and disappointment. For a few moments her conscience pricked. After all, was she acting like Christ would have her act? But then she decided that He understood. Her parents didn't really know Christ as their Saviour, and they couldn't understand how she longed for some good preaching again. She prayed for Dad and Mom. She truly did love them. She wished tomorrow would hurry. She might get a letter from the Martins. They always seemed to realize how she felt.

The letter came. For the first time in days, her smile stayed. Judy's smile always came quick and flashing, b lately it had not lingered long ea time. Judy took the letter to her roo shut the door, and curled up on t bed to read it. Hastily, she read abo James being saved at a big rally they gone to at a church in the city. Jam was in her class. She read about t last visit from Nancy, the funny o lady. She read about the latest anti of baby Naomi Martin. She read abo the last club meeting the girls of t church had had.

". . . and we missed you there, Judy Judy's eyes raced on, hardly believi the words. She had expected Mrs. Ma tin would be saying it was too bad she moved, but no. "I gave the devotion talk and it seemed as if the Lord to me to tell you about it. I know y are in a place you don't really lik Judy, remember the Lord has certa jobs for each of us. Maybe He se you there for one soul He can't rea any other way. Maybe, too, by yo living a Christian life even where the is little Christian fellowship, your pa ents will see that you meant it when y took Christ as Saviour and will acce Him, too. Well, Judy, I hope this w help you. 'Do the best you can f Him wherever you are.' That was o club-meeting topic."

The letter dropped from Judy's han She sat for a long time. They we right; her mother was right, too. S hadn't thought of it that way before- that the Lord had a job for *her*. Pe haps her own dear dad and mom wou be saved if she would change her dol ful outlook and try to enjoy the ne home. It would be hard to change no though. Everyone would be surpris if she suddenly started to let herself li the new environment. Yes, it would h hard, but she was going to do it.

She went to the kitchen. "Mom, got a letter from the Martins toda Want to hear what Naomi did the oth day?"

Judy had just taken a big step fo ward in her Christian life.

—My Pleasur

Pastoral Praying

(continued from page three)

, and consideration from you in order do a good job.

There seem to be people in almost ry church who are always down on preacher, who want to criticize his ry move. He never seems to be able do anything right. But someone has d, "If he pleases everybody, he cannot ase God; if he pleases God, he can- t please everyone else."

I think there is a failure on the part the ministry in that we have often led to educate our people on the pro- relationship that should exist be- een pastor and people. Our plea is t for sympathy alone, but for a better derstanding of the pastor-people rela- nship.

The second type that we might men- n who are adding to the burdens of ministry are inconsistent men; that men who judge the ministry by a so- led double standard, men who feel t God has one set of books out of ich He judges the ministry and still other set of books out of which he ges the laity. I do not believe in a uble standard. Every individual is ponsible to God for his own moral ions.

Not only the preacher but also the mbers are responsible to God for the y they live. Together they are re- nsible for winning souls, living the ristian life, and setting the Christian mple. I know some church mem- rs who will participate in things which y hold to be worldly but who take nfort in the fact that there is a con- rated man in the pulpit. Let me say re that I believe the preacher ought be an example to the flock, a leader o can teach his people through ex- ple as well as by his proclamations the pulpit. The preacher is to be parated from sin and consecrated unto d. He is a chosen vessel to bear d's name among the people. God lp us who preach the gospel to always nduct ourselves in a manner that will ng glory to God and be a credit to r holy calling. The poet says of the eacher:

e is God sent and spirit filled;
e speaks to God for the people.
e speaks to the people for God.
e aches in heart at the sight of sin;
e rejoices at the sight of a contrite heart;
r he condemns the wrong, and condones the good.
e is the preacher.
He is the symbol of decency, and respect.
His are the thoughts of a righteous man;
He walks in the paths of holiness.
He is revered, and received.
He is the servant of God and of the people;
His presence seems to electrify the atmosphere—
He is the preacher.

I rejoice in this glowing tribute to the preacher, but it applies to the Christian just as well. If you tell me the preacher ought to be this, and more; I answer as a Christian, so should you. You should also be kind, considerate, and loving. You should be humble, faithful, and virtuous just as you expect the preacher to be.

One of the areas of life where the double standard is working hardships on the preacher is that of raising his children. Spiritual laxity and the growing tendency among our people to gravitate to the world sometimes affect the preacher's efforts to get his children to be consecrated. How many times the preacher's children are refused the same privileges others may enjoy, not because it may be wrong or harmful to them, but because of what the public might think. I'm sure the preacher's child gets bored at that old cliche that says, "Others may, but you cannot." For instance, it is considered by some to be perfectly all right if the members of the church send their children downtown to see a movie that may or may not be harmful to them; but if the preacher's children go along with them, these same people will criticize the preacher. It is all right if the members keep their children out of the church on Sunday and take them for a weekend excursion to the beach; but if the preacher's child goes with them, it reflects the fact that the preacher has done a poor job of bringing up that brood of his.

What sometimes is considered to be a harmless recreation for some member of the church is often thought of as a worldly diversion for the preacher and his family. I charge many people with gross hypocrisy concerning these things on the grounds of stupid inconsistency, and I tell you that many children are growing up in parsonages across this land who will grow to hate the ministry and resent the church because of this double standard imposed on them in their youth. I do not imply that these things are right, or that I want to rear my children to participate in this kind of thing. I'm simply suggesting that it is hard for the minister to convince his children that they should not do so many things that they see others in the church doing, and doing, I might add, with the sanction of their people. There is a need, I feel, to raise our standards; but let's raise them together, and not according to the double standard.

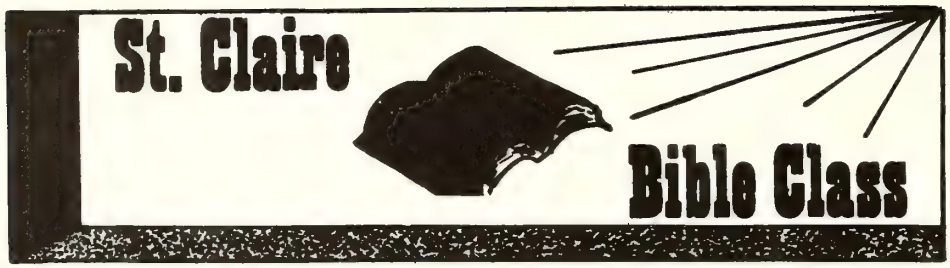
Then there is the third type that we might pray to be delivered from—unruly men. One of the defects of the Thessalonians was insubordination to the ministry. The majority of people in the churches today are people who have a cooperative spirit and will support the minister in his efforts to maintain a progressive program of church activity, but there is also a group that seems to be always opposing him at every turn. Many times this attitude exists because of a lack of respect for the ministers; without respect no preacher can succeed.

In 1 Thessalonians 5:12-14 we find some advice to the church on what its attitude toward the ministry should be: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." The word *unruly*, or disorderly, was originally a military term expressing the character of those soldiers who would not keep their rank—those out of the ranks. *Out of the ranks* is a good term to describe many people today.

If the church is to progress, it must have men that will stand by the ministry and who will follow his leadership. We need men who are governed by Christian love and a sense of unity. The pastor of the church is not a dictator, or church boss; but he is responsible under God for the orderly ongoing of the work. It is the responsibility of the members of the church to cooperate with him, to hold up his hands in prayer, and to offer proper financial assistance needed to carry on the total program of the church. The preacher, on the other hand, has a responsibility to place before his people the kind of program that merits their support and cooperation.

I have enumerated just a few of the problems faced by the minister today. It is not an easy task. The going will not always be smooth, and life for the minister can be difficult and complicat-

(continued on page sixteen)



God in Action

(Lesson for July 7)

LESSON: Genesis 1:1-13

GOLDEN TEXT: Isaiah 40:28

I. INTRODUCTION

The lessons for this quarter's study are taken from the Book of Genesis, which is quite appropriately called "The Book of Beginnings." The lessons shall include a study of the creation, God's dealings with men in terms of the fundamental issues of human existence, the choice of the Hebrews to be the channel of God's redemptive purpose, and the foundation of the Hebrew nation as seen in the lives of the patriarchs.

This study is divided into six parts: an introductory lesson, four units, and a summary lesson. The introductory lesson considers the first two chapters of Genesis as a basis for the entire quarter; and the summary lesson looks back over the entire book. The units, in order, cover the entire book and are "Dialogue Between God and Man," "Encounters with God," and "Joseph, Instrument of God's Will."

Let it be understood with this very first lesson that we shall think in no other terms, relative to the Book of Genesis and the creation, than the fact that God created all things and that the Book of Genesis is a true account of His divine acts. The idea that all things have come to us through a process of evolution is contradictory to God's Word. There are scientific theories today which attempt to describe certain processes and developments which were responsible for the physical universe, the formulation of man and animals. God did not create a lower form of life that eventually evolved into man as he is today. Genesis tells us that God made man—we accept this as being absolutely true. This does not mean that we understand it, but it is one of faith's beginning points—in the beginning, God!

—The Bible Student.

II. HINTS THAT HELP

As preparation is made for this lesson the background Scriptures should be noted.

1. The creation of the heaven and the earth (Genesis 1:1, 2).

2. The six days of creation (Genesis 1:3-31).

3. God's rest on the seventh day (Genesis 2:1-3).

4. A recurrence to the creation account, with special reference to man (Genesis 2:8-17).

5. The Garden of Eden (Genesis 2: 8-17).

6. A recurrence to the creation account, with special reference to woman (Genesis 2:18-25).

—The Teen-Age Teacher.

III. ADDITIONAL TRUTHS

"In the beginning God created the heaven and the earth. And the earth was without form, and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (vv. 1, 2).

Here is the original act of creation. This passage gives a very apt description of God speaking the universe into existence. Although this momentous event is here recorded in the simplest of terms, it is exact in every detail and all-embracive in scope.

We notice, first of all, that these things were created by God. There is no plausible explanation for the existence of these things other than that which is contained in this passage. Man's search for the beginning of things may lead him through many facets of investigations and through many channels, but in the end the search always terminates in God. All things had their beginnings in Him.

The phrase *in the beginning*, as here used, refers to origin of time, and, of course, coincides with the creation of the material universe, here termed *the heaven and the earth.*

The original creative act served to bring the material universe into existence, but one can readily see from verse 2 that at this time chaos and darkness enveloped heaven and earth. We catch in this passage, however, a glimpse of a better day, for we are informed that t Spirit of God moved upon the face the waters. Where the Spirit of G is, chaos and darkness give place to der and light.

Creation means the bringing into istence of something out of nothi With this definition in mind, we c readily see that only God can crea

"And God said, Let there be lig and there was light" (v. 3).

In this verse we have a further accou of the first day's work. In the precedi passage it would appear that thi were in a disordered state of affairs, b in this we see a correction made. has never been the will of God that da ness should prevail; so the first visil thing that God brought into exister was light.

We see from this verse that creati was accomplished through and by t power of God's Word. This is in p fect agreement with other portions Scripture that describe creation. G is under no necessity to use means bring anything to pass; the word of H mouth is sufficient to accomplish a purpose. When God commands, things should obey. We should c tinually bear this thought in mind.

"And God saw the light, that it w good: and God divided the light fr the darkness. And God called the lig Day, and the darkness he called Nig And the evening and the morning w the first day" (vv. 4, 5).

God was well pleased with this wo He saw that the light was good, a that it would be even better yet to vide the light from the darkness. T He did. The light is that which we c day, and the darkness is that which term night. God made this division night and day for the purpose of prov ing a time for work and a time for r for the animate creation that was follow.

"And God said, Let there be a firm ment in the midst of the waters, and it divide the waters from the wate (v. 6).

We have in this section of toda study an account of the second da work. It would appear from this p sage that prior to this second day's wo there was no division between hea and earth, and that water covered b of them. This verse deals with t forming of the firmament, that wh we call the heavens of the sky. Its p pose, as stated in this verse, was to vide the waters of the heavens fr the waters of the earth.

"And God made the firmament, a

ided the waters which were under firmament from the waters which re above the firmament: and it was (v. 7).

It is difficult for us to know for cer- just what all is embraced by the of the term *firmament*. It may ve just embraced our own solar system, l then, on the other hand, there is possibility that it embraces every- ng that is not continued on the h. It seems reasonably certain that phrase *below the firmament* applies the earth upon which we live.

'And God called the firmament Heav- And the evening and the morning re the second day" (v. 8).

This verse would seem to throw some t upon what it meant by the term *mament*, but it helps us very little, as term *heaven* is used in the Scripture signify many things, such as the elling place of God, the abode of the hteous, the sky, and the universe. It uld appear to me that the use of the rase *under the firmament* to desig- te the earth would signify that the rase *above the firmament* represent- all else.

'And God said, Let the waters under heaven be gathered together unto place, and let the dry land appear: l it was so" (v. 9).

This verse gives a description of the aration of the waters of the earth in- seas, lakes, and oceans, and, thus, formation of the continents. We tice that this division, like the crea- n, was brought to pass by the Word God. God said, "Let these things " and they immediately came to s.

'And God called the dry land Earth; l the gathering together of the waters led he Seas: and God saw that it was od" (v. 10).

There was purpose in this division. d was at this time preparing both sea l land for the bringing forth of the nner of life that would be peculiar both. God saw in this division of and land a work that was suited for s purpose in both; therefore, it is tified that God saw the work and nounced it good.

'And God said, Let the earth bring th grass, the herb yielding seed, and fruit tree yielding fruit after his d, whose seed is in itself, upon the th: and it was so" (v. 11).

In this verse we have a portion of d's purpose in working the division land and water as described in the ceding verses. This purpose was that the earth might be prepared for the bringing forth of grass, herb, and fruit, and that each of these might have the power within itself to reproduce its own kind. This power of reproduction was given by God to all the animate creation, thus it was only necessary that the creative act itself be exercised at the very beginning. Since then there has been no need for the exercising of this power. Of course, it still abides with God, and He can at any time and in accordance to His will bring anything that He desires into existence.

"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good" (v. 12).

When God commanded the earth to do these things, it was the same as if the work were finished. When God beheld the completed work, He said of it, as He had said of all of His other works, "All is good."—*Senior Class Quarterly.*

In the Image of God

(Lesson for July 14)

LESSON: Genesis 1:26—2:1

GOLDEN TEXT: Psalm 8:4, 5

I. INTRODUCTION

"Man came into existence by a direct act of creation. He bore originally, and in an important sense still bears, the image and likeness of God. While with respect to his bodily organisms he belongs to the animal world, he possesses a spiritual nature which gives him a most exalted rank above all animals. He alone of all creatures upon earth is truly a rational and moral and religious being, and is capable of communion with God. He alone is represented as sinful, yet the object of redemption. Before him is the certainty of future judgment and an immortal destiny . . ."—*Unger's Bible Dictionary.*

This lesson is the first of three which will seek to show the intimate involvement of man's life with God's purpose. The realization that man is made in the image and likeness of God our Creator, should challenge us to greater response to Him. For the most part, however, the generations of man have fallen further and further from His purpose and are in reality less responsive to Him. These three lessons shall show us that man, apart from God, can do nothing but fail.—*The Bible Student.*

II. HINTS THAT HELP

1. The word *Genesis* means beginnings. It is the record of the beginning of the world, man, sin, and the Hebrew nation.

2. God had no beginning. God is! He has always been and always will be.

3. As Creator, God owns all things.

4. As Creator, God controls all things.—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (v. 26). It is evident that God intended to impress the mind of man with a sense of something extraordinary in the formation of his body and soul when He introduced the account of His creation thus: "Let us make man." He created all other things, but nothing else is singled out as man is. Although the same kind of organization may be found in man as appears in the lower animals, there is a variety and complication in the parts, a delicacy of structure, a nice arrangement, a judicious adaptation of the different members to their great offices and functions, a dignity of appearance, and a perfection of the whole in man, which are not found in other creatures.

Thus *us* used in this verse refers, beyond every shadow of doubt, to the three persons of the one Godhead.

All that is meant by *in our image, after our likeness* is not known today, but there are at least some things that we do know about it. First of all, however, we must point out that since the divine Being is infinite, He is neither limited by parts nor definable by passions; therefore, He can have no corporeal image after which He made the body of man. The *image* and *likeness* must necessarily be intellectual; his mind and soul must have been formed after the nature and perfections of his God. The human mind is still endowed with extraordinary capacities, although part of the original might have been lost in his fall.

"So God created man in his own image, in the image of God created he him; male and female created he them" (v. 27). This verse simply says that God performed that which He resolved to do. With us, saying and doing are two things; but they are not so with God.

God created male and female—man

(continued on page sixteen)

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St. Claire Bible Class

(continued from page fifteen)

and woman. He created Adam out of the dust of the earth; and He made Eve out of Adam, from his side.

The first man was confined to one wife; and if he had put her away, there would have been no other for him to marry, which plainly intimates that the bond of marriage is not to be dissolved at will. Man was made male and female so that the nature might be propagated and the race continued; and it is through marriage that this is done.

"*And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth*" (v. 28). The first man and woman were under God's special protection. He also gave them power to propagate and multiply their own kind on the earth.

With reference to God's blessings upon man, Adam Clarke comments as follows:

"A large volume would be insufficient to contain what we know of the excellence and perfection of man, even in his present degraded fallen state. Both his body and soul are adopted with astonishing wisdom to their residence and occupations; and also the surrounding objects, in their diversity, colour, and mutual relations, to the mind and body of this lord of creation. The contrivance, arrangement, action, and re-action of the different parts of the body, show the admirable skill of the wondrous Creator; while the various powers and faculties of the mind, acting on and by the different organs of the body, proclaim the soul's Divine origin, and demonstrate that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity."

Man, therefore, with such blessings and ability, is given dominion over all other earthly creatures.

"*And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat*" (v. 29). It has been said that God intended originally that man should be a vegetarian, especially since no mention is made of his eating animals at this time; but this writer sees no justification in the assertion, particularly in the light of other biblical references. Much is said later on about the kinds of animals man is to eat; and since God knew from the very beginning all that ever would come to pass, it is presumptuous to say that He changed His mind about this matter. God gave man every kind of fruit and vegetable from which he could derive food; and since He gave him dominion over the animals, it is reasonable to assume that God intended for him to eat of them.

"*And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so*" (v. 30). This verse lets us know that God also provided for everything that has life. In other words, God created everything; and He sustains all that He made. He left nothing to want or to go lacking.

"*And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day*" (v. 31). From the beginning, God does all things well; He never blunders or makes a mistake. He knows what is best for all of us, and He has so ordained it. All that He created was very good; that is, it was as good as it could be, as good as God could make it.

It is remarkable that throughout this chapter, wherever division of days is mentioned, the evening always precedes the morning. This may be due to the darkness preceding the light.

"*Thus the heavens and the earth were finished, and all the host of them*" (2:1). This verse simply tells us that in six days God created all things, literally, everything in the universe. He is the author of all things.—*Intermediate Class Quarterly.*

Pastoral Praying

(continued from page thirteen)

ed. Contrary to what many pe
seem to believe about it, the mini
is not a get-rich scheme with the l
work subtracted from it. I know m
men who work hard at the ministry
poor pay who are capable of mal
big money were they to follow some
the other professions. The mini
must look in another direction for
wards other than the financial con
eration. The rewards are great, for
can explain the feeling of ecstasy exp
enced by the preacher when he is
to win a soul to Christ or help s
troubled person find peace? Who
the preacher knows the sheer joy of
ing lives changed by the power of
gospel? Who else knows the peace
comfort that can come to a man,
sense of complete fulfillment when
has prayed with some suffering per
and seen his countenance change
floods of peace came rolling over
soul.

Jesus said something that is true
the faithful pastor today when He
these words, "I was sick and in pris
and ye visited me" and "As ye did
unto the least of these my brethren,
did it unto me."

•

"Mother, shall I run out and p
this letter?" asked the little girl.

"No, child, certainly not," answe
mother, "It's raining in torrents
not fit for a dog to be out. Let y
father go."

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the Free Will Baptist

Ayden, North Carolina, Wednesday, July 10, 1963

LUOMA PHOTOS



Editorial

WHY NOT WRITE?

During the past few months, the editor has asked several Free Will Baptist ministers to write some sermons for publication in "The Free Will Baptist." A variety of responses have been given to this request. Some have said, "I am very busy in my pastorate, but I will try to find time to send you a message in the near future." Others have said, "I cannot write a sermon." Still others have replied that they have never tried to do religious writing. From all these requests and replies has come only one sermon.

Why not do some writing for your own church paper? What is your answer?

What benefits can come from writing gospel messages? It is certainly to be hoped that the Free Will Baptist ministry has grown past the stage of believing the minister has only to open his mouth and God will fill it with a message. It is true that God spoke messages through the prophets, some of which the prophets themselves did not understand; and God did direct the words from the mouths and pens of the apostles of our Lord. On the other hand, the minister of today is not a prophet in the same specific sense as the prophets of old; nor is the minister an apostle in the same sense as the prophets of old; nor is the minister an apostle in the same sense as were those whose pens wrote the words of the Bible. The minister in the Church age is the teacher, the interpreter, and the expounder of the Word of God. He is to exhort people to faith in Christ by careful and correct use of the Word of God.

Writing messages will encourage the minister in the stewardship of study. He may profit by the very appropriate instruction of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Study deepens spiritual life, broadens knowledge, and sharpens the appetite for more spiritual truth. As he writes down his impressions from God and searches the Word for verification of the statements he makes, he is sure that he is giving forth truth which will stand the test in the lives of those who accept it.

The minister will also be able to arrange his message so that one thought naturally leads up to the next one. All the thoughts should be directly connected with, and contribute toward, the development of the general thought which he has taken for his subject. The minister who will take the time to meditate upon, pray about, and write out his sermon will be surprised and delighted with its effectiveness when delivered.

Of course, the editor does not recommend that the minister read his sermon to his congregation. Although this is being practiced by some ministers, it would appear to be almost as objectionable as getting up to preach without any preparation: just as preaching without preparation precludes any inspiration of the Spirit at any time except in the pulpit, so reading a message in the pulpit would preclude inspiration of the Spirit while one is delivering the message. If he takes time to write it out and study it, he will r need the manuscript when he is delivering it; it w be such a part of himself that he will be able to imp it to others with power.

Writing out a sermon gives permanence to its m sage, as well as poise and confidence to the one w delivers it. When a minister spends ten, twelve, more hours preparing a sermon, it should be of gr value; it should be preserved that the time and thoug be saved and used again for the glory of God at oth times than the one for which it is prepared.

The editor would like to have some good messag by Free Will Baptist ministers for publication in "T Free Will Baptist," messages that have come into bei as a result of many hours of study, prayer, researc and meditation. Furthermore, he challenges the min ters to broaden the outreach of their ministry by ser ing in some of their sermons for publication. It h been the objective of the editor to publish at least o gospel message in every issue, but all too often there not one available that was written by a Free W Baptist.

When a sermon is printed in "The Free Will Ba tist," its author is preaching in well over 4,000 hom Individuals in these homes need encouragement and spiration in addition to that which they receive throu their regular church services. Some of them need t message of salvation that they may be brought to lig and life in Christ. We offer you this channel of serv and earnestly pray that you may consider it serious

If it is possible, type your message, double spaci each line; let your message be original, not taken fr some other; quote all Bible passages from the A thorized King James Version, taking care to have th identical with the Scriptures including punctuatio locate each Scripture passage by giving book, chapt and verse; and let your manuscript be 1,000 to 1,2 words long.

(Part of this editorial was adapted from the e torial of January 25, 1955.)

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

N. BRUCE BARROW ..... Mana
RALPH LIGHTSEY ..... Editor of Literat
LEON DUNN ..... Treasu

A Christian View of the Population Explosion

By Edwin L. Groenhoff

THE CHRISTIAN, with his special dimension of life, looks at erything in a little different way. hile others think only in terms of ne, he thinks also in terms of eternity. hile others think only of the body, thinks in terms of the soul, too. hile others think only of the material, finds himself attuned to the spiritual. It would seem that an issue of such reaching consequences as the world's pulation explosion should be of inse interest to the Christian. His add- dimension to life should give added erest to the subject.

In a day of astronomic figures spew- forth from electronic computers, tistics become almost meaningless jarn. However, a few are necessary so at we might understand the problem. ir world population is growing by alost 5,600 every hour. That makes ,000,000 each year.

Putting it another way, this means at a population the size of Chicago added every month and a population uivalent to another Great Britain is ded every year. The population of e United States alone is growing by out 2,700,000 each year.

All of these figures would be of no l concern to us if we lived in a world unlimited resources, but that is not e case. There is a limit to the amount ich the earth can produce and in me parts of the world that limit has eady been reached.

It is especially difficult for those who e in the mid-west to think in terms underproduction when they are faced th Butler bins on every corner filled ch government stored grain. Our government storage program makes Joseph's bins of Egypt look like child's play.

Yet, with all of our plenty, the United Nations estimates that one half of the world is underfed. We just happen to be in the overfed half.

Even though the Christian is bound for another land, a pilgrim and a stranger here, yet he must eat while he is here and cannot afford to raise his head into a heavenly cloud and forget that his feet are still on earth.

What attitude should a Christian take toward this world problem? I would like to suggest at least three ways in which he should view the world's population explosion.

I. The Humanitarian View

I would suggest first that every Christian should look at this problem as a humanitarian. If any group of people should be responsive to the cries of the hungry it should be those who have the love of Christ in their hearts. Have we forgotten Christ's Sermon on the Mount?

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. . . . And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25: 35, 40.

As humanitarians, Christians should seek to do everything in their power to alleviate the suffering of mankind. This would include suffering caused by too many people on the face of the earth.

As a humanitarian a Christian should support any attempt to increase world trade. There are 85,000 people per square mile on Manhattan Island, yet no one talks about it being overpopulated (except the motorist who tries to drive through it!) Why? Simply because there are no trade barriers between Manhattan Island and other areas of the United States where surplus food is produced. Free trade makes the difference.

As a humanitarian he should support any worthy organization attempting to distribute food and clothing to these people. There are some worthy organizations working in this area, both church-related and nonchurch-related. Investigate them. If found worthy, support them.

He should also support any attempt to raise the technological development of a country. An area which may be overpopulated with two per square mile under normal conditions may be able to support 20 when a well is drilled and pumps are installed for irrigation.

II. The Steward View

The psalmist says "The earth is the Lord's and the fulness thereof."

Our world abounds in natural resources, yet only through their wise use will these resources be available for future generations. You may hold title to a little plot of ground. You say it is yours, but it was here a long time before you came upon the scene and it will be here a long time after you leave. Will you give it to the next generation in as good condition as you received it? Will future generations have to pay for the price of your negligence?

God has entrusted us with the care of his world for these few short years. There is ample evidence to show that some major civilizations of the world have perished because of the unwise use of their land.

III. The Missionary Way

To the Christian these statistics should mean not only mouths to feed, but souls to be won to Christ. Since babies born become young people before they are old this means that what we are really talking about is the swelling of the ranks of young people who need to be won for Christ.

The Citizens for Sunday School Committee, with Governor Mark Hatfield of

(continued on page thirteen)



150,000 March n Parades

BROOKLYN, N. Y. (EP)—While an estimated 150,000 persons watched, the Brooklyn Sunday School Union celebrated its founding in 1816 with 26 separate units marching in Brooklyn and Queens in its 134th annual Sunday School Parade.

Gaily decorated church floats and colored banners carried by the youthful marchers depicted the theme of this year's parades: "Christ—The Bread of Life."

The main reviewing party of religious and civic leaders was in Prospect Park which had the largest parade. A luncheon preceding the various marches was attended by Mayor Robert F. Wagner of New York, other city and civic officials and churchmen.

The Sunday School Union is one of the first movements to provide free religious instruction to public school pupils.

U. S. Women Marry Young

WASHINGTON, D. C. (EP)—Nearly two thirds of American women are now married before age 21, reports the Population Reference Bureau, a private research agency.

The bureau said here, however, that there are indications that "early marriage and early parenthood are becoming less popular than they were in recent years."

A downward trend in the expectation of family size has also been noted, its researchers reported.

At present, average family size is approaching 3.4 children per married woman, the bureau said. If the birth rate dropped to an average of 2.27, population stability would be attained, it claimed. However, it is continuing to grow at a rate of more than 3,000,000 per year with the present birth rate.

The bureau predicted that 1,600,000 marriages will occur in 1963 and that nearly 400,000 will end in divorce.

Although the divorce rate is now only half of the post-war peak reached in the early 1950's, almost 3,000,000 children have divorced or separated parents, the agency said. Nine out of every 1,000 married couples will be divorced this year.

Women are not letting early marriage interfere with their education to the extent it formerly did, the bureau reports. About 12 percent of all women attending college, or 162,000 are married, and there are 77,000 married girls attending high school.

Despite early marriages, the rate of illegitimate births is continuing to increase, the bureau said. One baby of every 20 born in the United States, or approximately 224,000, would be born to an unmarried mother this year. The 224,000 illegitimate births compares with only 141,000 in 1950 and 80,000 in 1940, it noted.

The average woman has her last child by age 28, the Population Reference Bureau reported, and with that child entering school when she is 34, she faces an average life expectancy of nearly 40 years with her full-time child-rearing work behind her. Increasingly, such women are entering the labor force, with more than one third of all wives today having jobs outside the home.

"In 1890 less than one wife in 20 was in the labor force," the bureau said, "by 1950 it was one in five, and today it is one in three."

Mixed Reactions to Court Ruling

LOS ANGELES (EP) — Religious leaders here, along with other clergymen all across the nation, took differing views to the U. S. Supreme Court decision barring Bible reading and recital of the Lord's Prayer in public schools.

Said Methodist Bishop Gerald H. Kennedy here: "The Lord's Prayer is not by the wildest stretch of the imagination narrowly sectarian. To me it is incomprehensible that American school children should be deprived of learning this greatest of all prayers.

"Any book that has so shaped our civilization as has the Bible ought to be regarded as an American classic eve child should know.

"I wonder if the Supreme Court, i a nation built on the foundation of th Judeo-Christian tradition, does not hav some obligation to the majority's fait as well as to a very small minority atheism."

A leading Baptist spokesman, hov ever, took a different position. Dr. E Eugene Crow, Director of Public Rel tions and Evangelism for the Souther California Baptist Convention, statec "The basic principle stated in the m jority opinion that the state should b neutral in matters of religion is one i accordance with our historic Bapti principles.

"In past times Baptists have suffere because church and state were inte mixed. Inevitably one person's view are forced upon another against his wi or upon his children if the state pr scribes exercises of religion.

"Baptists regret the increasing secu larization of society. But we have ger erally been against the government's in volvement in the practice of religion i any fashion."

Another irate Methodist was Dr. Richard Sneed, minister of the Fir Methodist Church of Los Angele "Karl Marx is now the No. 2 worl revolutionary," he declared. "The philc sophy behind the new court decision wi compel a far more revolutionary concep of society in the name of law than Mar ever exercised as a theorist."

"Prayer now will, in this land of prou religious freedom, be declared unconst tutional whether proposed for classroom legislative hall or judicial chamber."

Across the land, the controversy con tinues—no doubt to be the subject c sermons and statements, debates and di cussions, for months to come.

Scholarships for Psychologists

PASADENA, Calif. (EP)—Schola ships are being offered by the Narr more Christian Foundation here t evangelical Christian young people wh want to make a career of psycholog Recipients must have already finishe their master's degree in psychology an be ready to work full time on their doc torates in the field.

"There is a great need throughout th United States," says Dr. Clyde M. Na ramore, "for dedicated men and wome in Christian psychology, and we trus these scholarships may attract and hel outstanding young people."

All who are interested are encourage

(continued on page sixteen)

Meeting Reverses With Reserves

By Katherine Bevis

THERE ARE PLENTY of words in our English language which e spelled alike or almost alike, but ere are not too many of them which ve the same number of letters and e same letters, yet whose meanings e far apart.

Two words I have in mind are words nich do have the same number of let-rs, and the same letters—*reserves* and *verses*—yet truly their meanings are ry dissimilar

History is filled with the names of en who have known how to use their *serves* when *reverses* shattered their eams—men who, as we read their ographies, experienced *reverses* that ed their very souls, and in the trying, lled forth the *reserves* from their inds and their hearts

As we think of some of these men day, we realize that had they met de-at with the excuse that they had met verses and misfortunes, they would ve fallen by the wayside; our country uld not be the country it is today. any of us living today then would not ve had the courage to meet defeat d obstacles as we have. But we have lied on faith—*faith in the same God o saw them through.*

Abraham Lincoln would never have come President of our United States, r the great emancipator if he had al-wed *reverses* to stop him. Instead, he lled upon his *reserves* stored up in his ul, and trusted God to give him the lp he needed for every situation.

William E. Gladstone started out in e English political life as one of the tense of Tories. But the reserves of e spirit mellowed his later life into one of humanitarianism, and he lives today in history as "The king of Prime Ministers."

When Lord Tennyson lost his college mate and lifelong friend, Arthur Henry Hallam, he found the expression of a great soul and wrote the immortal "In Memoriam." He had the *reserves* to meet the *reverses!*

Edgar Allen Poe lived in a state of almost perpetual reverses. He was the half-starved poet whose "The Raven" brought him only about $10.00. But his reserves of his soul and mind kept him producing through all his troubles.

Oliver Wendell Holmes started out to become a lawyer, but abandoned it for medicine, in which he did a worthy work. However, he found his most satisfying expression in his rich reserve as poet and essayist, flavored with generous sprinkles of humor.

The sensitive Lord Byron was plagued with lameness, due to a deformity of one foot. And Alexander Pope was a small, nervous invalid, fragile and misshapen, his thin face drawn as if with pain. Yet both of them had the reserves of soul, mind and genius, and determination to be deservingly numbered among England's outstanding poets.

Thomas Carlyle, who admitted being the "miserable owner of a diabolical arrangement called a stomach," suffered all his life with dyspepsia. However, he doggedly went on to become England's eminent philosopher and historian, with "Sartor Resartus" and "History of the French Revolution" numbered among his great works.

Robert Louis Stevenson is outstanding among those who traveled the thorny road to fame in the files of literature, despite the besetting handicap of tuberculosis which racked his feeble body. He once wrote of not having a well day in fourteen years. Yet the famous author of "Treasure Island" and "Kidnapped" and "A Child's Garden of Verse" had the reserves to keep him turning out such gems of literature until the end of his days.

The battlefield of life calls for *reserves!* What are these *reserves?* They are latent strength stored up within the soul that rises in its might to overcome the enemy—strength built up in our soul to meet the *reverses* that would beset us.

We must have and keep fortifying, the common virtues of honesty, faith, diligence, determination, patience, courage, reverence, humility, love and kindly consideration for others, plus all the other ingredients which go to make up a sound, well-balanced Christian character.—*The Evangel.*

This Is Evangelism

by Wilfred B. Acton

I once talked with a man who said, "I felt I knew Christ as an individual even before I met Him as personal Saviour. I had read the Gospels, I knew about His life, His character, His death." But, said he, "It was not until He came into my heart as living Lord did I know Him as if I had personally become acquainted with Him."

We will meet very few who do not know Christ as a name or personality. Although He never wrote a book, through His Word given to the inspired writers He has been adequately described to men, and almost everyone in our land knows about Him. But not until there has been that divine revelation where man views Christ as a personal friend and Saviour can he know Him as he ought to.

As I sit at my typewriter, the morning sun has not yet pierced the horizon. Soon I will go about my pastoral duties, moving in and out of homes, making business contacts, and coming into the presence of complete strangers. The utmost thought within my mind this morning is this: How many of these will live this day knowing only that there is a Christ of the Scriptures, but not knowing of the work that He can do in their hearts?

This is evangelism! This is my call as a Christian—that they may know He has the power to make *them* "the sons of God."—*The Free Methodist.*

NEWS AND NOTES

Of Denominational Interest

Macedonia Church Enjoys Successful Revival



The annual spring revival at Macedonia Original Free Will Baptist Church of Ernul, North Carolina, closed Wednesday night, June 12, 1963, after ten days of gospel preaching by the Rev. Walter Carter from East Rockingham, North Carolina.

The above picture shows the fifteen who made decisions for Christ. At the close of the revival on Wednesday night the candidates were baptized by the pastor, the Rev. Carol B. Hansley, and then received into the church together with one transferring by letter.

Macedonia church has an historic background of more than two hundred years, being one of the churches organized by the Rev. Paul Palmer in the year, 1742, then known as "Little Swift Creek Church."

A new parsonage of modern brick veneer construction was completed three years ago and is valued at twenty-five thousand dollars. The church is hoping to begin a major building program, involving a new and greatly needed sanctuary with educational facilities, in the near future.

Macedonia church is a member of the Eastern Conference of Original Free Will Baptists of North Carolina and was a charter member when that conference was organized in 1895 in agreement with the General or Central Conference.

The conference records reveal that Macedonia church has constantly been among the leading churches of the conference in supporting all of its en prises.

This relationship is unaltered, the principles upon which the Rev. P Palmer founded the first organized c gregation of Baptist believers in this a constitutes the foundation upon wh the church is building today: the p petuation of the faith of our Fath the preaching of the gospel of Je Christ, and the ministering service the church which is His body until comes.

Mother's Day Gift Honor Roll (Final List)

The children and administration the Free Will Baptist Children's Ho Middlesex, North Carolina, express th deep appreciation for the Mother's D gifts received since the last report May 28.

Since the above date the follow organizations have reported that th gifts represented at least the equival of $1 per member. This list inclu those who have reported during period from May 28 through June Any organization having sent the equi lent of $1 per member that has been included in the lists which ha in order that proper credit can be giv

Piney Grove League, Pitt County
Gethsemane Auxiliary, New Bern
Free Union Auxiliary, Greene Cou
Core Creek League, Cove City
Mt. Zion Auxiliary, Nash County
Laura Barnard Circle, Howell Swan Greene County
Piney Grove Auxiliary, Kenly
Pilgrim's Rest Auxiliary, Cedar Isla
Maury, Greene County

The home is well pleased with t response to the special "Mother's D Gift" appeal. It is especially grate for the many organizations which se the equivalent of $1 per member a those which sent very generous gi even though they did not send $1 p member.

June Report for Board Of Superannuation

The following is the report of the R Walter Reynolds, chairman-treasurer the Board of Superannuation of t North Carolina State Convention Free Will Baptists, for June, 1963:

Receipts

Balance on Hand June 1, 1963	$5,234.
Regular Receipts for June	712.
Earmarked for Adopted Ministers and Widows	12.

rmarked for Ministerial Retirement System	65.00
rmarked for Life and Hospital Insurance	259.42
tal to Account For	$6,283.30

Disbursements

inister's Monthly Checks	$ 171.00
idow's Quarterly Checks	344.50
erating Expenses	90.96
fe and Hospital Insurance	399.52
tal Disbursements	$1,005.98
lance on Hand July 1, 1963	$5,277.32

Receipts by Conferences

emarle	$142.09
pe Fear	$173.05
ntral	$284.87
stern	$200.56
dmont	$ 27.54
estern	$220.92

ck Spring Enjoys od Bible School

Rock Spring Free Will Baptist Church Bailey, North Carolina, had its vacan Bible school June 10-15 in the afnoon. There was an enrollment of 0 with an average attendance of 92 the five days. Mrs. Mack Edwards, ector, said, "This year was one of the st and most inspirational vacation Bi: schools we have ever had."

Broadcast Worship Services

The First Free Will Baptist Church Kinston, North Carolina, will broadst the 11 a.m. worship services dur; the month of July over radio station FTC, Kinston. The station is 5,000 tts and is 960 on the radio dial. The v. A. B. Bryan is pastor, and Mrs. M. Register is organist and music dtor of the church.

st Campers Elected at neral Youth Conference

During the General Youth Conference, held June 10-15 at Cragmont Asnbly, the following young people were cted as the best all-round campers: nior group—Randy Everton of Johnsn Union church and Dorothy Beaman Raleigh church; senior group—Gerald hitehurst of Hickory Grove church d Cynthia Manning also of Hickory ove church. Each of these best allnd campers will receive $10 to be plied on their room and board at the 64 General Youth Conference.

More than 100, including staff personnel, were in attendance this year; and a wonderful week was enjoyed by all. The conference was under the direction of the Rev. C. H. Overman. Other staff members were the Revs. Willis Wilson, Cedric Pierce, and L. E. Ballard, Mrs. David W. Hansley, Mrs. Carl Dudley, and Mrs. Naomi Beamon.

The Editor Resigns

The Rev. Ralph Lightsey, editor at the Free Will Baptist Press, recently tendered his resignation to become effective the last of August.

Since he moved to North Carolina in 1959, Mr. Lightsey has suffered from an ailment which is aggravated by the climate in eastern North Carolina. His physicians tell him that he must leave this climate in order to recover.

In giving his resignation, the editor stated that he had enjoyed his work at the press and that he regretted that it was necessary for him to leave.

The Lightseys will move to Athens, Georgia, in August, where Mr. Lightsey plans to complete his doctoral program at the University of Georgia.

Clinton Mission Makes Progress

The mission at Clinton, North Carolina, is progressing nicely. A full-time church program is carried on regularly under the leadership of Harry Jones, a young minister who was licensed recently.

The project is sponsored by the mission boards of the Eastern Conference and the State Convention. The Rev. Graham Lane, a member of the mission board of the Eastern Conference, gives general supervision to the work.

Average attendance is about thirty, and the group is in the process of securing property on which to build a sanctuary. All Free Will Baptists in the area are welcome to attend any or all of the services.

Church Honors Pastor

The members of Juniper Chapel church near Vanceboro, North Carolina, honored their pastor, the Rev. Henry Armstrong, and his family at a surprise reception June 25 at 3 p. m. at the home of Mrs. Mabel Rowe. The guests were welcomed at the door by Mrs. Rowe, and Mrs. Margaret McGowan pinned corsages on Mr. and Mrs. Armstrong.

The guests were invited into the dining room, where the table was decorated with gladioli, greenery, and candles. Upon the table also was a tier cake decorated with a Bible on top.

Lovely gifts were presented to them by the church members for the eight years of service to the church. Then Miss Velma Morris read a poem, "Tribute to a Faithful Pastor."

After the gifts were opened, refreshments were served. Mrs. H. C. Wilson served the guests punch while Mrs. Walter Taylor and Mrs. Otis Gatlin served the cake. Also helping with the serving were Miss Belva McGowan and Mrs. J. T. Wilson.

Fifty-three were present for the occasion.

Power in Little Things

by Betty S. Anibal

In this day of soul-searching and a deeper quest in the things of God, we are hearing so much about Power. We usually are prone to think of power as "winning the whole world for Christ," and perhaps too many bemoan the fact that they are not another Billy Graham. A startling revelation came to me recently as I was searching my own heart in quest for P-O-W-E-R. The word itself sounds hard, and impossible, and forced at times. What a wonderful revelation that God does not even intend that we all be nation-wide evangelists. Rather, He needs more common, simple people to perform the common, simple tasks that meet us every day. How true that power does have the connotation, "to be a witness," according to Acts 1:8, but it also has other meanings.

Does it not take power to be patient when it seems you can take no more in a time of stress? Does it not take power to remain silent when you need to? This is just as important as speaking out for Christ when He asks us to. Does it not take power to exercise our own self-control in disciplining our lives? Does it not take power in managing our moods as John Wesley exhorts us to, and as Bishop Leslie R. Marston urges us to practice in his seven rules for "Managing our Moods" in his book *From Chaos to Character?* Does it not take power to cultivate a Christlike personality? How simple this sounds, yet this is all included in the meaning of the word "power." Can we not be more effective witnesses for our Lord if we are more effective in controlling and disciplining our personalities? It is in the areas of overcoming the flesh, of maturing emotionally and psychologically, that we can make our greatest strides as a "growing Christian." We cannot do this without—Power.

Self-Respect

James Terry White

Two boys, John and William, both about the age of twelve, had a dispute over a game of ball, when John said that such action was mean and dishonest, upon which William immediately called him a liar, and they began to fight. They were not quarrelsome boys; they were serious and studious, but were boys of high spirit and held high ideas of honor and uprightness. The teacher, who was a man of strong character, and a sturdy disciplinarian, came promptly upon the scene and separated the combatants, and sent both boys to their seats. The breach of school discipline had been flagrant, and all expected that severe punishment would be meted out to the boys. But nothing was said until just before school was dismissed, when the teacher called the boys before him and said, "Do you think you did right in engaging in this fight?" To which both boys said they did, and that they would fight one another again upon the first opportunity. After some reflection, the teacher turned to John and said, "John, will you agree never to mention this subject until William mentions it first?" John replied, "Yes, but I will lick him good if he ever does." The teacher turned to William and asked the same question, to which he replied, "I will not start it, but if John does I will lick him." The teacher then said, "I think you are both honorable and trustworthy boys, and I am going to depend upon you to keep your word of honor, and not renew this fight until the other begins it. Now John, you take William by the hand, and tell him that you will never mention this subject unless he first speaks of it, but if he does, you will lick him." The boys joined hands, and John told it over to William and then William told it over to John. The solemnity with which the proceeding was conducted all the way through made a deep impression on the entire school, who felt it to be a very sacred thing between the two boys, and that it should never be even hinted at. This was a lesson in Courage, Self-respect, Obedience, Fidelity and Self-control to the whole school, and it resulted in a lifelong friendship between the two boys.

Every youth, when he starts out in life, has been given by his Creator sealed orders as to how he shall conduct himself under all conditions of uncertainty as to right or wrong actions; and these actions must be obeyed, or he will suffer inevitable punishment by that monitor of our souls—Conscience. Obedience to these orders, which are special to each individual, results in the saving of ourselves, lifting us up to higher planes of activity, and strengthening our hands for greater achievements. This demand within us might also be called Self-respect.

Self-respect is acting according to the dictates of conscience.

Self-respect is such a regard for one's own worthiness that one cannot be less than courageous ambitious, nor less than as good as it is possible to be.

Self-respect is a sort of pride; but it differs from pride, which simply compares itself with others and looks down upon them.

Pride is based upon real or fancied superiority. Envy is due to real or fancied inferority. But pride of possession, pride of attainment, and pride of birth, are belittling, and really exhibit ourselves in our nakedness, without the proper clothing of propriety or decency. Pride is the vice of the strong; envy is the vice of the weak.

Self-respect is a proper pride, that makes no comparisons with others. It is ashamed to do anything unworthy or dishonorable. The person who does not respect himself cannot expect others to respect him.

Dignity is having a serenity of demeanor, and is associated with strength. It is also consistent with humility—in deed the two are complementary aspe of the same mental quality.

Self-respect is the basis of all true m liness and all true womanliness. Wh once lost there is little hope that a thing can be done for one. Self-resp is the foundation of the virtues here fore considered, for it inspires one carry himself well in every situation.

Vanity is eagerness for admiration a praise, and seeks them; is elated if th are rendered, and pained if they withheld. Vanity finds its sole delig in the good opinion of others. S respect is, in a degree, independent the good opinion of others; its stand is not what others think, but what o thinks of himself, and will never sto to do anything mean or dishonorab It helps us in overcoming the bad c ditions of envy and jealousy. It he us to put away uncleanliness of pers and impurity of mind. Conscience that monitor within us which warns when we are tempted to do wrong, a points out the right path. It is the gui of life and duty, and it is of the utm importance that we obey the voice conscience, for disobedience to it mea the ruin of our character and life. C science makes clear to us what are c responsibilities. Self-respect is c scientiousness, which is truthfulness a honesty combined.

Without self-respect one is of value. It is the enemy of all vices a the encourager of all virtues, as it is t heart and soul of manliness. The m who is not true to himself, who cann carry out the sealed orders placed in l hands at birth, regardless of the worl approval or disapproval; the man w has not the courage to trace the patte of destiny, which no other soul but l knows, can never rise to the true dign of manhood, or attain true success.

David Pryde said, "The study of b graphy will cure us of affectation pretended feeling) and conceit. Affec tion is most debasing and deforming. creature who spends the most of l time before the mirror, admiring his o imaginary perfections, cannot fail shrivel up into something puny and u natural. Everything that he does marked by littleness. The steps he tak are little, because he fears to soil l exquisite feet. His mouth becomes litt for he thinks it genteel to pucker it u His words are little, because he deems mighty fine to clip them. His ideas a little, because they are about a very lit subject, namely himself. Now there no better cure for this affectation th

e contemplation of the great. When e contemplate great men, we will cease think much about ourselves. Accordgly, our conduct, words, and ideas, will come free, unaffected, and natural."

Abuse of Self-respect. Self-respect may generate into self-love in its various rms. This arises from ungenerously mparing oneself with other persons to r own advantage. Guard against selfnsciousness and the ridiculousness of yness and conceit. Guard against selfspect degenerating into self-importance. mposity or self-importance may be ilstrated by the anecdote of Washingn, who one day came across a small nd of soldiers working very hard at ising some military works, under the mmand of a pompous little officer, who as issuing his orders in a very peremptry style indeed. Washington, seeing e arduous task of the men, dismounted om his horse, lent a helping hand and rspired freely, till the weight at which ey were working was raised. Then rning to the officer, he inquired why he o had not helped, and received the ingnant reply, "Don't you know I'm the rporal?" "Ah, well," said Washingn, "next time your men are raising heavy a weight, send for your Comander-in-Chief"; and he rode off leavg the corporal dumbfounded. The nity which parades it own virtues may shown to be nothing more than a veer of self-respect over sordid meanness.

Let each one, the next time he is mpted to say or do anything wrong, rst stop and ask himself, "Will I respect yself if I do this?"

President James A. Garfield expressed e substance of virtue in his famous sennce: "There is one man whose respect must have, and that is the respect of mes A. Garfield."—*Youth's Living leals.*

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OUR LIFE

Our life is like the dial of a clock. he hands are God's hands, passing over nd over again. The short hand, the and of discipline; the long hand, the and of mercy. Slowly and surely the and of discipline must pass, and God eaks at each stroke. But over and er passes the hand of mercy, showerg down twelvefold of blessings for ch stroke of discipline and trial: and oth hands are fastened to one secure ivot, the great, unchanging heart of a od of love.—*Southern Churchman.*

OUR FIRST "A" AT CRAGMONT

L. E. Ballard

For the first time in its history Cragmont Assembly has received an "A" rating from the Buncombe County Health Department on overall conditions at the institution. Naturally the occasion was one of rejoicing upon the part of Mrs. Ballard and her staff of workers, who had labored hard to meet the requirements for this "A."

We hope that the institution will always keep this rating. However, this will be possible only if our people supply the means to make the improvements from year to year which are required by the Health Department. Getting this rating this year does not mean that we do not still have many, and even pressing, additional needs for our kitchen, dining room, rest rooms and other parts of the buildings inspected. In fact, the inspector has suggested a number of things considered essential to our maintaining the standard we have reached. Please continue to remember Cragmont with gifts for our kitchen fund as well as for the general fund.

Conference Program Moving Along

We had seventy-four ministers and deacons in attendance at the Ministers' Conference the week of June 17-22, coming from every conference of Original Free Will Baptists in the state, and some from out of the state. It was a great "get-to-gether" for the preachers. The program was inspiring and spiritually uplifting.

The Ministers' Conference was followed by the Free Will Baptist League Encampment the week of June 24-29, with sixty in attendance—a record number for this conference for recent years. A splendid program of activities was carried out under direction of the Rev. Norman Ard.

One hundred and ten have been enrolled by the Rev. Wayne West for the new Youth Frontier Conference the week of July 1-6. This will tax the facilities of Cragmont to the limit. Registrations are coming in for other weeks with strong indications that this is going to be the greatest year in the history of Cragmont to date, both for conference groups and guests.

Woman's Auxiliary

Goldsboro, N. C.—The Woman's Auxiliary of Black Jack Grove Free Will Baptist Church met with Mrs. Mozelle Edmundson for its June meeting. The meeting was called to order by the president, Mrs. Frances Price. Mrs. Christopher Hines introduced the program, with other members taking part. After a short business period the group was dismissed in prayer by Mrs. Annie Ruth Stafford and refreshments were served.

Bible school was held at the church June 10-14 with an average attendance of 67.

Kenly, N. C.—The Mt. Zion Woman's Auxiliary met Tuesday night, June 25, in the home of Mrs. James Crocker. There were eleven members present, with two new members.

The program, "The Call of the Christian Campus," was presented by Mrs. Ramon Crocker. Those taking part were Mesdames Creamer Johnson, Lizzie Godwin, Anna Johnson, Lois Boykin, and Margie Pittman. Mrs. Creamer Johnson led in prayer, and everyone sang "To the Work" and "The Old Rugged Cross."

After the program general business was transacted. Then refreshments were served.

The auxiliary expressed their sympathy to Mrs. Lola Mozingo in the death of her son Harold on June 7 as a result of injuries sustained in an automobile accident.

Ayden, N. C.—The Elm Grove AFCs met in the home of Mrs. James Williamson, with Pattie and Vonie Williamson as hostesses for their June meeting.

Diane Roach, president, called the meeting to order; and the group sang the chorus, "If You Know the Lord."

The AFC project for June was getting a list of names of the church members who do not receive the Mount Olive College Newsletter so that they can start getting it.

The Scripture was read by Lorraine Harris and was followed by prayer. Several members presented the program, after which the meeting was adjourned.

NOTES AND QUOTES



By J. C. Griffin

MESSAGES LIKE THIS KEEPS ME WRITING

I am giving to you, my readers, a paragraph, or excerpts, from a letter of appreciation that came to me a few days back: "I am sure that you will be surprised to get a letter from me, but I have been intending to write for sometime, so when I read 'Notes and Quotes' this week I made up my mind to express to you my appreciation of your long life and your successful ministry." Letters like this are certainly appreciated, and we can pray God's richest benedictions to rest upon the writer. The writer of this letter also said, "I have always been and always will be *against* so-called complete autonomy in the local church, that is so independent that we can believe and do anything without discipline from a higher body."

I am not giving the name of the brother whose words I have quoted because it might cause him to suffer much by people who claim to believe the local church to have control of all and who at the same time exercise authority over local churches and the ministers that belong to their association. Since I am entitled to the use of "Notes and Quotes," I have a right to quote anyone whom I desire; but I have always tried to be respectful of giving names without permission from the one quoted; however, there are times when it is expedient. The man quoted above is, I believe, a man who loves the cause of our Lord. Many times it has been my privilege to have spiritual and denominational fellowship with this brother.

This letter came from a man who is not affiliated with North Carolina Free Will Baptists; however, if he lived in North Carolina and knew the true facts that exist and that have existed for the past two years, I believe that he would be a Palmerite as the majority of us.

I certainly enjoyed the article, "On Calling an Evangelist," by the Rev. Wade Jernigan—Wade, you spoke the truth. You said, and I quote, "Any time we step outside of our own denomination to get an evangelist, we are inviting trouble." Right, Brother Wade. I do not remember ever having a strict Calvinist to conduct an evangelistic meeting for me but one time, but he found out right at the start that I would not stand for the Calvinistic doctrine. But back to the "outsiders." I agree with you—"outsiders" have caused us a lot of trouble. Many of us Free Will Baptists have been so free that we would reach out and take anything that tagged himself "Free Will Baptist." Old Brother Calvin Bennett said in our conference several years ago when one "outsider" had gotten in and was causing some questions to rise, "Those newcomers are after good pickings."

I have noticed that we take the newcomers in and elect them as moderator or president, or make them head of some committee right away and ignore some older brother who has been faithful for years; and it is not long before we find out that we have a wolf in sheep's clothing. Several years ago we had a preacher to come to us, and the chairman of the examining committee told me, and I quote: "I questioned that fellow as to his belief about unconditional eternal security. He told me that he did not believe in it, but he believed in the persevering doctrine of the saints and according to the Original Free Will Baptist confession of faith"; but after this preacher confessed that he had turned away from the doctrine of his former church, he preached eternal security in the Free Will Baptist church. Both of those men are dead now and are gone to their reward. But what about the man that made false statements to get into our church?

A Preacher That Would Preach What He Did Not Believe

About fifty years ago while I was a member of the Western Conference, I was placed on the examining committee. This committee was to examine all applicants who wished to be licensed, ordained, or received into our denomination from other denominations. In those days the examination was oral, no writing; but the examining committee would take the applicant in secret conference and question the applicant by the method of questioning that I called "sharpshooting." I, being the youngest of the committee, let the older brethren lead off; then I would join in.

We had a brother to come before us, and all four of the other brethren p question after question to him; he a swered correctly, as we thought. Fi ally Elder J. K. Ruffin said, "You tal over, Brother Griffin." I did, and those days there was much stir regardi a second definite work of grace, call "second blessing." Second blessing r fers to being "sanctified" by a secon work of grace after you are saved. said to the man, "Brother, do you b lieve in the second work of grace as being taught by some of our people wh call themselves Free Will Baptists?" H said, "Yes, I believe in it." I called th brother by name and said, "We, th Original Free Will Baptists of Nort Carolina, do not believe in that wo called a second work." This man sai "I'll preach it like you believe it, if yo take me in." I said, "Brother, I am no waiting to make our report to the co ference to say you did not pass; I a telling you right now; I am votin against you. I will not endorse a ma who will preach what he does not b lieve in order to get into the confe ence."

Dr. E. L. St. Claire Said

"I was doing right much evangelist work in Georgia, and I had conducte a meeting and organized a church. had prayed much that God would ca and send me a pastor. It seemed tha the work was progressing very slowly. got in a hurry and called me a past and put him to work in the church. was only a short time before the wor was dead, so we better wait on the Lor and let Him do the calling of pastor He knows how to do it."

A Preacher That Knew How and Failed

I once knew a young preacher wh on returning from college, said to m "Professor . . . has taught me how t preach, so I know how to tell it." Th young man was sincere, I am sure. H life as a minister was a miserable fai ure. He failed as a pastor. It take something more than man's knowledg to present the gospel of Jesus Christ. minister of the gospel must be a ma whom God has laid His hand upon an not one with only the hand of man ordination. I have heard a few preach ers say, "I'd quit before I would do s and so." I see no way that a God-calle minister could quit until God says qui I knew one minister who was preachin before God called me to preach wh said, "God called me to preach and the

(continued on page fifteen)



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: What does Paul have in mind when he speaks of the third heaven as seen in "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven . . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter" (2 Corinthians 12: 2, 4)?—*Andy Winsor, New York.*

ANSWER: Heaven and paradise are now one and the same place. Paul here says that he was "caught up into the third heaven," but he also adds that he was "caught up into paradise." This indeed makes clear the fact that when he said "heaven" and when he said "paradise" he had in mind one and not two places.

The Bible mentions three heavens: first, the birds and clouds as beheld in the air are regarded as occupying or constituting one of the heavens. Then the realm in which we behold the sun, moon, and stars in all their beauty and glory is that which the Bible writers thought of as being the next, or second, heaven. And the third heaven is that which God and His throne occupy. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings 8:27).

Paul was caught up into this of which Solomon spoke as being the heaven of heavens. That is, since Paul, I am sure, was referring to himself when he spoke of one whom he knew "about fourteen years ago" as being caught up. I make the above assertion because the resurrection paradise was a part of Sheol and a waiting place for the spirits of the saved dead between their natural death and their bodily resurrection. This resurrection will be achieved at the rapture. When Christ ascended on high, He took the part of Sheol that was called paradise into heaven. Jesus told the thief on the cross that he was to be with Him (Christ) that very day in paradise. "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:39-43).

This place called paradise was also known as Abraham's bosom among the Jews of Jesus' day and previously. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:19-26).

Sheol was the common place where all spirits of Old Testament folk went when they died. There being only "a great gulf" between them, none from either side could cross to the other; neither the rich man nor Lazarus could cross the gulf to be with the other. If Paul had been describing the location in which Lazarus resided immediately after he died, he would have used, we are sure, the same or similar words to those Jesus used in depicting the whereabouts of Lazarus. Paradise was not heaven; neither was it up prior to Christ's resurrection and ascension; but when Paul had the marvelous experience of which he writes after the resurrection of Christ, he could speak of its being heaven and also of its being up. All bodies of those who have died since the resurrection go underneath or into Sheol; but only the spirits of the unsaved who die now go to Sheol. Both the bodies in the grave and the spirits that go down are spoken of as being in Sheol. Christ is at the right hand of God the Father, who is on His throne in heaven; and Paul said that for him to be absent from the body that is, to die the natural death, would bring him in the presence of the Lord. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5: 6-8).

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The World Is Watching

The world's only estimate of religion is holiness. The world wants men who are saved from secret faults. A little crack will spoil the ring of a bell. Men of the world expect that a Christian man shall be free from little tricks of gain and all crooked ways of business, even though they pretend to make light of them. They expect, and rightly, that the Christian should be more gentle and patient and generous than he who does not profess to be a disciple of the Lord Jesus.

For the sake of those who take their notion of religion from our lives, we need to put up this prayer earnestly, "Cleanse thou me from secret faults." —*Mark Guy Pearse* in *Thoughts on Holiness.*

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Education covers a lot of ground but in order to get any good out of it you have to cultivate it.—*The United Evangelical.*

STORIES for our BOYS and GIRLS

ROGER'S "RIDE TO THE MOON"

ESTHER ARCHIBALD

"YA A H-AH-AH H O O - OO!!" yelled Roger, as he almost sailed through the air, across the living room. This was great fun!

Next it was Dean's turn, and the ten-year-old wiggled himself into a sitting position on the bottom of his big brother's feet, as Danny lay on his back on the floor with his knees drawn up to his chest. One quick, forward thrust of his legs, and Dean followed Roger across the room on his "ride to the moon," as the boys called it.

No sooner had Dean landed, than Roger was back for his turn. Danny, 12, was beginning to suffer from twinges of conscience, remembering his parents' last word, "Now don't scuffle in the house!"

The baby sitter was so occupied with the three smaller children that she hadn't been able to stop the "rides to the moon" before Roger rocketed into space once more.

The take-off was fine as before, but somehow this time the landing gear failed to operate properly and the crashing contact with the "moon floor" was followed by a shriek that might have frightened moon men.

"Ohh-hh-hh!!! I'm killed!" screamed Roger, as he held up his broken landing gear. He'd never seen a broken arm and he thought he was dying as he looked at his left arm bent back so crazily he couldn't straighten it. "Don't bury me! Please don't bury me!" he begged. The other children were too scared to speak, and Danny was horrified.

As Jeanette, the teen-age baby sitter rushed to him, she wondered what to do. How she wished she had made them stop their rough play!

"Roger, Roger," she said sternly. She'd never seen such a scared little boy. "You're not going to die. Really you're not." She finally was able to make him understand that seven-year-old boys never die from a broken arm and this gave him enough courage to straighten it out with his right hand. His four-year-old sister, Donna Jo, put her arms around him.

"Don't fry, Roger, don't fry," she comforted him.

Jeanette quickly phoned her parents, who arrived in a few minutes. Her mother lifted Roger's arm very carefully onto a writing tablet to hold it straight as possible and rocked him a bit in the comfortable rocker before the men carried him to the car. They headed for the church where Danny's parents were, and in a few minutes more the suffering young spaceman was in the hospital with his mother to wipe away his tears and his father to tease him about trying to "get into orbit."

As they waited for the doctor to arrive, they thanked the Lord that it was not his right arm that was broken. They asked Him to help Roger to be brave and cause "all things to work together for good" because they loved Him.

Meanwhile, back at Danny's house, all was not quite so peaceful. The whipping he received from his father was painful, but the lashing of his own conscience under the convicting power of the Holy Spirit was much worse. If only he had obeyed! What would Roger's parents think of him? And Roger would surely never like him again!

"Oh, Mother," he said bitterly, "I'm just not fit to live here. You should send me away. I know that if I'd die right now, I'd go to hell."

"Why, Danny, we don't feel that way," soothed his mother, and added wisely, "But I'm glad you do. Haven't you ever been saved?"

"No, Mother, not really."

"What about that time when you were eight?"

"No, I really wasn't saved. I didn't think seriously about it."

"Have you ever felt this way before

"Yes, at prayer meeting at Gen house, but I didn't pray."

"Well, are you thinking seriou now?"

"Yes, I am."

"And you know you need a Saviour

"Yes, I know I do."

"You know, Son, that when you ceive the Saviour you must take Him the Lord of your life and not put som thing before Him like hunting or fis ing."

They knelt together beside the be and Danny poured out his heart to t Lord. He told Him what a sinner was and how much he needed to saved. He thanked Him for the blo of Jesus that cleanses from all sin, a told Him how he loved Him for dyi for all his sins; loved Him even mo than hunting and fishing. He told Hi he was receiving Him as the Lord his life to lead and guide him always.

As he prayed, all the burden of h heart rolled away, and peace filled h soul such as he had never known. they arose from their knees and he pr pared for bed, he told his mother, "Yo know, Mom, that hunting trip the oth day, just seems like no more than a ho scotch game now. And it's so good n to feel afraid."

The next day Danny came home fro school beaming, "Mother, today w the best day I've ever had at school How glad she was! And his many li tle deeds of helpfulness throughout t evening proved to the whole family th if any child "be in Christ, he is a ne creature."

That evening Danny went to s Roger who was lying on his bed, his le arm in a cast. Danny told Roger h was sorry he had been so rough. Rog mumbled, "Oh, that's o.k.," realizin that it had been his fault as much Danny's.

"Don't you feel badly about it, Da ny," said Roger's mother. "When told Roger what happened to you la night, he said, 'Well, it's a good thin I got my arm broke, isn't it.'"

—My Pleasur

Christian View of the Population Explosion

(continued from page two)

egon as chairman, hopes through its orts to enroll more than five million re in Sunday school in the U.S.A. by e end of 1965. However, by the end 1965 the world's population will have reased by 135 million, and that of e United States by eight million. By e end of 1965 it is estimated that one f of the U. S. population will be der 25 years of age.

If there was ever a time in the hisy of the church that it needed to ognize its responsibility to youth it is w! Our seminaries and Christian ining institutions need to emphasize e department of Christian education. en and women need to be trained to tigate, organize, and administer the rk of teaching and winning youth.

We should give attention to our youth w. Their future is at stake, as well as t of older people. Parents, pastors, urches, and educators have a responsiity. All should join in an effort to ch them the Word of God, for it is e best safeguard and preparation for t which lies ahead.

Is the church ready to meet the chalge of the population explosion? I uld like to make a few practical sugstions in this regard.

Reevaluate the work of our churches the area of Christian education. aluate the educative process. If learng is "the change of behavior through perience," can we detect a change of havior because of the contact some ung people have with our Sunday hool, our youth group, or week-day tivity?

Evaluate the teaching staff. Have ey been trained for the job they are ing? Are they effective? If not, why t? Evaluate the physical plant. Is it equate? Are we preparing for the panding population?

Reorganize, if necessary, our Christian ucation program. The Board of Chrisn Education, elected by the memberip, with representation from the Sunly school, youth groups, clubs, etc., s proved to be a most helpful coordiitor in many churches. This will eliinate duplication of effort and provide agency through which the total eduition program of the church can be nducted.

Rededicate our own lives to the task teaching and training. Each new generation is as much a mission field as any primitive tribe. It has no built-in knowledge of the Scriptures. It has no innate knowledge of salvation through Christ. Each new generation must be taught anew. It is a never-ending task.

If you are already involved in the work of education in your church, thank God for the responsibility and opportunity. Keep yourself spiritually and mentally equipped for the task. If you are not now involved in this great work, ask God to give you a new insight into the task ahead.

When Jesus said to his disciples, "Go ye into all the world and preach the gospel to every creature," there were less than 500 million creatures. Now there are three billion. The task is greater than ever before and becoming greater everyday. — Adapted from *The Evangelical Beacon*.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

ROBERT LEE DILDY

On April 23, 1963, our heavenly Father, in His infinite wisdom, called to his eternal reward our beloved husband and father Mr. Robert Lee Dildy. He had been in declining health for the past eight years.

He was born in Greene County in 1901, the son of the late Elisha and Jane Beaman Dildy. He was married in 1923 to Gertrude Galloway. He was a member of the Spring Branch Free Will Baptist Church in Greene county where he served as a deacon for many years.

Funeral services were conducted on April 24 at Spring Branch church by his pastor, the Rev. Sheldon Howard, assisted by the Rev. Ed Miles, a former pastor, and the Rev. Hubert Burress. Interment was in the Walstonburg Cemetery.

Surviving are his wife; four daughters: Mrs. R. E. McCullen of Mount Olive, Mrs. W. J. Owens of Marshallburg, Mrs. O. C. Waters, Jr., of Charlotte, and Mrs. Horace Lee Gay of Walstonburg; three sons: Leroy of Walstonburg, Alvin of Wilson, and Jimmy Dildy of Roanoke Rapids; one sister, Mrs. Addie Moore of Farmville; three brothers: John Roy of Farmville, Elisha of Bellarthur, and Wiley J. Dildy of Walstonburg; and fourteen grandchildren.

Your gentle face and patient smile
With sadness we recall;
You had a kindly word for each
And died beloved by all.

The voice is mute and stilled the heart
That loved us well and true;
Ah, bitter was the trial to part
From one so good as you.

You are not forgotten, loved one;
Nor will you ever be;
As long as life and memory last,
We will remember thee.

We miss you now; our hearts are sore;
As time goes by we miss you more;
Your loving smile, your gentle face,
No one can fill your vacant place.

Submitted by his wife and daughter,

Mrs. Robert Dildy
Mrs. Horace Lee Gay

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Dreamers

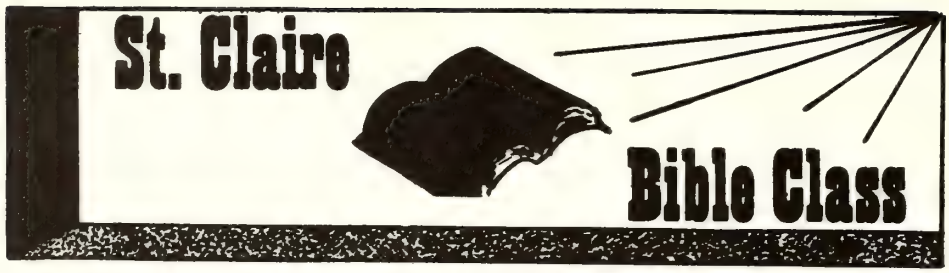
All of us know what it is to dream, don't we? Some dreams are happy and others are sad. Before all the Bible was written, God used dreams to tell people things He wanted them to know. But now the Bible tells us that Jesus is God's Messenger to us. We must not think that our dreams will guide us. Jesus helps us to know all He wants us to know, as we read the Bible and pray. Some people tell us that we should have a "dream book" which shows what our dreams mean. Boys and girls, such books only lead us into trouble. The Book to go by is God's Word, the Bible.—*G. H. Clement.*

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Nothing will more quickly hasten the universal reign of the Prince of Peace than the unity of His followers. He himself prays for the oneness of those who had already believed on Him in order "that the world may believe" (John 17:21).—*S. H. Keen.*

LAYMAN'S LEAGUE BOOKS READY

The program book for the Layman's League for the third and fourth quarters are now ready. This issue includes programs for July through December. The books may be ordered at 50c each from Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.



Rebellion Against God

(Lesson for July 21)

LESSON: Genesis 3:1-10, 22-24

GOLDEN TEXT: Isaiah 53:6

I. INTRODUCTION

The first two lessons this quarter dealt with the creative acts of God. In six days, He created the universe and all that is in it. He also made provision for all kinds of life, and He sustains and governs His entire creation.

Today's lesson is a study of one of the great chapters of the Bible, the third chapter of Genesis, which has been called the seed-plot of the Bible. It is an account of the beginning of Satan's work in the human race, the beginning of sin, the first Messianic promise, and, presumably, the beginning of sacrifice.

The story of this chapter is simple and yet sublime in its interpretation of human history as we are familiar with it. Man is seen in individual innocence and racial immaturity. To him an evil personality, radiant in appearance, makes an appeal. The appeal, in the last analysis, is a questioning of the goodness and moral integrity of God.

The fall of man consisted in the consent to listen to any such appeal and in the consequent failure of faith, which resulted in the breaking of the command of God to refrain from eating of the tree of knowledge of good and evil. As this is done, there is fear in the human soul. Faith and fear are mutually exclusive. As long as faith governs, fear is impossible; but when one is afraid, faith is lacking.

Man may attempt to hide from God, but he cannot escape Him; and in that fact lies man's only hope.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

The following background Scripture should be studied:

1. The temptation and the fall (Genesis 3).
2. The Adamic lines (Genesis 4, 5).
3. Noah and the flood (Genesis 6-9).
4. The beginning of nations (Genesis 10, 11).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. The Bible does not indicate just how long Adam and Eve were in the garden before their fall. It is not likely that Satan allowed them to enjoy Eden's pleasures very long before he made his bid for their soul's destruction.

The tempter came in a most subtle manner. Verse 1 describes him as being in the form of a serpent, which proves him to be very crafty and wise. "*Now the serpent was more subtil than any beast of the field which the* LORD *God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*" (v. 1). In the first two chapters of Genesis, God and man were the principal actors. In this chapter, a new actor appears on the scene. Satan comes in the form of a serpent to foul God's purpose for man. May we note:

(1) Satan approached the weaker of the human pair. He came first to the woman, and he came when she was alone. In keeping with his true nature, Satan always approaches from the weakest point.

(2) Satan questioned God's word. "The attack is by way of raising a question about what God has said. There are different ways of asking a question. In this case, the question had a barb of malignity against God in it. The impression intended was that God was withholding something good. God must be a little interested in Eve or He would not keep back an apple from her. Thus Satan made a case for Eve, and for himself, in Eve's mind, against God."—*Selected.*

Eve acknowledged God's goodness to them. She knew that God had wonderfully blessed them, and that everything they needed was in paradise. "*And the woman said unto the serpent, We may eat of the fruit of the trees of the garden*" (v. 2). God gave them liberty; but, like many today, her mind turned to that which was prohibited. "*But of the fruit of the tree which is in the midst of the garden, God hath s Ye shall not eat of it, neither shall touch it, lest ye die*" (v. 3). In c paring the words of Eve with the o nal words in Genesis 2:16, 17, you note that she added to what God tually said. God did not say that t were not to touch it, and if they they would die. Thus, a question doubt began to plague her mind— had lost sight of God's goodness as majored on the one restraint placed her and Adam.

Satan contradicted the word of G We must remember that Satan is father of lies. He inspires every truth for the purpose of defaming name of God. "*And the serpent s unto the woman, Ye shall not su die: For God doth know that in the ye eat thereof, then your eyes shall opened, and ye shall be as gods, kn ing good and evil*" (vv. 4, 5). Sa makes the insinuation that God holding out on man. He made it sou as if man would benefit by doing t which God had said he must not Satan's chief ambition was, and is, be like God. It was this ambition t caused his downfall. Thus; he used same approach in his temptation of m "You will be like God," he said to E

—*The Bible Stude*

2. "*And when the woman saw t the tree was good for food, and that was pleasant to the eyes, and a tree to desired to make one wise, she took the fruit thereof, and did eat, and g also unto her husband with her; and did eat*" (v. 6).

Here we see that it is a danger thing to converse with Satan. W appears on the surface to be an in cent conversation with him can be us to implant doubts in the mind, unh desires in the heart, and a spirit of bellion in the soul. When these pear, outright sin is never far behind.

It seems to be the nature of sin t once it has conquered one soul it u that soul to propagate its purpose; t we see Eve being used to tempt Ada It is not only dangerous to converse a fellowship with Satan; it is also dang ous to do so with any that have listen to and given heed to his voice.

There are many things that look go to the natural eye and are pleasant behold that are dangerous for man partake of. Appearances are deceivi and much that promises fair perfor but Nl.

"*And the eyes of them both w opened, and they knew that they w*

ked; and they sewed fig leaves togeth- and made themselves aprons" (v. 7). Here is the tragedy of sin: one's eyes ing opened after the sin has been mmitted, instead of before. The his- y of man is filled with examples of failure to believe God until such ne as he was called upon to suffer e consequences of his disbelief.

We notice also that man's first reac- n to the realization that he has sin- d is an effort to hide that sin. There something shameful about sin, and one desires that he should be recog- ed as such. Thus we see our first rents trying to hide their sin by a vering of fig leaves.

"*And they heard the voice of the* RD *God walking in the garden in the ol of the day: and Adam and his wife d themselves from the presence of the* RD *God amongst the trees of the gar- n*" (v. 8).

Here is the most horrible of all the nsequences of sin: separation from d and the desire to hide oneself from s presence. God had been accustom- to fellowshiping with our first par- ts and walking with them in the cool the day; but now that fellowship has en broken. Sin has made its inroads o the heart of man, and a barrier of paration has been erected by that sin tween him and God.—*Senior Class uarterly.*

3. *God called to them.* God always ks out the lost. Jesus said that He me to seek and to save that which s lost (see Luke 19:10). "*And the* RD *God called unto Adam, and said to him, Where art thou?*" (v. 9). od, who knows all things, knew where ey were. Therefore, He did not ask e question for His sake, but for the ke of Adam and Eve. They were lost, d the question, "Where art thou?" ved to arrest their attention—to make em realize what they had done.

Adam admitted that he was afraid. t us remember that there are different nds of fear and different reasons for "*And he said, I heard thy voice in e garden, and I was afraid, because I s naked; and I hid myself*" (v. 10). low awful is fear! Love should have ought the man before God with a con- te heart, confessing the sin that had en committed. But guilt leads one to m from the presence of God and to de. Sin, indeed, separates us from od. And one sin leads to another. lam admitted that he was afraid, but did not tell the whole truth when said he feared *because I was naked.* Actually, he feared because he had disobeyed God, but he did not have the courage to say this."—*Standard Commentary.*—*The Bible Student.*

4. "*And the* LORD *God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the* LORD *God sent him forth from the garden of Eden, to till the ground from whence he was taken*" (vv. 22, 23). While expelling Adam from the Garden of Eden was partly punishment for the sin he had committed, it was an act of mercy on the part of God. For man to have taken the tree of life and lived forever in his sinful state would have been tragic. Have you ever thought how terrible it would be if we could not die? Our bodies would wear out and grow more and more painful, but we would not be able to get rid of them. It would not be a blessing to live forever in our carnal bodies.

"*So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life*" (v. 24). What a demonstration of the fact that man is cut off, alienated from God, because of sin. God has sought man and is seeking him even today through the Holy Spirit, but man is in a state of separation from God until he comes confessing his sin and finds God's forgiveness.—*The Advanced Quarterly.*

NOTES and QUOTES

(continued from page ten)

called me to quit." This man was what we call a "good man" and a "good preacher," but he quit a good while before he died.

I can truthfully say that I have never known but a few Original Free Will Baptists to ever retire until age and ill health forced them to retire; then when they received an invitation to preach at a conference, union meeting, a "homecoming," or any special occasion, they were ready to say "Yes" to the call. I promised my Christ that I would preach until He said, "It's enough." He has not said quit, so I am not quitting until He speaks. I think that I have enough judgment to know that age can take a preacher from the post of duty and lift him to a heavenly fellowship. Paul, the apostle, welcomed that event by saying: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8).

I know well that age will tell on the strongest of men. God did not, nor has He promised us, to live here on this earth always. But He has said, "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). So I will have to quit the pastorate of churches sometime due to age, but not until I hear God say, "It is time to change positions, Jess."

•

Found Faithful

The following is copied and adapted to fit a need in our community:

A Roman Catholic was returning from early Mass when he met a Baptist returning from the drug store with his Sunday paper. "Well," the Baptist said, "I suppose you've done your religious duty for the week. But why don't you go to a church where the message is in English?"

"I couldn't do that," replied the Catholic. "You see, I've vowed never to go into a Protestant church. But if you believe the services are better than mine, why aren't you there now?" The Baptist stuttered, "Well, you see . . . that is. . . ."

The Roman Catholic broke in, "You are a member there, aren't you?" "Well, yes, but. . . ." "When you joined, you promised to attend, didn't you?" "Well, yes, in a way, but. . . ."

"Then," continued the Catholic, "we are alike in one way and different in another. We are alike in that we both avoid Protestant churches. We're different in that I vowed I would keep out while you vowed you would go in."

The Baptist blushed, gripped his paper, and went home.

Think this over when you are tempted to dismiss your need for worship. Many times we've wondered why the Roman Catholics are more faithful in their attendance. There are many answers, to be sure, but we still must face the biggest—they are taught to be faithful.—Travis Styles in *The Biblical Recorder.*

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The doostep to the temple of wisdom is a knowledge of our own ignorance.—*Spurgeon.*

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THE CHURCH WORLDWIDE

(continued from page four)

to write Dr. Narramore direct, Box 206, Pasadena, California.

Cult Practices Human Sacrifice

CIUDAD VICTORIA, Mexico (EP)—Twelve Mexican farmers have been found guilty of murder here. They are members of a cult which is reported to have offered up human sacrifices and to have burned a woman at the stake.

Judge Luis G. Gomez of the Tamaulipas State Court says he will sentence the men later. Those convicted here are farmers from the Yerba Buena Farming Cooperative near Villa Gran, Mexico, 175 miles south of Nuevo Laredo. They were found guilty of murdering six persons in their cult rites.

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Running People Down

Running people down does not keep us free from a host of diseases of body and mind. The verbal expression of animosity toward others calls forth certain hormones from the pituitary, adrenal, thyroid, and other glands, an excess of which can cause disease in any part of the body. Many diseases can develop when we fatten our grudges by rehearsing them in the presence of others.

The moment I start hating a man, I become his slave. I can't enjoy my work any more because he even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is now drudgery. Even vacations cease to give me pleasure. It may be a luxurious car that I drive along a lake fringed with the autumnal beauty of Maple, oak and birch. As far as my experience of pleasure is concerned, I might as well be driving a wagon in mud and rain.—S. I. McMillen, M.D., in *None of These Diseases* (Fleming H. Revell Company).

The Hurt of an EVIL INFLUENCE

by R. S. McGrew

Influence is something that distils from every life. It cannot be weighed, photographed or measured; yet it is the most real thing about a man. It emanates from our personality, our dispositions, our conversation, and our actions. Some people have had such an evil influence in their generation that their names have come down to us as evil.

In Israel's history in 1 Kings, we have four men and one woman mentioned who were prominent in the affairs of the world at that time. It is said of Asa, father of Jehosaphat, that he "did that which was right in the sight of God, as did David his father" (1 Kings 15:11). We see what an influence he had on Jehosaphat (1 Kings 22:43): "He walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord."

In 1 Kings 16 we read how Zimri, who himself was a murderer, fled into the palace of the king and burned it over him, as Omri, evil father of the more evil Ahab, pursued him. Omri became king. 1 Kings 16:25 says of him, "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him." When he died, we see the influence he had had over his son in the following reference from 1 Kings 21:25: "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." Ahab, king of Israel, was doubly cursed in that he had an evil wife as well as an evil father. And Jezebel was so evil that her name has come down to us to this very day as an omen of evil.

Someone has correctly said that our influence is either heavenward or hellward. If a chemist in his laboratory were as careless with his test tubes as some people are with their influence, he would blow himself and his laboratory to bits.

Jesus tells us in Luke 16 of the rich man in hell. In his burning torment, having been denied water or any c fort from Lazarus or Abraham bec of the "great gulf fixed: so that which would pass from hence to cannot; neither can they pass to us, would come from thence" (v. 26), asked that Lazarus might be sent to five brethren, "lest they also come this place of torment" (v. 28). V this sudden interest in his broth Had he repented while in hell? Did have a sudden feeling of love, ten ness and kindness which he had while on earth? I think not. I th that he remembered what an awful fluence he had had on his brothers, he had probably seen already some f ily reunions in hell which were terr to behold. Oh, the horror of meet in hell those who have arrived in t awful place of eternal torment beca of one's own bad influence!

Parents, take warning. Hell, with everlasting fires, is a real place, acc ing to our Lord. To burn forever in eternal confines will be bad enough, to see one's children come trooping one by one, because of your evil in ence will make its eternal miseries the more terrible.—*The Free Method*

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SIGN OF DEATH

There is a story of an English ar who was asked to paint a picture o decaying church. To the astonishm of many, instead of painting an old tering ruin, the artist painted a pict of a lovely building, rich in grande with deeply carved pulpit, a magnific organ, and stained-glass windows. the foreground was an elaborately signed box labeled, "Foreign Mission And painted realistically across the s at the top was a cobweb.—Glen Ho *Hillsboro.*

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CHRISTIANITY does not consist holding right opinions, but in fell ship. A woman invited members o church organization to dinner. Seven five accepted, forty came. What m ter if they could repeat the Christi creed, if they lacked pagan courtesy? *F. J. Morley.*

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the Free Will Baptist

Ayden, North Carolina, Wednesday, July 17, 1963



LUOMA PHOTOS

Editorial

A WORD FOR TODAY

Lewis J. Willis

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

Among the many scriptural gems in the Bible this one seems to be especially precious. Within the embrace of only sixteen words Jesus spoke of fear, the flock, the Father, and the future. Previous to the giving of this verse, Christ had spoken of the tendency of man to place undue value on material things. The Lord seemed anxious for the disciples to realize that lasting security and safety could not be found in houses or land. While the Master did not seem to disapprove material wealth, He did place great emphasis on the fact that one must utterly trust in God if he would be sustained against the evil forces.

In this verse Christ spoke of fear. This is immediately applicable to us. We are living in a scared world. This universal apprehension is one of the marks of the last days. Because they are completely perplexed and dismayed by the ominous outlook for the world, men's hearts are failing. Even the greatest and most learned of the world leaders cannot map a clear path through the fearful storm which hovers over mankind. They do not know the way.

There is a way—a way out of this habitation of fear and terror. Christ was constantly saying, "Be not afraid—be of good cheer." There was good reason. The Lord could urge men to turn from fear, for He could see beyond the storm, beyond the dust of battle, beyond the end of time. He could say, "I am the way, the truth, and the life" (John 14:6). He could declare, "The world passeth away . . . but he that doeth the will of God abideth for ever" (1 John 2:17). He could assure, "I give unto them (my sheep) eternal life; and they shall never perish" (John 10:28).

Christ, then, is our refuge from fear. He is the chief Shepherd who carefully provides for and protects His sheep. Notice how lovingly He speaks of "the flock." Note the tender recognition of our frailty in the term "little" flock. Those who are of the flock share an intimate relationship with the Shepherd and are under His constant care. It is most vital, therefore, that we belong to His flock.

To dress in sheep's clothing but not belong to the Lord's flock leaves one to continue to suffer the scourge of fear. Many are playing Christian. They are quite like the child who plays "king." The child knows that he is not a king and all those about him know he is not a king, but he still plays out the little act of being a king. He is without a throne, a crown, a kingdom. A pretending Christian is without Christ, without peace, and without security. He is afraid.

To all of us Christ speaks of the Father. It is the Father's desire to bless His children. Jesus taught, "He that loveth me shall be loved of my Father" (John 14:21). When we belong to the Father we need not fear. Speaking of His sheep Christ said, "My Fath which gave them me, is greater than all; and no n is able to pluck them out of my Father's hand" (J 10:29). We are safe when we are within the embr of the Eternal God.

We should say with the psalmist, "O God, t art my God; early will I seek thee: my soul thirst for thee, my flesh longeth for thee in a dry and thir land, where no water is; . . . Because thy lovingkindn is better than life, my lips shall praise thee. Thus I bless thee while I live: I will lift up my hands in name. My soul shall be satisfied as with marrow fatness; and my mouth shall praise thee with joy lips" (Psalm 63:1-5).

We may now hear what Christ said about the ture. "It is your Father's good pleasure to give the kingdom." God's children are destined for bet things. In spite of the horrible energies of evil forc God miraculously and majestically continues to fash His kingdom. By and by, at His disposition, God uproot all evil and dispose of it forever. Then Father will establish His eternal kingdom and we reign with Him.

Thus, Christ gives us these marvelous words comfort and promise: "Fear not, little flock; for it your Father's good pleasure to give you the kingdo He also assures us through the Apostle Paul that grace is sufficient for us regardless of the oppress (2 Corinthians 12:9). Therefore, "Unto him that lo us, and washed us from our sins in his own blood, A hath made us kings and priests unto God and his Fa er; to him be glory and dominion for ever and ev Amen" (Revelation 1:5, 6).—Clipped.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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Preaching that Pleases God

Rev. Andrew Telford

ET NO ONE think just because he has not received a theological ing neither has been ordained by the g on of hands by man that he is called to preach. The very fact a person has been saved by the e of God, regenerated by the Holy it, and made partaker of the divine re puts him in a class where he has sponsibility to every lost man on n. In Acts of the Apostles in chapeight we read, "Therefore they that scattered abroad went every where ching the word." Who were the y"? They were not the apostles. y remained in Jerusalem. Now let us at a text that unfolds to us a life ministry that pleases God.

But as we were allowed of God to ut in trust with the gospel, even so peak; not as pleasing men, but God, h trieth our hearts" (1 Thessaans 2:4). Read that verse over ly, and see if your service for the measures up to the Pauline stan. There are three clear truths in this e.

God-given Permission.

But as we were allowed of God to be in trust with the gospel." Here we the reason Paul pleased God. In 9:15 we read that Paul was, "A en vessel unto me, to bear my name re the Gentiles, and kings, and the lren of Israel." Paul was not only osen vessel by the Lord, but he was a choice vessel. He was called by to be an apostle and was also sepad unto the Gospel of God (Romans . The whole passion of his heart to reach men with the Gospel of ist. The cost price for bearing a l testimony meant nothing to the stle. He declared, "For though I be from all men, yet have I made myservant unto all, that I might gain the more" (1 Corinthians 9:19). Paul was a servant of the Lord Jesus Christ, and as a good servant he knew he must please his Master. The result of this Gospel ministry to which the Apostle was called was the salvation of souls. He said, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thessalonians 2:19). The source of rejoicing in our Christian service is the salvation of souls brought to Christ. There is a deep sense of satisfaction in ministering the Gospel without compromise. We have that inward delight that we are not only on the right course, but we are fulfilling the highest mission. It is a privilege that God has given to us in being put in trust with the Gospel of His saving grace.

Let me ask you a question now. Have you been true to the trust?

II. A God-powered Commission.

"Even so we speak." But, do we speak or are we silent? Do we say a word for the Lord in season? Are we doing what the psalmist says?—"Let the redeemed of the Lord say so." Oh, the sin of silence when we should be speaking boldly in the Name of the Lord Jesus! If God entrusted us with the Gospel, He will empower us to bear testimony to its saving influence both by life and by lip.

First of all, God will give us power to go. Do you remember what Paul said to the Ephesian elders? "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there" (Acts 20:22). He said, "And now . . . I go." Now, have we gone—not necessarily to Africa, India or some far off field, but have we gone to the man next door? Does he not need the Gospel? God gave Paul power to go to Jerusalem in the face of trials and persecutions. If God sustained Paul in his task, will he not sustain us? God will give us power to preach when we go. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). Listen to the Apostle Paul testify to the experience of the fulfillment of this in his life and ministry. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:4). What God did for Paul He will do for any earnest Christian. God will give power to endure and persevere. Sure the goings may be rough at times; the strain may be nigh unbearable, but there stands by us One who said, "My grace is sufficient for thee." We need nothing more than the grace and power of God, and we cannot get along with less if we are going to bear an effective testimony for the Son of God.

III. A God-glorifying Ambition.

"Not as pleasing men, but God, which trieth our hearts." The whole ambition of the Christian's testimony and witness is to glorify God. We are not living to please ourselves; we are not living to please men. We are called upon to please God. If we please God there will be no complaints from the saints. If we please God we may get some criticism from the world, yes, we may get lots of it. Paul said, "If I yet pleased men, I should not be the servant of Christ" (Galatians 1:10). Now who do we want to serve? To whom are we responsible? Is it not the Lord? "One is your Master, even Christ." When Jesus Christ was here on earth He lived to do one thing. That one thing was to glorify God. We see this in three places in the Gospel of John. He tells us that His purpose in answering prayer was in order that His Father might be glorified. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). The Lord Jesus answers prayer in order that the Father may be glorified.

Now, look at another verse, John 15:8. Christ's ultimate purpose in making His people fruitful, is that the Father may be glorified. "Herein is my Father glorified, that ye bear much

(continued on page fifteen)



Raises $315,000 for Missions

TORONTO, ONT. (CNS)—In a special month-long effort the famed Peoples Church raised $315,000 for the support of some 350 missionaries serving in all parts of the world. This money was pledged by individuals in the church under its "faith promise" plan and will be given by them during the year.

Long known for its emphasis on missions, the Peoples Church conducts an annual month-long missionary conference with missionaries and church leaders from all over the world. Through this means the church members are acquainted with missionary work and scores of young people commit themselves for missionary service.

In its history the church has raised several million dollars for foreign missions.

Court Hears Church Dispute

INTERNATIONAL FALLS, Minn. (EP)—Spectators packed a courtroom here to hear Lutheran leaders testify in a case involving a disputed church name.

At issue is the name of a group of congregations of the former Lutheran Free Church (LFC) which declined to enter the merger of the LFC into the American Lutheran Church (ALC).

The anti-merger group organized last October in Thief River Falls, Minn., as the "Lutheran Free Church (Not Merged)."

The LFC and its board of administration obtained a temporary court order restraining the anti-merger group from using this name. The ALC has since joined the LFC bodies as plaintiffs in the case and are seeking a permanent injunction.

Dr. John Stesnvaag, Minneapolis, last president of the LFC, spent four hours on the witness stand. He said that the LFC has duly merged with the ALC and is entitled to be protected in the use of its name.

Also testifying briefly for the plaintiffs was Dr. Fredrik A. Schiotz, Minneapolis, national ALC president.

The Rev. John Strand, Tioga, N.D., president of the anti-merger groups, now temporarily known as the Association of Free Lutheran Congregations, testified later in behalf of the defendants, along with other officers of his group.

Asks Release of Demonstrators

SAIGON, So. Vietnam (EP)—Buddhist leaders have asked the government of President Ngo Dinh Diem to release all Buddhist prisoners arrested during the recent religious unrest in South Vietnam.

Release of the prisoners is one of the major Buddhist demands for redress of alleged religious discrimination. The government is predominantly Roman Catholic.

The Buddhists have been protesting against the government since May 9 when a religious demonstration in Hue was fired on by government troops. Nine persons were killed. Tension was heightened later when a Buddhist monk committed suicide publicly by burning himself to death as fellow monks held a religious liberty demonstration.

Sermons from Science Pavilion

20,000 square feet of land has been granted free of charge by the New York World's Fair authorities for the presentation of SERMONS FROM SCIENCE. The construction of the pavilion and the presentation of the SERMONS FROM SCIENCE is a project of a newly-formed United Evangelistic Committee which has as its concern the total evangelistic outreach at the coming New York World's Fair.

Chairman of the UEC is Pastor Stephen F. Olford of New York City's Calvary Baptist Church and included with him are representatives of evangelical churches and ministries throughout the area. Prominent among those listed on the Council of Reference are Dr. Elmer W. Engstrom, President of RCA Corporation of America and the Honorable Mark O. Hatfield, Governor of Oregon.

The SERMONS FROM SCIENCE Pavilion will be located in the Industrial Area of the Fair, adjoining the Japanese exhibit and the Eastman Kodak building. Capitalizing on the scientific theme of the Fair, SERMONS FROM SCIENCE is aimed at reaching the multitudes of religiously indifferent persons who will be among the 70 million attending the Fair. Its budget is $400,000 and Christians across the country and around the world are being invited to share in this unparalleled opportunity of evangelism.

The UEC is also working in close cooperation with the other evangelistic efforts at the Fair, including the Billy Graham Association. The Committee is devoting all its energies to presenting a unified total effort that will represent the cooperation of evangelicals and will rule out any competition between the various efforts.

Hines to Sing on Baptist Hour

FORT WORTH (EP)—Jerome Hines, world-renowned opera star, will be featured soloist on "The Baptist Hour" for July 21.

The famed basso for the Metropolitan Opera is an active, witnessing Christian. He will sing "The Solid Rock" just before the message by Herschel H. Hobbs, regular speaker on the program and pastor of the First Baptist Church, Oklahoma City. Hobbs will discuss "The Power of Purpose."

With more than 35 leading basso roles in his repertoire, Hines is also a writer, director and producer of operatic dramas. He has been with the Metropolitan Opera since 1946. In addition, he has recorded for London Records, RCA Victor, and Columbia. Many of his recordings feature sacred music.

While on tour, Hines always locates the downtown rescue mission and makes time in his busy schedule to visit there and give his testimony for Christ. He consistently witnesses to his fellow musicians and others with whom he comes in contact on his tours.

In addition to Hines, the July 21 program will feature the Baptist Hour Choir, Miss Joe Ann Shelton, and Mrs. Virginia Seeling.

"The Baptist Hour" is a worship service program produced and distributed by the Southern Baptist Radio and Television Commission. It is currently broadcast on 464 stations in 34 states.

Ruling Studied in Canada

TORONTO, Ont. (EP)—Canadian religious and educational leaders weren't

(continued on page sixteen)

Aquila and Priscilla

Mrs. W. J. Berry

IT is something like twenty years after the death, and the glorious ascension of Jesus, that we begin our study of this portrait. Though their lives may not have been personally and literally connected with Jesus, yet their love for Him of His gospel illumines their image.

It is proper that we place them together in our collection. They were man and wife as well as being brother and sister in the blessed Lord. They were not only a devoted husband and wife, but they were mutually devoted to their Lord. They believed on Him earnestly, no doubt being converts of the Apostle Paul, as he labored faithfully to preach the gospel of the Lord Jesus Christ.

We first see them as persecuted followers of Jesus. Though they knew of Him only by the gospel, and His Spirit within them, they were willing to give their lives for their belief in, and love for Him.

Claudius was ruling in Rome at the time we see them. He was friendly toward the Jews. It was his policy to be very democratic, allowing religious freedom. But there is still this day a great hatred for Christian Jews by unbelieving Jews. When a Jew leaves Judaism to become a Christian, his Jewish relations mourn him as dead. It is still so, but the hatred was even stronger at the time Aquila and Priscilla lived. And so there was much contention among the believing and unbelieving Jews who lived in Rome at that time. The lines between Christians and non-Christians were more clearly drawn then than now. To believe on the Lord often meant *death* to the believer, so strong was the hatred for Christ and His followers.

Claudius himself respected and granted the right to Christians to have their own belief; yet he could not endure this constant dissension among them. He wanted Rome to be peaceful, and not have these frequent street outbreaks among the Jews over whom he had authority. We see as we study the present-day Jews, that they are very outspoken. They will argue and contend very loudly, even publicly, despite the confusion they may be creating. This was even more apparent in those days.

So, to have peace and quiet in the city, Claudius expelled all the Jews from Rome. He felt justified in this action because, though he was willing for them to have freedom, they did not allow it to themselves. That is, the unbelieving Jews would not allow the Christian Jews the right of worship. If they preached Christ as the long-hoped-for Messiah, their brothers—nationally—would try to stop them. So there were frequent outbursts of hostility, because Christians *must* preach Christ! He was, and will always be the dividing line. Love for Him divides between not only national subjects, but between brothers and sisters, husbands and wives, parents and children. One who loves Him has always been and always will be hated by those who hate Him—even those of ones own blood.

This is the trial we see Aquila and Priscilla enduring. They were born in Pontus, and now they came from Rome, Italy, to Corinth by decree of Claudius. There they administer to Paul in the arduous ministry by taking him into their own house. Christians in that time were drawn very closely together by the persecutions they endured. They were driven from place to place, and often took refuge in caves, or wherever they might find shelter. Often they lived together, having their meager comforts in common. There was always a willingness to share whatever shelter or food they might have. Even though they suffered indescribable deprivations, yet they were blessed with fellowship in their sufferings. The only password required to receive loving acceptance with another Christian was the name, Christ Jesus. They were not selfish like we are today. Suffering and want made them unselfish enough to share even a crust, and the flimsy shelter of a tent or hut with any who named the name of Jesus.

Not only did Aquila and Priscilla share their home with Paul, they were his "helpers in Christ Jesus." He gave public thanks for them, saying: "Who for my life have laid down their necks." It is not clear if he spoke symbolically or literally by these words. Often belief in Jesus meant that Christians must lie down and have their heads cut from their bodies for that belief. Whether they did this for Paul literally or not, he knew their devotion to be such that they would gladly do so for him, and for their love of Jesus Christ and His teachings. To have the assurance of such devotion must indeed be a help to any minister.

They helped also in actual teaching of the truth that Jesus was indeed the Messiah. There was a young minister named Apollos. He was well-versed in the Old Scriptures. He was a brilliant speaker, eloquent and filled with zeal. He had a boldness about him, and an earnestness which was needed desperately in trying times. But it seemed that he did not understand fully. He was one also who had the quality of true greatness—humility. But we may see his portrait later. It is the faithfulness of the objects of this portrait we see now.

No doubt in his youthful zeal he had either spoken something erroneous; or he may not have shown a complete understanding of the blessed truth he spoke. We think we can see this devoted husband and wife cast a knowing glance at each other as they saw the young minister's lack, whatever it was. This love between them says, "After all, he is young. He has much ability, and a great love, but he needs instruction—that's all." They show true Christian tolerance. They could not tolerate error—or an imperfect setting forth of such blessed truth as that the Messiah had indeed come and died and ascended for their salvation. But they would not embarrass him by public rebuke. Of course, Priscilla could not speak publicly to him in the synagogue. It was not allowed. But that did not prevent her from being a discerning hearer.

So they asked him home with them where we think we see her prepare for his comfort the best she can. Then

(continued on page sixteen)

NEWS AND NOTES

Of Denominational Interest

Children's Home Report For June

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of June, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received	
Albemarle Conference	$ 287.83
Blue Ridge Association	27.61
Cape Fear Conference	1,408.50
Central Conference	1,163.66
Eastern Conference	992.66
Pee Dee Association	164.96
Piedmont Conference	20.00
Western Conference	759.90
Statewide Bodies	132.72
*Sub-total	$ 4,957.84
Parents and Relatives	349.10
Friends and Others	4,758.44
Miscellaneous (All other sources of income)	718.04
Total Receipts for the Month	$10,783.42
*Amount of above received by the Farmer Concert Class	$1,486.30

Honor Roll

Special recognition is hereby given to the following who made gifts of $100 or more during the month:

Macedonia Church, Vanceboro	$ 100.00
H. H. Alexander	$ 100.00
Powhatan Church, Clayton	$ 200.00
Children's Home Alumni Association	$ 132.72
Malachi's Chapel, The United Class, Columbia	$ 110.00
Sound View Church, Carteret County	$ 100.00
Walnut Creek Church, LaGrange	$ 100.00
Sweet Gum Grove Church, Pitt County	$ 100.00
Free Union Sunday School, Walstonburg	$ 287.95
Estate of Lucy Johnson Lewis, Middlesex	$4,624.44
Lee's Chapel Church, Sampson County	$ 100.00
Hopewell Church, Smithfield	$ 100.00
Shady Grove Church, Dunn	$ 205.52
Beaverdam Church, Pee Dee Association	$ 100.00
Dilda's Grove Church, Fountain	$ 119.10

Benefit Dinner Raised $1,812 for College

A benefit dinner in Snow Hill June 28 raised $1,812 for the development fund of Mount Olive College. More than 100 representatives from ten Free Will Baptist churches in Greene County attended the $5-a-plate meal, and many others sent their contributions.

President W. Burkette Raper was the principal speaker, and he outlined the proposed building program of the college scheduled to begin this fall.

Members of the steering committee which planned the dinner were Mrs. J. C. Moye, Sr., Snow Hill, chairman; Frank Harris of Snow Hill; and Mrs. P. L. Barrow of LaGrange.

Participating churches in Greene County were Free Union, Howell Swamp, Grimsley, Spring Branch, Ormondsville, Harrell's Chapel, Friendship, Hull Road, Maury, and Little Creek.

Fifth Eastern District Sunday School Convention

Around 250 persons were in attendance at the Fifth Eastern District Sunday School Convention at the Arapahoe Free Will Baptist Church, Arapahoe, North Carolina, Sunday, June 30, according to Walter R. Sandlin, president.

The offering for the day was $121, with the theme of the convention being "Praise the Lord."

The Perfect Attendance Banner was awarded to the Oriental church for the quarter, and perfect attendance pins were given to the Rev. E. E. Edwards of Oriental church, Ernest Ringgold of Sts. Delight church, and Mrs. Alice Seet of New Bethlehem church for nine years of perfect attendance in their Sunday schools.

Mr. E. M. Prescott, who represented the Free Will Baptist Press at the convention, announced the sad news of Brother C. K. Dunn's recent death. Everyone was asked to stand for a moment of silence in tribute to this great man who had done so much for the Lord through his work at the Free Will Baptist Press.

The Rev. Charles T. Rice, who represented Cragmont Assembly, opened for discussion the subject of the unfinished building at Cragmont. He announced that they were in need of it badly. A committee consisting of Revs. Charles T. Rice, Al J. Lyczkowski, and E. E. Edwards was appointed to work with the Board of Directors of Cragmont Assembly in securing sufficient funds to finish this building.

Mount Olive Junior College, the Free Will Baptist Press, Cragmont Assembly, and the Free Will Baptist Children's Home were all represented at the convention.

The next convention will convene with Oak Grove church near Vanceboro, September 29.

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REJOICING ALWAYS

A saintly woman, suffering for weary months in painful illness, said to her pastor: "I have such a lovely robin that sings outside my window. In the early mornings as I lie here he serenades me." Then a smile brightened her thin features as she added, "I love him because he sings in the rain."

This is the most beautiful thing about a robin. When storm has silenced every other songbird, the robin sings on in the rain. That is the way the Christian may do. Anybody can sing in the sunshine. You and I should sing on when the sun has gone down, or when clouds pour out their rains, for Christ is with us. We should sing in the rain.—*John Three Sixteen.*

CRAGMONT MUSIC CAMP

All music lovers who wish to attend Music Camp at Cragmont Assembly in August must register as soon as possible. Send your name and address together with $5 to the Reverend R. P. Harris, director, 1200 Tarboro Street, Rocky Mount, North Carolina.

Terror Unless . . .

AT THE THRESHOLD of a new year, it is natural for us young people to be concerned about the future. The world is enveloped with insecurity and fear. Brutal hate and stark terror are coming closer to our own door. Many events of 1962 have brought into focus a picture of this nation tottering on the brink of a slippery precipice that could plunge us into total annihilation.

Since the recent Cuban crisis and the release of Bay of Pigs prisoners in Cuba, many of us are learning how terrifying life could really be. One released prisoner quoted one of Castro's former top lieutenants as saying that Castro is a devil in human form, an unpredictable mad man whose main ambition is to go down in history as the first man to bomb the United States. Do our lives depend on the whim of a trigger-itching maniac? It has been stated that Castro knows his days are numbered. This reminds us of the statement in the Bible which speaks of Satan in the last days as knowing his time is short.

As we youth absorb these grave realizations from day to day, the consequent reaction is one of anxious fear and insecurity.

America has never been bombed as other nations. We have been blessed. Yet, on the moral scale we have sunk as low as any civilized nation existing today. Our crime rate is at an all-time high and is still soaring. Our divorce rate is the highest in the world. Our percentage of broken homes is three times greater than England, France and Australia and from four to six times greater than Canada and several other nations. What does this breakdown in our society mean? It means we as a nation have turned from God.

Now back to Castro and the threat of every other enemy to our way of life. Have you ever thought that the Creator God who rules the universe could well be allowing these things to take place *in order to bring us to our knees in repentance?* I would hope and pray that we would humble ourselves and turn to God without this means, and if so, *NOW is that time!* If not now, I greatly fear God will use the enemy *as an instrument* to humble our haughty hearts. Can you think of anything that would more thoroughly humble and awaken America than for the enemy to slay several million of us? God has used the enemy as an instrument of chastisement before, and He may do it again. It is a fearful thing to fall under the judgments of the wrath of God.

The battles now raging between the forces of good and evil are not political but spiritual. They will not be won by carnal weapons of men. If weapons would win the victory, we could have squelched the communist tumor in our hemisphere with the toe of our boot. We have the power but for some reason not the will to use it. Why not the will? It must be that God's word is true. He sets kings up and He pulls them down; *He turns their hearts as rivers of water* (Proverbs 21:1). He is allowing us to be placed in this position for a purpose. It is imperative that we think on what this purpose might be.

Being a battle between spiritual forces, if the purpose is to bring us to our knees, we can assume that if and when we as individuals and as a nation turn back to God, He will fight the battle for us. The enemies would swallow each other, as they did in early history when Israel as a nation turned to God.

Without heart-humbling and knee-bending repentance, God's judgments are upon us. Conditions will become worse until we are brought *or driven* to our knees.

America, to your knees! You and I are America!—*Youth's Living Ideals.*

THE POSITION OF WIVES

By Mrs. James Franklin

Keepers at home. Here I'm afraid is where a lot of wives fail. Either in thought or deed. It's not always a happy lot to constantly be cleaning, dusting, ironing, washing, etc., and know that you're going to have to repeat the same chores again next week, but God's Word says we're to be "keepers at home." There are many advantages to keeping house that are overlooked. It is much better to be at home and be in your own private kingdom than to be out competing in a man's world where the attitude seems to be "dog eat dog." Who wouldn't prefer to be at home surrounded by the love of your children and your husband than to be out at the mercy of this evil world. Count your blessings and be glad you're home. Quit grumbling.

Finally, the wife is to be obedient to her husband that the Word of God be not blasphemed. What "word of God" you may say. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and *he shall rule* over thee" (Genesis 3:16). These are words directly from God and God's Word never changes. Customs may change, standards of living may change, the whole world may change, but God's Word will not.

Why try to be something God never intended you to be? Be a wife, be a housekeeper, be a mother and be glad and rejoice because God has seen fit to bless you with a good husband and loving children. Then you'll know real contentment and joy.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life . . . Her children arise up, and call her blessed; her husband also, and he praiseth her" (Proverbs 31:10-12, 28).—*Evangel.*

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SLEEPLESS

Dr. Henry Ward Beecher was once asked, "What do you do when people in your church go to sleep?"

Without a moment's hesitation he gravely answered, "I have left strict orders with the sexton that if he sees anyone going to sleep he shall come at once to the pulpit and wake up the minister."—*Message.*



NORTH CAROLINA MISSIONS REPORT

The following is the report of the Rev. A. B. Bryan, secretary-treasurer of the mission board of the State Convention of Original Free Will Baptists of North Carolina, for May and June, 1963.

Balance on Hand, June 30, 1963		$12,616.73
Receipts		
General Missions	$898.47	
North Carolina Missions	620.82	
Foreign Missions	842.72	
Arizona-Mexico Missions	298.84	
Conference Exchange	55.00	
Metal Church Building	879.62	
Missionaries, National Association	23.00	
Total Receipts		$ 3,618.47
Total to Account For		$16,235.20
Disbursements		
North Carolina Missions	$645.00	
Arizona-Mexico Missions	734.84	
Texas-Mexico Missions	740.38	
Legal Fee, Nogales, Arizona	49.82	
Moving Rev. J. E. Timmons, Missionary	446.78	
Travel and Itinerary for Missionary	212.40	
Promotion and Operating Expense	160.75	
Supplies	67.99	
Secretary-Treasurer and Expense	207.97	
Total Disbursements		$ 3,265.93
Balance in Treasury		$12,969.27

OVER THE STATE

Raleigh, N. C.

The Palmer Memorial Mission, 500 W. Garner Loop Road, Raleigh, North Carolina, has employed the Rev. Edd Taylor on a full-time basis. The mission has paid option on a choice piece of property for a future location. Full negotiations are expected to follow shortly.

Weldon, N. C.

The new church in Weldon is constructing a building on a permanent sight through the help of the Central Conference Mission Board. The pastor, the Rev. Vance Link, reports that Sunday school had an average of 100% during May. Ten church members were reported gained during the month of May.

Clinton, N. C.

The Clinton Mission is negotiating for a choice piece of property for future location. The property is located at McArthur Lane and Beaman Street, and is approximately three fourths of an acre. The mission pastor, the Rev. Harry Jones, reports favorable progress being made.

Jacksonville, N. C.

The Geiger Mission, Jacksonville, North Carolina, has elected to work more closely with the Eastern Conference Mission Board and has asked the board to supply a mission worker for the work there until a permanent mission worker can be secured. The Rev. J. Albert Harris has been pastor but has elected to resign for other work.

Roanoke Rapids, N. C.

Progress is being made towards establishing a strong Free Will Baptist church in Roanoke Rapids. The mission board of the Central Conference has purchased property there, and a Sunday school has been opened with more than thirty members under the leadership of the Rev Noah Brown, conference area missionary. The work is expected to employ a full-time missionary in the near future.

Mexico News

Miss Winnifred Averett, mission candidate, left North Carolina by plane on July 5 for Nogales, Arizona, where she will be doing mission work at the Arizona-Mexico Mission station during the summer. Miss Averett will return to school at Mount Olive in the fall.

The Rev. James E. Timmons, former missionary of the National Association and experienced workers among the Spanish speaking people in Mexico and Texas, has been appointed director of Original Free Will Baptist missions in Eagle Pass, Texas, and Piedras Negras, Mexico, areas. Mr. and Mrs. Timmons are working under the direction and sponsorship of the North Carolina State Convention of Original Free Will Baptists. Mr. Timmons has recently been on itinerary in North Carolina, with engagements in South Carolina and Texas also.

The Rev. and Mrs. James L. Lanier of Oklahoma City, Oklahoma, former missionaries in the Arizona-Mexico work will be returning as missionaries to work at the Arizona-Mexico mission station about the first of August and will be sponsored by the State Convention. Mr. Lanier will work as assistant to the Rev. John B. Elliston. Any church or organization in the state of North Carolina or out of the state may underwrite or give toward the salary of Mr. and Mrs. Lanier.

The mission board encourages the many Free Will Baptists both in and out of North Carolina who are in sympathy with the Mexico mission work to support it with their prayers and financial support. The field in Mexico has been determined to be one of the most needy fields in the world. It offers great potentials for reaching many souls for Christ and is a foreign mission field at our doorsteps.

We urge you to support by direct gifts to Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona. North Carolina Free Will Baptists should send their gifts through the state mission treasurer (P. O. Box 308, Ayden, North Carolina). If you are working in relationship with the State Convention, remember that the convention through its mission department will be allocating $950 per month in addition to all earmarked funds to the work in Mexico beginning the first of August. At present about $700 monthly is being allocated besides expense of placing missionaries on the field. Besides seven mission workers there are four native pastors in charge of mission churches already established.

The North Carolina State Convention does not desire to operate a mission field alone; neither has it ever advocated such. We welcome and are thankful for the many beyond the state boundaries who have had a part in this great work. We need your support in the mission cause. The Lord has provided an opportunity and now is the time to step into it. Your prayers and earnest support to take the gospel to the Mexicans is coveted. Why not become a contributor to this worthy cause?

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No natural tumult can rise above the still small voice of the Spirit in the heart of a man or woman in touch with God.—*Susie H. Keen.*

Woman's Auxiliary

Attention Women!

For a Spirit-filled, wide-awake Christian experience among the towering peaks that reach toward heaven, register *now* for your week at Cragmont from August 19-24. Send your name and $5.00 registration fee to Mrs. Carl Dudley, Fuquay Springs, North Carolina. The entire cost for the glorious experiences you will have is only $30, including bus fare, room, and board.
Aug. 14th

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met with Mrs. Stella Worthington for its June meeting. The meeting was opened by the president, Mrs. Eva Worthington, with the members singing "To the Work," which was followed with prayer by Mrs. Norman Ard. Mrs. Worthington read the Scripture which was taken from 2 Timothy 2:15 and Ephesians 2:10.

Special music was rendered by Mrs. Norman Ard, Mrs. J. T. Beddard, Jr., and Mrs. Eva Worthington.

The program was presented by Miss Linda Worthington, a graduate of Mount Olive Junior College.

During the business session a motion was passed to pay $25 for Bible school material.

Mrs. Willie Balls pronounced the benediction.

Newport, N. C.—The Woman's Auxiliary of the Holly Springs Free Will Baptist Church held its monthly meeting in the fellowship hall. The meeting was called to order by the president, Mrs. Nina Lee Kelly. The group sang "Take My Life and Let it Be."

Scripture was read by Mrs. Elizabeth Slaughter, who introduced the program, "The Church By the Side of the Road." Prayer was then offered by Mrs. Kathleen Slaughter.

During the brief business session the roll was called and minutes of the last meeting were read.

The group was dismissed with the singing of "Blest Be the Tie."

Refreshments were served to the 16 members present.

Newton Grove, N. C. — The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church met at the church Wednesday, July 10, at 8 p.m., for its monthly meeting. In the absence of the president, Mrs. Annie West presided over the meeting and conducted the devotional. The group sang "I Surrender All." Mrs. Emma Rose, program chairman, read the introduction to the program entitled "Rural Revolution." Those taking part on the program were Mrs. Annie West, Mrs. Ruth Daughtry, and Mrs. Ethel Godwin. The meeting closed with the singing of "God Will Take Care of You," followed with the benediction by Mrs. Annie West.

There were 13 members present.

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When Dr. Philpott Accepted the Purifying Hope

In the earlier years of his Christian ministry, Dr. P. W. Philpott didn't believe in the premillennial return of Christ. He believed that the church would save the whole world, taking the world for Christ! His courage weakened, however, as he observed "evil men and seducers (waxing) worse and worse, deceiving, and being deceived" (2 Timothy 3:13). Then a change occurred! He heard a stirring message on the second coming of Christ. The message was sane and Scriptural. Said he, "The message gripped my soul and set it on fire for the lost ones. From the study of God's Word, I saw that the mission of the church is not to take the world for Christ, *but to take Christ to the world!* Rarely in my teaching and preaching did I fail to emphasize this verse: 'And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed (disgraced) before him at his coming.' The church I was serving at the time grew from 50 believers to more than 2,000. Of that number 16 young people were converted and went forth as foreign missionaries! Souls were saved in increasing numbers, and Christians were cleansed from sin. How could it have been otherwise when God's Word says: 'And every man that hath this hope in him purifieth himself, even as he is pure' (1 John 3:3)?"—*Rev. Walter B. Knight.*

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So live Christ that you will be a rebuke to sin wherever you go.—*Youth's Living Ideals.*

THE GOSPEL OF THE BROOM

by Glenn D. Hughes

A minister of a fashionable church attended a conference where the secular and the sacred were integrated. When the "work period" came, in which all worked with their hands, he remarked: "I've come here to develop my spiritual life, not to work with my hands." So he stayed away for a day. The next day, however, feeling that he had missed something important, he took a broom and began to sweep out a hall. He went back to the conference, radiant, and said jubilantly, "I didn't know that a broom could do this for a person. I'm going back to my church and preach the Gospel of the Broom."

What man is and what man does cannot be separated. Everything—even the lowliest chore—is sacred when done for the Lord Jesus Christ's sake. This harmonizes with Paul's injunction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:13).

Much time, even among evangelicals, is spent in collective worship, while the other interests of life—the economic, the social, the political, the educational—are relegated to the secular.

True religion, however, integrates the secular and the sacred. All that we do—washing dishes, making beds, tending babies, nursing the sick, working in the plant, etc.—is sacred, if done in the name of Jesus. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward" (Matthew 10:42).

Do not minimize the importance of your role in life. Consider yourself a servant of God, no matter what your status may be—wife, husband, parent, student, teacher, minister, lawyer, scientist, etc. You are precious in God's sight.

Do every little thing in a big way, and make it big with destiny.

"Only one life, 'twill soon be past;
Only what's done for Christ will last."

—*The Free Methodist.*

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"A church's best human asset is its consecrated personal workers. Happy that church which has as many personal workers as it has members."

NOTES AND QUOTES



By J. C. Griffin

MY THANKS

Our thanks are hereby given to all our friends who have remembered us with a Father's Day or birthday card. I thank you all so much. It is next to impossible for me to send a "Thank you" card to each one, so this is the next best thing that I can do. Thank you.

Of all the honors that I have ever received from my denominational leaders was, and is, the honor of the executive committee of the State Convention when they selected me to be honored with "The J. C. Griffin Scholarship Fund." This honor someday will become a "Memorial" and a great blessing to Mount Olive Junior College, and young men and women will be helped to obtain a Christian education—all of which will depend upon the response to the request of the executive committee of the Original Free Will Baptist State Convention of North Carolina. This honor goes to my Lord who has made it possible for me to do some few things in the cause of our Lord. The honor goes beyond the present; it reaches out to the future, when worthy young men and women shall receive benefits from the scholarship. My prayer is that God will bless the effort and sanctify the proceeds to the glory of our Christ.

After I was ordained, I was honored by the Eastern Conference by being elected in 1918 as moderator, in which capacity I served four years. I moved to the Cape Fear Conference on accepting the pastorate of the Free Will Baptist church in Goldsboro and took membership with the Cape Fear Conference. In 1928 I was elected moderator of that conference and served until 1933. Then I moved back to New Bern and was received into the Eastern Conference. I was reelected moderator and served four more years. Why I was elected moderator of these two conferences as I was, I cannot understand. It was an honor that the Lord knows I did not seek. Later I was elected president of the State Convention and served two years. I have served as moderator of the Fifth Eastern Union of the Eastern Conference, served on the board of directors of the Children's Home (Orphanage at that time), was secretary to the board of the orphanage while being a member, was a member of the board of directors of our Free Will Baptist Press at Ayden, and served one time for 18 months as manager and secretary of the press.

I have written "Notes and Quotes" for nearly 40 years regularly. During my time of writing I have received hundreds of letters which assured me of a great deal of appreciation for my writings. However, it has not all been a bed of roses with no thorns, but about ninety percent of the thorns have come during the past two years. But when a thorn sticks in, I say, "All things work together for good to them that love God." My love for God is a settled fact. All these honors I have not sought. They came by the will of my many friends.

I promised the Lord one day that I would go where He wanted me to go and do what He wanted me to do and say what He wanted me to say. Well, He has kept me busy; and after 54 years of preaching the gospel, I am not tired of the load. I am happy in the service of my Lord. And have often said that I would like to go from the pulpit to glory.

Our Work Growing in N. C.

All our work shows that God is blessing in a great way. Our Ministers' Conference at Cragmont this year was the best ever, as I saw it. Attendance was up. The fellowship was unsurpassed and old-fashioned preacher love was manifested. We are sorry that more preachers could not have been there. I wish that every preacher in the state could have rejoiced with us.

The report of our mission work illuminated us. We are happy to tell the world that North Carolina is in a good position to do real effective mission work, as we are connected with the Arizona-Mexico Mission at Nogales, Arizona. If you want to know more about our mission work, write to the Rev. A. B. Bryan, 600 Carey Road, Kinston, North Carolina, or the Rev. R. H. Jackson, Pine Level, North Carolina. Either one of these gentlemen can give you the facts. They have been to the mission and know our challenge. This knowledge of our connection with the mission makes us rejoice. Satan would have you believe that North Carolina Free Will Baptists do not believe in missions. But you readers know what Jesus said about that fellow in the eighth chapter of the Gospel according to John. Get your Bible and read what Jesus said. It is enlightening. Read it to be wise. When we deal against Satan, we are up against a wise serpent. We can only handle him with the Word of God. He cannot stand God's Word.

Another soul-stirring message was received from Dr. W. B. Raper, president of Mount Olive Junior College, when he said, "Registration is running two months ahead of last year at this time." Those of us who know the truth and stand for the truth in Christian education are always happy to hear good news from the college. But may we know that the greatest challenge ever presented to the North Carolina Free Will Baptist State Convention and the individual churches stand before us today. It is big, but not too big for God and His people. What we must do is pray and pay and work together with God, and He will do the job. So let us not be guilty of saying "Christ and I"; but let us say, "It is Christ only." As we yield ourselves to Him, He will do the right thing the right way at the right time; so let us sing "On to Victory."

I talked with a lady some days back who was amazed that we had such a complete mission program. You see, she did not read *The Free Will Baptist*.

May I inform you, my friends, that the Free Will Baptist Press has not gone out of business. So read John, chapter eight, again.

If you want or need any kind of Christian literature just drop a card, or a letter, to the press and tell them what you want; and if it is not there, they will get it and appreciate the opportunity of serving you.

Cragmont News

We understand that all conferences are being well attended at Cragmont. Our Free Will Baptist League at Bridgeton honored six of our teen-age girls with a week's stay at Cragmont. We had two prepared to go the week of the Sunday school conference, but because the registration was beyond the capacity of the institution, we had to send our Sunday school girls with our leaguers. But all came back happy and praising Cragmont and the blessing they obtained while at Cragmont.

I remember some people fought the purchase of the Cragmont property, but

(continued on page fifteen)



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Why are my prayers not answered, some of which I have prayed for many years?—*E. J. Moy, Missouri.*

ANSWER: We might point out two things in answer to your question: (1) That God says we ask amiss is one main reason. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (James 4:2). As I understand it, this means that we pray selfishly, having a purpose of self-exaltation in mind rather than that of exalting His holy name. So we need not expect prayers to be answered under such circumstances. (2) When we pray according to God's will, He either gives us that for which we ask or something more appropriate to the need and therefore better. His ways are not our ways, but for us to be right we must be in the mood and frame of mind to accept His ways instead of ours. We constantly make mistakes as to what is best for us. He never makes a mistake in our behalf nor in that of anyone. It is indeed true that we lack understanding as to God's ways, but we will be in possession of such understanding when we greet Him in our Christlike, glorified bodies. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12)

There is indeed no time for us to become discouraged or to despair; therefore, we must not slack up in our praying. Remember that George Muller, the great prayer warrior who prayed millions upon millions of dollars from God for the support of thousands of orphans and hundreds of missionaries during his life, also prayed for two friends many years; and he died without seeing them saved. Nevertheless, they were saved before they died. When it comes to our prayer life, we need to remember that we have a responsibility to God and we must fill it. "Confess your faults one to another, and pray one for another, that ye may be healed . . ." (James 5:16). "Pray without ceasing" (1 Thessalonians 5:17).

Solomon only asked for wisdom so as to govern God's people correctly, but God gave him fame and riches as well. "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like" (2 Chronicles 1:10-12).

If God saw fit to give Solomon both what he asked for and that which he might enjoy that he did not ask for, might He not see fit in some cases to refrain from giving that which one of His children might ask for when He knows that it would not contribute to his eternal well-being? In some cases I might be so limited in wisdom that I would ask for that which would make this life's activities easy and thereby cause me to yield to temptations that would have little or no allurement to attract if I were tired physically from attending duties that would give happiness to others. Many of us are prone to ask for that with which we cannot live victoriously. God saves us from disasters and provides for us to gain victory by withholding that which is not to our advantage. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

For some reason, unknown to me, Paul asked a favor of God that God did not see fit to grant him. If one so devoted to God and the purpose of Christ should ask for that which He could not give him, might we not be satisfied and content with God's judgment? Note here what Paul says: "And lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:7-10).

We must be Christians who both know the Lord as our Saviour and Redeemer and obey Him, walking daily and moment by moment as we are taught by the Bible in order to ask as we should and therefore exercise the faith that is required of us in order for all our prayers to be answered. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. . . . Ye are my friends, if ye do whatsoever I command you. . . . Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:7, 10, 14, 16). In Him we have all we need for our happiness; out of Him we have nothing worthwhile. In line with His thinking, we may ask and have anything; but contrary to His thinking, we need not ask anything hoping to get it.

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WHAT THEN?

Asked an unbeliever of an aged Christian: "Suppose you discover after death that there is no such place as heaven, and through the years you have been laboring under a delusion. What then?" "Well, I would still be the gainer, for I have had a most wonderful and joyous time getting there! Suppose you, on the other hand, make the discovery after death that there is a hell. *What then?*"—*Gospel Herald.*

Stories for Christian Girls and Boys

THE LORD'S FIELD MICE

Christine Joder

IT was a hot, sultry afternoon near the region of the Equator. The fifty black frizzly-haired boys were watching the clock on the teacher's desk, as it made its slow round toward dismissal time. At the clang of the school-bell, a group of boisterous boys hurried toward the door.

"I'm hungry," Adama complained as he caught up with Jacoba.

"Let's go hunting," Jacoba answered.

They hurried behind the thatch-roofed, mud school building and picked up their short-handled hoes. Throwing them over their shoulders, they rushed toward the fields.

"May God grant us meat today," Adama said. "These hoes are better than the white man's guns for catching mice."

But they walked more than a mile and found no trace of field mice.

"Let's pray," Jacoba suggested. "The teacher says that we ought to pray about everything, for God is always near and He can hear us."

Adama wasn't too willing. "Let's not," he said. "Just a few days ago my father sacrificed our best dog to heathen gods. That was to keep me from believing this white man's religion."

"But God has answered my prayer before, so I know it's true that He does answer prayer," Jacoba argued.

Adama looked around to see if any one were looking. When he found that they were alone in the woods, he agreed to kneel behind a tree and ask God to help them get some meat.

They got up from their knees and walked on in silence. They hadn't gone very far when Jacoba shouted, "Look, there's a ridge! I'm sure there are some mice there."

They followed it a short distance and then began digging into the tunnel. They knew that by digging there they would close up the mouth of the nest, after which they could dig to the end and find the mice.

"Praise God!" Jacoba shouted. "See, here are five half-grown mice and a nice fat mamma mouse. God did hear us."

They killed them quickly with the handles of their hoes and stuck them into the deep pockets of their long, flowing shirts.

"That fat mamma mouse will make a juicy bite," Adama said, as he walked along looking for more.

It wasn't very long until they came upon another ridge. They dug to the end of the tunnel and found another nice fat mouse with seven little ones, panting with fear as their nest was exposed.

"Let's eat them all," Adama said, as he began gathering sticks to make a fire.

"That would make us sick," Jacoba said. "Let's divide them and then we can do what we want to with them." They began counting the mice. "This one is for you, this one for me; this one for you, this one for me;" until they came to the last one.

"Let's eat this one first and we can each have half," Adama suggested.

With their frizzly heads bent over the wood fire, they soon had it fanned to a blaze. Putting the mouse on the end of a stick, they held it over the fire until it was roasted.

"Yum, yum," Adama said. "We haven't had meat for a month, and today God helped us to get thirteen mice."

"They smell good already," Jacoba said, as he drew in a long breath of delight. Then a thoughtful frown covered his face.

"Do you know what the white pastor said?" he asked. Answering his own question, he added, "One tenth of everything that we get belongs to the Lord."

"I don't care what he said," answered Adama. "I'm going to roast my mice right here in the field and God will never know we got them."

Jacoba had given his heart to the Lord only a few weeks before, and now he wanted to please Him. "Maybe the pastor won't see us," he replied. "But God will. He sees everything."

Adama was determined to eat his share of the mice, so Jacoba began eating some also. When he had eaten two of them he felt that they were sticking in his throat. He couldn't eat another one.

"I want to give my tenth to the Lord," Jacoba said.

"Let's give the pastor one. That is a tenth of thirteen, isn't it?" fretted Adama.

"You give him one of yours and I'll give him one of mine. That way we will give more than a tithe and it will be the Lord's thank-offering," Jacoba suggested.

"Okay," said Adama. He was beginning to feel a bit full himself. Joyfully they went to the pastor and told him they were giving more than a tithe to the Lord. They held up the two wee dead mice by the tails for the pastor to take. He had a hard time suppressing a smile as he took them.

"That's fine, boys," he said. "If you always give the Lord His tenth, He will always take care of you."

The pastor took the little mice and wrapped them in a piece of paper. He wondered what to do with them. Before ten minutes had passed, an old widow woman came to his door saying that she had a bad headache and wanted him to pray for her.

"I have something here for you," the pastor said as he handed her the package. She opened it and began to jump around and to sing the praises of the good pastor, forgetting all about her headache. Perhaps her headache was caused by hunger and God answered her prayer that way.

"Don't thank me," the pastor said. "Thank God. He sent them to you."

"Oh, thank God! Thank God!" she shouted again and again.

Adama and Jacoba were looking on from a distance and it make them feel

(continued on page sixteen)

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

GUY MARTIN PATE

Guy M. Pate was born January 3, 1900, the son of Swift G. and Eva Pilkington Pate of Patetown, Wayne County, North Carolina. Thirty-nine years of his life were wasted in serving the devil. He had a most outstanding conversion during a testimonial service during revival services being conducted by the Rev. Clarence Bowen at Stoney Creek Free Will Baptist Church, October 25, 1939. The Holy Spirit was so evident that no preaching was necessary.

Many of Guy's friends and associates have made the remark, "If he had been a Christian all his life, he would have been a millionaire." No doubt, that is true, because the Lord prospered him a hundredfold in every business move he made. He loved his church and made many large contributions to it. He was chairman of the board of trustees, a member of the pulpit committee, and a former member of the building committee.

He was married December 14, 1919, to Nora Sasser of his home community. To this union was born a daughter, Mrs. Eva Pate Lancaster, and a son, Hugh G. Pate, both of whom are his survivors, also four grandchildren.

Guy had suffered for several years with angina of the heart. His condition had led him to retire from active business. Late in the afternoon of October 31, 1962, he went to his pond to shut up some livestock to sell as a final business deal before retiring officially. There he suffered a heart attack and was dead when found by the Goldsboro Rescue Squad and neighbors.

His funeral was conducted by his former pastors, the Revs. C. F. Bowen and Clifton Rice, assisted by his pastor, the Rev. Joseph Ingram, at Stoney Creek church. Interment was at Wayne Memorial Park. The many beautiful floral designs attributed to the love and esteem he held among his church, business friends, and associates.

Stoney Creek church sustained a great loss in the passing of Guy Pate. We miss him in so many ways; but we are sure our loss is his gain. Someday we expect to meet him again, there to spend the endless ages of eternity with Jesus and all the saints.

His favorite song was his testimony, "At Calvary."

Years I spent in vanity and pride,
Caring not my Lord was crucified,
Knowing not it was for me He died on Calvary.
Mercy there was great, and grace was free;
Pardon there was multiplied to me;
There my burdened soul found liberty, at Calvary.

By God's Word at last my sin I learned,
Then I trembled at the law I'd spurned,
Till my guilty soul imploring turned to Calvary.

Now I've giv'n to Jesus ev'rything,
Now I gladly own Him as my King,
Now my raptured soul can only sing of Calvary.

Oh, the love that drew salvation's plan!
Oh, the grace that bro't it down to man!
Oh, the mighty gulf that God did span at Calvary.

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THERE IS NO GOD BUT ONE

DONNA M. GARN

Within the bounds of time—
O'er all its glorious hills—
Or out beyond in realms sublime
Where mortal never feels,
There is no God but Thee
In land or sea or sky;
No Maker bountiful and good,
To every creature nigh;
To hear the faintest cry
Of every falling bird,
To feel the intense inner voice
Too sacred to be heard,
To love and never change
'Til all of life is done;
Thy grace untold declares to me,
"There is no God but One."

The outreach of Thy blood—
Redemption's perfect plan—
The magnitude of grace divine
Beyond the thought of man!
There is no God but Thee
In all earth's vast domain,
Who made Himself the sacrifice
That I might heaven gain;
That I might be redeemed,
From every sin made free,
And know within my human heart
What angels cannot see;
Might walk in holiness
'Til victory is won!
Thy Spirit gives a witness clear,
"There is no God but One."

—*The Free Methodist.*

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If you can't be beautiful AND good, then at least be good.—*Youth's Living Ideals.*

Revival Scheduled at Dublin Grove Church

The Rev. Al. J. Lyczkowski will conduct revival services at Dublin Grove Free Will Baptist Church, Beaufort County, North Carolina, from July 22 to July 30 at 8:00 o'clock each evening.

The pastor, the Rev. Eugene Sumner, and the membership extend a cordial welcome to all.

The Radiance of His Presence

I remember reading years ago a simple story of an old violinist. He was poor, but possessed an instrument which never failed to charm by its soothing mellowness. Played as he could play, it never failed to awaken responsive chords in the heart! Asked to explain its charm, he would hold out his violin and, tenderly caressing its graceful curves, say: "Ah, a great deal of sunshine must have gone into this wood, and what has gone in comes out."

How much of God's sunshine has entered your life? How much time have you spent in the radiance of His presence? It is only too true of all of us that if more of God's radiance had entered into our souls we should be better able to radiate peace and hope to the crowds around us.—*E. Townley Lord.*

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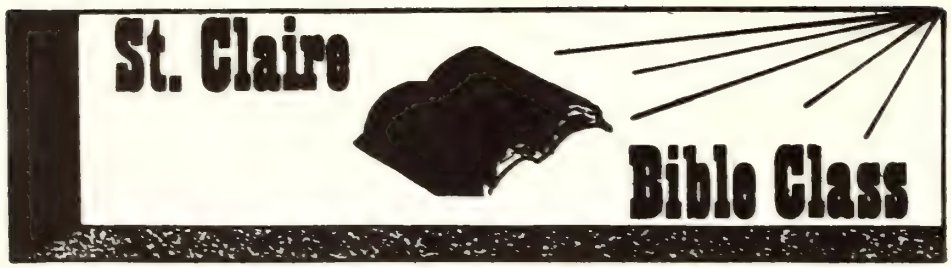
A Slash of the Whip

E. A. PONTIN

A gentleman sitting beside his coachman noticed him give the horse a slash of the whip across his head, and exclaimed, "Why did you do that? He was doing his very best."

"Oh, sir," said the coachman, "I saw he was going to shy at something in the road, so I just gave him something else to think about."

How often we find when in great anxiety or trouble about something, the Lord sends something else and the subject is changed. We are losers if we are not "emptied from vessel to vessel" (Jeremiah 48:11). The spiritual millionnaires are those who make the most of every little thing that happens. I have sought to do so for many years and found much profit in it.—*Gospel Stories for the Young.*



Where Is Your Brother?

(Lesson for July 28)

LESSON: Genesis 4:1-10

GOLDEN TEXT: Matthew 22:37-39

I. INTRODUCTION

Last Sunday's lesson dealt with the fall of man. The creature, although made in the image of God and after His likeness, fell from the free state into which he was created. He became a sinner and was driven from the garden.

The degeneration of the first man and woman was transmitted to all their descendants. That fact is seen very vividly in the first man born to Adam and Eve. He was an inheritor of the fallen nature of his parents.

Eve named her first child Cain, intimating a hope that the seed had come which should bruise the head of the serpent. How little she knew of the nature of her own sin! Thus from the beginning sin manifested a wayward rebelliousness which ever tends to break the heart of fatherhood and motherhood. Experimentally some of the consciousness of the pain of God over their own sin would be revealed to these first parents. Abel means vanity, and the name suggests the disappointment which had come to Eve.

At once sin is seen breaking up the family ideal in the story of Cain and Abel. Death, the penalty of sin, is first executed by the hand of a sinner. God intervened and dealt with Cain in strict justice. His going out from the presence of God was a willful severance of himself from the divine government and from response to its claims.

The printed text today records with perfect fidelity the story of human progress, notwithstanding its godlessness. Here begins a history which continues until this hour—marriage, children, and the building of a city without God.—*Intermediate Class Quarterly.*

II. HINTS THAT HELP

Study chapters three through eleven of Genesis as background Scripture with the aid of the following outline:

1. The temptation and the fall (Genesis 3).
2. The Adamic lines (Genesis 4 and 5).
3. Noah and the flood (Genesis 6—9).
4. The beginning of nations (Genesis 10 and 11).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "*And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the* LORD" (v. 1). Note that Eve is called Adam's wife, indicating that from the very beginning this was a husband and wife relationship. Eve recognized that her child came from the Lord. All children are the gift of God, and we are responsible to God for their nurture and training. God had promised Eve (Genesis 3:1) that she would have *seed.* She, no doubt, felt that Cain was born in compliance with that promise. However, we know that the *seed* promised was Christ, but Eve did not know this.

"*And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground*" (v. 2). Some Bible scholars believe that Cain and Abel were twins because the Bible speaks of only one conception but two births. It is possible, of course, that they were twins, but it is not necessary that the Bible mentions a conception each time it mentions a birth. The two brothers differed in occupation, but nowhere is there any indication that one was inferior to the other. We may be sure that Cain's occupation had nothing to do with his offering not being accepted.

"*And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the* LORD" (v. 3). Just how long a period of time elapsed between this verse and the preceding one, we do not know. So we do not know the age of Cain and Abel at the time of this incident. Note here that there seems to have been a definite place of worship. They brought their offering to the same place. Also, there seems to have been some former instruction that they were to come to the place of worship with an offering. Making an offering to the Lord is still a definite part of worship. There seems also to have been a definite time of worship. The marginal reading of this verse says, "And at the end of days it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." Does this not indicate that there might have been a definite time of worship?

"*And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the* LORD *had respect unto Abel and to his offering*" (v. 4). "The nature of the offerings which Cain and Abel brought unto the Lord, and God's rejection of the one and acceptance of the other, point us to the most important truth in the chapter. Attention should be fixed not so much on the two men themselves, as upon the difference between their offerings. So far as the record goes there is nothing to intimate that up to this time Cain was the worst man of the two; that is, considered from a natural and moral standpoint. Cain was no infidel or atheist. He was ready to acknowledge the existence of God; he was prepared to worship Him after his own fashion. He 'brought of the fruit of the ground an offering unto the Lord.' But mark three things. First, his offering was a bloodless one, and 'without shedding of blood is no remission' (Heb. 9:22). Second, his offering consisted of fruit of his own toil, it was the product of his own labors, in a word, it was the work of his own hands. Third, he brought of 'the fruit of the ground,' thus ignoring the Divine sentence recorded in Genesis 3:17, 'Cursed is the ground.' Abel 'brought of the firstlings of his flock and the fat thereof,' and to secure this, sacrifice had to be made, life had to be taken, blood had to be shed. The comment of the Holy Spirit upon this incident is, that 'by faith Abel offered unto God a more excellent sacrifice than Cain' (Heb. 11:4). He does not state that Abel was more excellent, but that the offering which he presented was more pleasing and acceptable to his Maker."—*Pink.*—*The Advanced Quarterly.*

2. If Cain has possessed any degree of humility and a desire to please God, his reaction would have been quite different. Upon God's rejection of his offering, he would have made an offering that would have been acceptable.

The Lord called upon Cain to examine himself. Certainly God did not ask the question of Cain because He did not know. God knew that Cain must

first acknowledge his wrong before anything could be done about it. *"And the* LORD *said unto Cain, Why art thou wroth? and why is thy countenance fallen?"* (v. 6). God knew what was building up in the heart of Cain. His attitude was much like that of a little child who pouts because he cannot, or does not, get his way.

God counseled with Cain in the matter. Our God is not unreasonable. He desires that all his creatures come to Him for counsel. Isaiah wrote, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). *"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him"* (v. 7). Cain could have pleased God with another offering. God knew that sin was lying at the door of Cain's heart; and unless there was a change of heart, sin would have dominion.

Cain's hatred became so great that he murdered Abel. At first Cain must have envied his brother, but soon the envy grew into hatred, and the hatred became so great that it resulted in murder. *"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him"* (v. 8). It is likely that Cain talked to Abel regarding the way he felt, and in his talking his anger reached the breaking point. It is also possible that Cain had the murder well planned when he went to talk to Abel.—*The Bible Student.*

3. *"And the* LORD *said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"* (v. 9).

Cain's actions and his philosophy of life are very aptly stated in his reply to God's questions. *Am I my brother's keeper?* is an attitude that denotes a selfish nature, a nature that is unconcerned with anything except that which directly affects itself. We notice also that Cain, as his parents before him, attempted to hide his sin from God. He did not want God to discover his sin.

"And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground" (v. 10).

This was a horrible thing that Cain had done. God wanted to fully impress upon his mind the degradation of this act. If Cain had heretofore entertained any hope that this sin would remain undiscovered, God blasted that hope by informing him in no uncertain language that the blood of his brother testified from the ground of that sin unto God. *Be sure your sin will find you out* is a passage of Scripture that has never known exception; for the sin committed in secret must one day, and that ere long, be proclaimed from the housetop. —*Senior Class Quarterly.*

NOTES and QUOTES

(continued from page ten)

the fighting did not destroy the work. God has blessed the work.

I heard Miss Winnifred Averett, one of our missionary candidates who is working with Arizona-Mexico Missions this summer, give her testimony the fifth Sunday in June. I may not quote her exactly, but as nearly as possible here it is: "I was saved at the age of eleven. I went to Cragmont and there God blessed my heart and gave me the desire to be a missionary. After finishing high school, I went to Mount Olive Junior College, where God deepened my desire to do missionary work wherever the Lord sends me; so I am going to work in the mission in Arizona this summer and come back next fall to finish at Mount Olive and then to work for Christ wherever He sends me."

Here is the story briefly. God saves a child. God blesses that child to go to Cragmont. There God gives to that child a special gift of the missionary, "Go ye." Then God takes that child to Mount Olive Junior College; and there, through study and dedication, God deepens the conviction to work in the vineyard of the Lord wherever she is sent. Let us thank God for saving a child and leading that child to specialize in Christian endeavor. We thank you, Lord, for the child, for Cragmont, and for Mount Olive. God leads mysterially His wonders to perform.

Preaching That Pleases God

(continued from page two)

fruit." What kind of fruit is it that we are to bear? It is the nine virtues spoken of as the fruit of the Spirit in Galatians 5:22 and 23. Christ's purpose in all of His saving work was that the Father might be glorified. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17: 1-4).

The glory of God was behind all of His ministry and every aspect of His life. At His birth, the angels said, "Glory to God in the highest." At the hour of His sacrifice He said, "Now is my soul troubled; and what shall I say? . . . save men from this hour: but for this cause came I unto this hour. Father, glorify thy name." Every ambition that Christ had was God-glorifying. We are to be like Him.—*Gospel Herald.*

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"RELIGIOUS, BUT LOST!"

Dr. Harry A. Ironside and his family were going to the Pacific coast by train one time. His oldest son walked down the aisle, giving tracts to the passengers. Later a passenger came and sat down by Dr. Ironside. "That was your son who gave me that tract, I believe." "That's right," said Dr. Ironside. She said, "I am so glad to know that there are other religious people on the train beside myself. I have been religious all my life. My uncle and my two brothers are clergymen." "That's interesting, but have you been converted yourself?" "Why, you don't seem to understand. My father was a Bible class leader, and my uncle and two brothers are earnest clergymen," she said. "But you don't expect to go to heaven hanging on their coattails, even if they were born-again Christians, do you?" "No," she said, "but I thought if I put it that way, you would understand that religion runs in our family!" Dr. Ironside thought, "Religious, but lost!'—*Gospel Herald.*

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MOTHERS DOING THEIR BEST

A busy mother was one day regretting that she could do so little Christian work. "I shall have only a life of housework to show at last," she said rather sadly to a friend one day. "Why, Mother," exclaimed her little daughter, who overheard the words, "all we children will stand up and tell all you've done for us—everything! I shouldn't suppose they'd want anything better than good mothers up in heaven!" And the friend answered: "The child is right. Earth will send to heaven no better saints than the true Christian mothers who have done their best."—*Selected.*

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Boys' and Girls' Stories

(continued from page twelve)

so good inside as they saw how happy this poor old lady was over a bit of meat.

"Praise God!" Jacoba said. "I'm always going to do God's will for it makes me so happy."

"And I am too," answered Adama with a grin.—*Christian Trails.*

THE CHURCH WORLDWIDE

(continued from page four)

surprised at the U. S. Supreme Court decision banning use of the Lord's Prayer and Bible reading in public schools. But while most feel "it won't happen here" because of the tradition of cooperation rather than separation of Church and State, some believe there will be a slow but steady erosion of religious teaching in the public schools.

The Rt. Rev. James R. Mutchmore, moderator of the General Council, United Church of Canada, felt the U. S. decision would never be handed down in Canada. But he could understand it, he said.

"Their decision goes back to the Pilgrim Father's landing at Plymouth Rock," Dr. Mutchmore declared. "They were tired of tyranny and state religion. When the Americans wrote their Constitution after the revolution against the British, they put this feeling on paper. The Supreme Court had no choice but to interpret this."

The moderator said Canada had steered a middle course an dthat most denominations were against strong indoctrination in public school classrooms.

(In Ontario, some controversy has existed for years over two half hours of Christian education permitted each week in the first eight grades by the provincial government. Jewish groups, Seventh-day Adventists, Unitarians and the Ethical Education Association have stated their opposition.)

Mrs. Doris Dodds, retiring president of the Ethical Education Association, said her group had never gone so far as to question use of the Lord's Prayer in public schools, but said the U. S. ruling was "interesting."

She forecast an end to most of the religious teaching in Canadian schools within the next five years and said that only Ontario and Quebec still insisted on it.

The decision is "heartening," said Sydney Harris, chairman of the community relations committee, Canadian Jewish Congress and B'nai B'rith.

"Religion is a matter for the individual conscience, the home of the church," he said.

Aquila and Priscilla

(continued from page five)

these two lovely characters lovingly point out to him the weakness of his preaching. It is said that they expounded unto him the way of God more perfectly. They had no thought of expelling him for his failing as we see today so much. No, they did not expel—they lovingly expounded. He profited from their loving instruction. Because of their faithful loving instructions, he went on to a fuller and more successful ministry. He "mightily convinced the Jews," his fellow countrymen, proving to them ably from the Scriptures that Jesus was indeed the Christ.

In their portrait we see them persecuted for their belief in Jesus. Poor outcasts, not wanted anywhere, deported, as we call it now, as undesirables. Yet we see them faithfully serving the Lord and His ministers, worshipping Him publicly and privately. They are earnest, discriminating hearers, detecting the first note of error they hear. They love their Lord too deeply to allow even a loved minister to continue in error. They also loved Him too deeply and faithfully to keep quiet as we so often do today. We may imagine that Apollos respected them for their watchfulness over him. No doubt he considered them as father and mother in his blessed Lord.

Though many centuries have passed since then, we still may revere their memory as Apollos surely must have done.

Often we prize the portrait of a revered grandfather and grandmother. We hang them together in an honored spot. Thus we place the portrait of this devout couple in a place of prominence and we are inspired to a more faithful life of self-sacrifice as we view it from time to time.—*Youth's Living Ideals.*

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"YOUR PREACHING DISTURBS ME!"

A man attended church regularly for months. Then he suddenly stopped. "I haven't seen you at church lately," said the pastor when he met him on the street one day. "Nor will you see me there! Your preaching on hell disturbs me. I am now attending another church where the minister is not so narrow-minded as you." The faithful minister replied: "I am sorry you aren't coming any more. But let me tell you of a personal incident: One time I found a poor fellow half frozen in the snow. He was near death. He felt so drowsy and comfortable, I had to shake him violently to awaken him!" "So what?" replied the man rudely. "Just this," said the minister, "I preach to please God, and not to make people feel comfortable, or to lull them more soundly to sleep in their sins. Lovingly and earnestly I warn sinners to flee from the coming wrath!"—*Gospel Herald.*

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Other things being equal, that is the best government which most liberally lets its subject or citizen alone. Through the whole range of authority, he governs best who governs least.—*Arthur S. Phelps.*

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We do not prove our love by giving "things"—a child can see through that. We prove our love by giving of ourselves. *Youth's Living Ideals.*

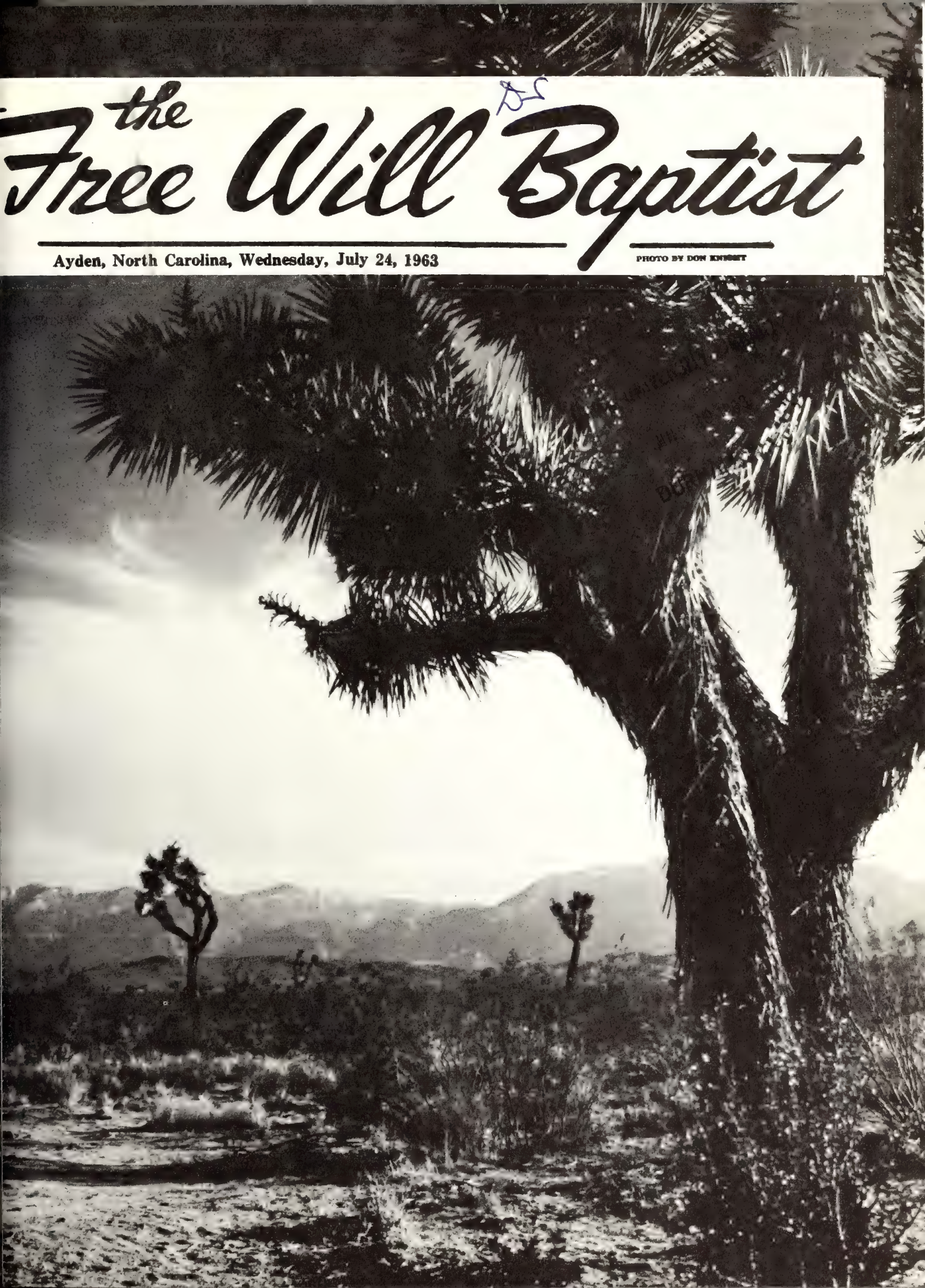
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There are mysteries of grace and love in every page of the Bible; it is a thriving soul that finds the Book of God growing more and more precious.—*Selected.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, July 24, 1963

PHOTO BY DON KNIGHT



Editorial

IN SHADOW AND IN SUNSHINE

(The editor recently received a tract from the American Tract Society which he would like to share with the readers of "The Free Will Baptist." Its title is the one given above. The tract is the copy of a letter that Brian Surer wrote to a friend of his. Mr. Surer is a young man 25 years old, married and the father of two children. Starting in his early teens, he has had an outstanding career in the newspaper business and has won several top awards. He has written for magazine and television, travelled widely, covered Presidential news conferences, and his first book, "Generation in a Rut," has been published. Although he was raised in a Christian home, the following letter outlines a dramatic change of events in his life.)

Dear Jim:

The basic reason for writing at this time is to tell you something about my cancer and my wonderful Lord. Many of the friends to whom this same letter will go have been praying for me and I extend my thanks. I believe you are entitled to know how the Lord is answering those prayers.

Actually, this is an ideal time to send this letter, as just recently I have had additional news concerning my condition. I share this news with you so that you may know what needs exist for prayer.

As perhaps you already know, I spent the month of February, following my surgery, undergoing daily treatments of maximum cobalt. All of the radiation was directed at killing the cancer in lymph nodes located in the small of the back and, in particular, the area around the kidneys. On February 19, I was given a chest x-ray which showed some signs of a spread of the cancer to the lungs. For this reason the doctors at Lankenau Hospital decided to suspend the cobalt treatments during March and await further test results.

Well, this week we learned the results of these latest tests and the chest x-rays have my doctors concerned. It seems that the earlier x-rays showed several spots indicating the "possibility" of cancer. Now the latest x-rays clearly reveal extreme spread of the disease. It seems that cobalt can't be used for the treatment of lung cancer, especially when it is as widespread as mine. Since surgery is also out of the question, the doctors have to come up with another method of treatment or throw in the medical towel.

I can only praise God for the fact that my future is not solely in the hands of these doctors. I know He has a purpose in this experience, no matter what He wills for me. It may sound strange, but this cancer, with all its pain and related symptoms, has been the greatest experience of my life. It has brought me to the point of total committal to Christ—a point we so often talk about and so seldom reach. I have literally placed my life in His hands. As strange as it may seem, by facing death I have learned the meaning of life, and it is wonderful now to know the full meaning of Paul's great statement: "For me to live is Christ, to die is gain."

I recall that, as a teenager, I used to carry a book mark in my Bible that said "Only one life, 'twill soon b past; only what's done for Christ will last." I onl wish I could share the true meaning of these word Tomorrow always seems like a better time for Chris and His service. I know now that although there ma not be a tomorrow here—praise God there will alway be a tomorrow with Him. How wonderful it is to kno the true meaning of the words ". . . For what is you life? It is even a vapour, that appeareth for a littl time, and then vanisheth away" (James 4:14).

Several verses from the Bible have becom especially dear to me in recent months. The one no on my desk is the verse, "In everything give thanks for this is the will of God in Christ Jesus concernin you" (1 Thessalonians 5:18). When you consider a that it means, how can you do anything else but prais our great and mighty God?

Dr. V. Raymond Edman, president of Wheato College, once wrote in one of his books that the "tria of faith provides the discipline of darkness for God' child, that he may learn to trust his Father in th shadow as well as in the sunshine." What a blessin to know that He is there waiting to be trusted. I ca only pray: "Lord, whatever time on earth you no give me, may it count for Thee. May Christ be glori fied in everything I do."

Were it not for the cancer and the subsequent time it gave me to think, I might have gone home to face my Lord with an empty record—and an empty life.

This is no longer so because of what life now means to me. The same God and the same promises awai you, too. All that is needed is to claim them.

God bless you and keep you,

In Him,
Brian Surer
John 3:30

28

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS

N. BRUCE BARROW ..... Manager
RALPH LIGHTSEY ..... Editor of Literature
LEON DUNN ..... Treasurer

That You May Know

E. C. Morris

The caption appearing above probably sounds familiar to many, since it is the same as the title of a little booklet which had wide circulation sometime ago. The author feels humbly grateful for the fine response given to that publication. Also, the many complimentary remarks on the work have been wonderful. The author lays no claim to perfection in the booklet; however, no one has challenged one single statement therein. The two printings of the publication are now nearly exhausted. It has gone into several states; the author has received orders from eight states. There will probably not be another printing, since it seems that the demand has just about been supplied. But the purpose of this article is not to advertise the booklet, but to impart some more facts as gleaned by the author.

After the merger of the Free Will Baptists with the Northern Baptist Convention, the scattered churches which did not go along with the general body soon started a movement to gather the local groups into a national body. It was in 1916 when the efforts took on a definite form. Several states and district bodies sent delegates to the first session of the Cooperative Association being organized at the Philadelphia church near Pattonburg, Missouri. The late Rev. R. F. Pittman was the delegate from North Carolina, and he was able to bring back a glowing report. Some of the western brethren visited in North Carolina the following year on their goodwill mission.

When this national body met in 1918 the question of a treatise to govern the body was introduced for adoption. When certain article of the faith was passed, it caused such dissension that the delegations from North Carolina and Tennessee withdrew. Thus, almost before the proposed national body completed its organization, a split took place which ended for a time the work of a national body. However, the organization continued to operate as a cooperative body.

In a short time some of the Tennessee and North Carolina brethren discussed the matter of getting together for the purpose of instituting a general conference with a view of gathering all the Original Free Will Baptists; so in May, 1921, a small group gathered at Cofer's Chapel church, Nashville, Tennessee; and the Old General Conference was born. This writer was present on the occasion and was elected secretary, which office he held for a period of years. There were five or six states represented in the first session, and others came into the fellowship later on. This conference held fourteen annual sessions with this writer attending all the sessions except one; and during those years of fellowship, there was never a serious issue injected, and the fellowship grew sweeter with the passing years.

This body never became national in its scope, although it did continue to grow with the boundaries being pushed farther out. One of the goals set for the body was the bringing together of all Free Will Baptists; and to propagate this aim, there was a field secretary elected whose duty it was to contact other groups and work for one great union. This aim was accomplished in 1935 when the Cooperative and General bodies merged after two years of work by the merger committee. The ground work was laid for a permanent body in which all Free Will Baptists might unite in one great fellowship.

Everything seems to have gone well for awhile, even though some suspicion could be discerned at times; but probably no one had thought that such an event would ever occur as happened in 1961 while the national body was in session in Norfolk, Virginia. There the cleavage entered that has been causing trouble ever since. In March of 1962, the State Convention of North Carolina, aware of the fact that the cleavage was so great that to try to remain with the national body seemed not to be an honorable effort, terminated the fellowship conditionally. To say that North Carolina withdrew from the National Association is only a partial truth; and there is an old adage, "Half truth is worse than a full falsehood," or such like. Yet, in all the reports given in organized bodies or publications of the National Association, not one time has the full report of the North Carolina State Convention been given. It must be remembered that the full truth of the action is, The fellowship with the National Association is terminated until the national body returns to the former principles of the merger agreement and rescinds the action of the 1961 session relative to the request made up the State Convention, and either restores the officers who were in good standing with the convention or gives them a just and impartial trial.

Thus the door to reconciliation still stands ajar as far as North Carolina Original Free Will Baptists are concerned. Whenever the National Association desires the fellowship of approximately 40,000 Free Will Baptists of North Carolina, all they have to do is let their desire be known and become willing to meet with them and work out the terms of reconciliation. Although the National Association has shown no desire or put forth no effort so far to reestablish this fellowship, something is being done about it from another source.

On June 25, 1963, a group of interested brethren from North Carolina, South Carolina, and Texas, with correspondence from Florida, Georgia, and Ohio, met in the conference room of the Mayflower Restaurant, Lake City, South Carolina, and discussed the problems confronting the denomination, especially those feeling that the Original Free Will Baptists need a channel for full and free fellowship. The fellowship in the meeting was very refreshing and encouraging. Plans were enacted for another conference with a broader front. This conference will be held in Colquitt, Georgia, August 19, 20. At this time, it is the purpose to formulate an organization in which all Free Will Baptists desiring fellowship may have it without any intimidation or fear. No questions will be asked about local usage or cus-

(continued on page fifteen)



New Drive Against Religion

Moscow (EP)—A Communist official who is charged with the promotion of atheism among the youth of Russia has assailed those educators and party leaders who think that "religion will die out by itself, without special efforts to combat it."

Addressing some 6,000 young delegates at the annual meeting of Komsomol (The Young Communist League), First Secretary Sergei P. Pavlov said that to ignore actions by churches and churchmen is to invite growth of religion.

The speaker cited an embarrassing incident—embarrassing from the Russian Communist point of view, that is—which occurred in Byelorussia.

The official in charge of atheistic indoctrination at one school had permitted the election of a lay leader of the local Baptist community to a parental group aiding the school.

Sometime later, the atheistic speaker said, the students of the school were asked to write compositions about their chosen professions.

To the great embarrassment of the atheistic indoctrinator, two of the students said they wish to become Baptist ministers.

So, Pavlov told youth delegates, every Komsomol member must be "a militant atheist and an active fighter against religious beliefs."

Evangelistic "Stunts" Rejected

Preston, England (EP)—Use of "techniques, stunts or spasmodic evangelistic enterprises" to spread the gospel were opposed in a report presented to the Methodist General Conference of Great Britain at its annual meeting here.

Made by the denomination's Home Mission Department, the report said that new mediums or methods were not to be depended upon for a religious revival.

It said the "vital" way of getting the Christian message across to the people was through personal contact, the printed word, conferences, and schools. Methodism would continue to use these methods to reach people and help them witness to their faith, the report said.

A proposal that Methodist districts set up separate committees to examine, coordinate, and stimulate church work among immigrants was defeated. This work is now handled by district mission committees.

Sgt. York for Prayers in Schools

Nashville, Tenn. (EP)—Sgt. Alvin York, legendary hero of World War I, has signed a resolution urging Congress to allow prayer recitation in public schools.

Now 75 and partially paralyzed, York is in a hospital here.

He asked that the resolution, adopted by an American Legion Post here July 2, be brought to his room so he could put his name on it. It calls on Congress to approve a constitutional amendment which would guarantee that prayer of a "free and voluntary nature" could be spoken "in every location and place, including public schools . . ."

Meanwhile, doctors reported that York's condition remained good and he probably would be released when treatment for bed sores is complete.

Two More Churches Reopened

Madrid (EP)—Two Baptist churches have been reopened here.

Issuance of worship licenses to chapels at Santa Cruz de Tenerife and the Madrid suburb of Usera brings to 13 the number of Protestant churches reopened this year.

Spanish authorities earlier granted Evangelical, three Brethren, one "independent" and three Baptist churches.

Senator Charges Spies Among Visiting Soviet Clergy

Washington, D. C. (EP)—Sen. Thomas J. Dodd (Dem.; Conn.) charged here that Communist secret police agents have been among church delegations from Iron Curtain countries visiting the U. S.

He said that he would ask the Sena Internal Security Subcommittee, of whi he is vice-chairman, to launch an inves gation of such visits made in the la year.

"Some of our clerical visitors fro Communist Europe I am certain, a men of God who are trying their be to keep religion alive under very tr ing circumstances," said Sen. Dodd i a statement.

"But," he added, "it can be taken f granted that at least a small quota o our visitors have been Communist secr police agents in clerical garb."

The senator expressed his belief tha such visits were intended to extend co trol of "mother churches" in Commu ist countries over Orthodox bodies i the U. S.

He said that Orthodox delegation from Russia, Bulgaria, Romania, an Yugoslavia have visited this country du ing the past year.

Last March 16 Russian churchme made a three-week visit to America un der auspices of the National Council o Churches. They included representa tives of Russian Orthodox, Lutheran Baptist, Armenian, and Georgian Or thodox bodies.

That visit followed a trip made t Russia by a delegation of Americar church leaders in the summer of 1962 The only previous exchange visit of thi kind under NCC sponsorship took plac in 1956.

Program Stresses Pastoral Care

Washington, D. C. (EP)—A college credit course in pastoral care for the mentally ill will be offered here to clergymen and professional church workers in the Washington area through cooperation of the Church Federation of Greater Washington and Wesley Theological Seminary.

The class will meet on 12 consecutive Mondays at St. Elizabeth's Hospital, the 7,000-bed institution of the District of Columbia for the mentally ill. Instruction will be provided by the Protestant Chaplain's Department of the hospital.

Such training has been given to clergymen here for 14 years, but this marks the first time it has been offered for college credit in cooperation with the Methodist-related seminary.

●

True, love does bring its gifts, but above all, love gives of itself.—*Questions on Rearing Children.*

Acquaint Thyself With GOD

R. P. Harris

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job 22:21).

THE words of our text suggest some revealing facts concerning all people. Most people are inadvertently living out their days never stopping to consider what the end will be or where the end of this life will take them. Satan, as an angel of light, is making inroads into the minds of all such people. His tactics are so perfect that even the best of professing Christians sometimes are influenced and sidetracked. This means that Christians must always be on the alert, be constantly reprimanded, and be forever attentive to the principles of Christian education. A knowledge of good is the best assurance that evil can be subdued and made powerless. Our best and most efficient instrument to be used against evil is a knowledge of the divine nature and power of God.

There are four things which we suggest you study carefully, believe earnestly, and practice fervently in order to become acquainted with God. First, you must acquire all the knowledge you can about God. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). This means that we should not only study the Word of God, but also study its application in human experiences, make application of the knowledge gained in our own lives, and seek methods that will be adaptable and usable in the lives of our fellowmen. Knowledge is not always wisdom; but wisdom is always knowledge, knowledge in the affirmative degree. The Holy Ghost is God in the Spirit, and His office work includes the impartation of wisdom. "Ask, and it shall be given you" is recommended by our Lord in Matthew 7:7. This writer recommends that you use all the methods at your disposal to find the truth about God and all His attributes. The best and most efficient method the writer knows is simply to outline certain routine practices which you may incorporate in your daily living habits; and by studying ways to improve on these from day to day, you will be able to use knowledge gained to become acquainted with God.

Second, having become thoroughly oriented in the application of knowledge, you will discover something of the love of God and, inadvertably, of the love for your fellowmen. Love for God produces love for men. Love is a characteristic of the soul which guarantees absolute trust, confidence, and peace. The love of God is that love which knows no limit and reaches the heart of the vilest of sinners. After knowledge of God comes love for Him and for all men.

Third, following love comes real enjoyment. The more one becomes acquainted with God and enjoys his salvation, the more peace and contentment he realizes. The Christian will enjoy his salvation everyday. There will never come a time when he wishes he had never become a Christian. Finally, he will settle off into some real activities in the propagation of the gospel of our Lord and Saviour Jesus Christ. This will bring him into use as a disciple of the Lord and a co-laborer. The Lord will be able to use him wherever he goes, and there will be an earnest battle waged against sin in every place.

There are four means you may use in attaining acquaintance with God. One is the use of God's Word. It is as a sharp two-edged sword, cutting deep and laying bare the whole truth. We need, above all things, to know the truth because the truth will set us free. Second, we have the influence of the Holy Spirit to guide us and to keep us in the narrow road which leads into heaven. The Spirit of God does lead us into the paths of righteousness and peace. He will influence us into taking a right stand in all matters of discipline and behavior. Third, prayer is a means of grace which the Lord encourages us to use. Communion with God is a must, and every Christian needs this fellowship with God to keep him in tow. Prayer to God for our own improvement and progress and prayer to God in behalf of our fellowmen steer us down the right road and keep us moving at a good speed. Finally, faith in the Lord Jesus Christ is a means of grace that cannot be thrust aside. Jesus is the Lord. All things, both in heaven and earth, have been committed unto Him. We must have faith in Christ for salvation; we must have faith in Him for renewed strength and motivation; and when we come to the end of life's day, we will want faith in Him to see us through death into His presence forever.

The time for us to begin to get acquainted with God is now. Now is God's time. There must always be a time of beginning. The longer we put salvation off, the greater are our risks, the more involved we become, and the less chances we will have of being saved. After being saved we must begin a program of becoming acquainted with God. This program must be made to work. There will be setbacks and there will be mix-ups, but we will succeed if we keep the faith and have the mind to keep moving in a forward direction. The only certain time we have, then, is now. Claim it. Use it and may God have mercy upon you.

Here are some of the results of becoming acquainted with God. You will become an instrument of peace. There will be peace of mind, peace concerning health, peace concerning eternity, and peace with all fellowmen. Peace is a priceless possession. We should have peace at all cost. No price is too great to pay for this peace. Acquaintance with God also brings about good relations. It heals all ills and drives back all malice and bad feelings toward men and produces great joy. If you would be at peace with all men and if you desire to have God smile upon you and give you peace, get acquainted with God.

NEWS AND NOTES

Of Denominational Interest



Shady Grove Church Honors New Pastor

On Sunday afternoon, June 23, members of Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, honored their new pastor, the Rev. Walter Reynolds, and his family with a reception at the parsonage.

Upon arrival the guests were greeted in the foyer by Mr. and Mrs. Jesse Wooten. Mr. and Mrs. Lynton Wilson introduced them to Mr. and Mrs. Reynolds and their children: Sammy, Judy, and Steve.

Mr. and Mrs. Creighton Jernigan invited guests into the dining room where Mrs. Pernon Jackson served pink punch from a silver bowl at one end of the table and Mrs. Peyton Lee assisted in serving at the other. The dining table was overlaid with a handsome white lace cloth over pink and centered with a lovely arrangement of pink carnations and mums in a silver bowl flanked by pink burning tapers in silver candelabrum. The pink motif was also carried out in the living room.

Others assisting in serving were Miss Helen McLamb and Mesdames Leo Willis, Hubert Jackson, Alton Warwick, Shelton Bass, and Nelson Stewart.

Mrs. Jessie B. Wilson directed guests into the den, decorated with mixed summer flowers, where Mr. and Mrs. Dumas Dawson presided at the guest register.

Good-byes were said by Mr. and Mrs. Kermit Jackson.

Mt. Zion Experiences Successful Revival

Mt. Zion Free Will Baptist Church in Washington County, North Carolina, recently experienced successful revival services. The Rev. Charlie Overton of Ahoskie was the evangelist for the services. Although only one person made a decision to accept Christ, several moved their memberships to the church. Mrs. Ernest Whitson says, "We thank the Lord that our church is beginning to grow spiritually as well as in membership."

The church expresses thanks to everyone who had a part in making the revival services successful.

Sound Side Church to Have Revival Services

Revival services will be held at Sound Side Free Will Baptist Church, Columbia, North Carolina, the week of July 2 through August 4 at 8 p. m. The Rev. Fred Powers of Rocky Mount will be the evangelist, assisted by the pastor, the Rev. Robert Rollins.

The pastor and church invite everyone to attend the services, which will feature special music throughout the week.

Youth Rally Meets

The Second Western District Youth for Christ Rally was held at Free Union Free Will Baptist Church on Saturday night, July 13. Ninety-nine persons attended. The Rev. Sheldon Howard of Walstonburg, North Carolina, was the speaker.

At this meeting officers for the remainder of the year were elected. Special features of the program were a Bible quiz and music.

Free Will Baptists of the area are requested to watch this paper for the time and place of the next rally and plan to be present.

INFORMATION WANTED

Last week the Free Will Baptist Press received the following order: "Please send me a hundred (100) attendance cards. The number in your 1961-1962 catalog is No. 873. If it is possible send me also a new up-to-date catalog." No name or address was included in the letter. If the sender will send this needed information, the materials will be shipped immediately.

CRAGMONT MUSIC CAMP

All music lovers who wish to attend Music Camp at Cragmont Assembly in August must register as soon as possible. Send your name and address together with $5 to the Reverend R. P. Harris, director, 1200 Tarboro Street, Rocky Mount, North Carolina.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—*Abraham Lincoln.*

Today All Roads Lead Out

W. Theodore Laskowski

WHEN President Kubitschek of Brazil came to power in 1955, he began a nationwide road-building program such as Latin America had never seen. Linking the torrid North to the pleasant South, Kubitschek's men slashed a 2000-mile highway from Belem, on the River Amazon's mouth, through swamps and jungles to the new capital, Brasilia. From the dense forests of Mato Grosso in the West another spoke met at the hub; likewise already-existing roads from the South and East, with their populous cities, like Sao Paulo and Rio de Janeiro, were improved and extended and tied in to the same new capital center of Brazil. So today all roads in Brazil lead to Brasilia.

In Jesus' time, to the Roman citizen, all roads led to Rome. But to the Jew, all roads led to Jerusalem. It was this sort of thinking that led the disciples of Jesus, very shortly before His ascension to heaven, to ask in Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel?" Is it now—now that You have risen from the dead and can move about unhindered by physical barriers—that You are going to restore the kingdom to Israel? In spite of repeated explanations from Jesus to the contrary. His disciples still cherished the hope that He would set up His throne in the Davidic Kingdom, in which they anticipated occupying important positions.

For this reason the Lord checked them, "It is not for you to know the times or the seasons, which the Father hath put in His own power." In other words, leave Kingdom matters with the Father, who is over all. This is not to be your concern during this time. Then He went on to assure them, "Ye shall receive power." Indeed,

They Would Receive Power

but not the kind they anticipated. They expected power over men and their affairs. Jesus promised, "Power, after that the Holy Ghost is come upon you" (Acts 1:8). This power would be for witnessing, not ruling. "And ye shall be witnesses unto me." They would have power from on High in a measure never experienced before. In literal fulfillment of the Day of Pentecost, they would be happy recipients of the power of the Spirit of God, promised by the prophets.

One result of that enduement, the disciples would experience a mighty brainwashing. No longer would they think, "All roads lead into Jerusalem." Through the Spirit's power they would be convinced that all roads lead out of Jerusalem into all the world. "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

On those roads leading out

They Would Be Witnesses

They would not be like the lady on the witness stand, to whom the judge said, "Now, lady, we would like to hear what you have to say about what happened in this case." She replied, "Well, Your Honor, I wasn't there when it happened, but I can make it up as I go along."

No, the disciples would not need to make up anything, like modernist preachers in our pulpits today. They had been there when it happened. They could tell that Jesus had risen from the dead, with conviction that they were telling the truth. To that testimony God would give signs and wonders. Souls would be saved not only in ones and twos, but in multitudes.

That actually happened. Through Peter's witness to the risen Christ, 3000 came to know Him. The thousands of Christians, saved at Pentecost and after, were spread abroad through persecution and "went every where preaching the word." The "word" of the crucified and risen Son of God was taken far and wide by disciples following the six routes leading out of Jerusalem.

On the road leading to Samaria, north of Jerusalem, a so-called layman, Philip took the Gospel. Just when he experienced a tremendous awakening in Samaria, the Holy Spirit whisked him off to the road leading down to Egypt. There Philip joined the caravan of the treasurer of Ethiopia. This man could not understand the Old Testament prophecies. Philip had the answer. He was a witness of Jesus. He explained that the passage the eunuch was reading referred directly to Jesus, who was crucified and risen from the dead. The Ethiopian believed and was baptized.

On another road we see Saul, his horses pounding northward to Damascus, in quest of believers in Jesus, to arrest them. Suddenly he found himself down in the dust. In a light brighter than the sun, Jesus appeared to him. Astonished, Saul asked, "Who art thou, Lord?" At the knowledge that this was the risen Lord of glory, he said, "Lord, what wilt thou have me to do?"

Converted and commissioned, Saul, now Paul, took the Roman roads into Asia Minor and founded churches all over those provinces. He returned to them to establish them in the faith and see to their organization. Many converts went from those churches by other roads leading ever onward into the hinterlands.

When Paul had gone as far as he could, he wanted to return to Asia. But the Lord would not allow him to. Instead, He gave him a vision of a man in Europe needing help and calling out, "Come over into Macedonia, and help us." Paul decided to take the nearest sea lane and landed at Philippi. From there, over the centuries, our forefathers, the "barbarians" of Paul's time, believed the Gospel. The roads continued, the Gospel came to us in North America. From here the Gospel has been taken on many sea lanes, roads, airlines and even the air waves, all because others took the roads leading out of Jerusalem. Now let's ask ourselves,

Do Our Roads Lead Out?

Have we allowed the Holy Spirit to convince us that we have no right to expect our roads to lead inward? We often expect that the Christian should be able to sing, "Everything's comin' my way." But the mind that has been

(continued on page sixteen)



Report from Arizona-Mexico Missions

John B. Elliston

Since the financial help has been coming from North Carolina, we have been freed somewhat from some of our financial worries, and have been able to devote more thought and energy to the extension of the work in Mexico. The $200 per month which we receive from the mission board is assigned as follows: $50 per month on the first mortgage on the property; $50 per month on the second mortgage on the property; $50 per month on transportation costs, to keep the pick-up in operation on missionary work; $25 per month to Phillips Petroleum Company on a gasoline account; and $25 per month to Standard Oil Co. on another gasoline account.

From the additional income we receive we pay on all other accounts. As you can see, there is little or no money for the Elliston Salary Account. As a consequence, the Ellistons seldom receive any salary. They have a limit which they can receive, $30 per week each; but almost never do they receive that much.

However, our interest is more in keeping the work going. The effort of the Faith Free Will Baptist Church in Kinston, North Carolina, is keeping one Mexican preacher in Cananea. Now we have another Mexican preacher ready to go to work in Los Nogales. We need to have some churches which will pay his salary. We need $12 per week for his salary. Although no one church may be able or willing to undertake the entire amount, perhaps there are four churches which will undertake to pay one week each month, or $12 per month. Send this money to the Board of Missions of North Carolina, and stipulate that it is for the salary of Francisco Castro. He will be ready to go to the field in a couple of days, and we need to be ready to pay him when his first week's salary comes due.

As you perhaps know, the Northside Free Will Baptist Church in Tulsa, Oklahoma, is paying the salary of Jose Guzman. This is a great blessing to the extension of the work in Sonora.

On July 4, 1963, we organized the First Sonora Association of Free Will Baptists. Mr. Guzman is the moderator, and Roberto Cruz is the assistant moderator. One of the first acts of the association was to ordain Roberto, who had been proving himself on a license. At the same meeting, Francisco Castro was examined by the presbytery and licensed by the association.

Every officer and board member in the association is Mexican. The only American who has any part in the association is John Elliston, who serves on the presbytery. When you remember that there was not a Free Will Baptist in this entire region, that is to say, not within 65 miles of here, when we came here, you can appreciate how thankful we are that we now have a Free Will Baptist association. This is the crown of six years of work and sacrifice. However, it is not a stopping place, merely a step on the journey.

On July 13, the House of God Free Will Baptist Church in Nogales, Sonora, Mexico, held its dedication services for its new building. It was a very nice service, and very thrilling to those of us who had worked so many years to bring it to pass. We were very happy to have Miss Winnifred Averett of Winterville, North Carolina, with us for this service.

Well, there is little more to report at this time. Please continue to pray for the work and help as you can. May God bless you every one.

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They have so sugared up the devil these days that you hardly know him, but he is around just the same. His promises are like cream puffs, without the cream—puffed up, but hollow inside.—*Sophie.*

Cragmont News

L. E. Ballard

GUESTS AND VISITORS FROM EVERYWHERE!

Those who think that Cragmont Assembly appeals only to people of one denominational group in North Carolina will be interested to know that so far this season our register shows guests and visitors from Nebraska, Texas, Virginia, South Carolina, Tennessee, California, Michigan, Alabama, Mexico, and Okinawa, in addition to people from all parts of North Carolina. It is interesting also to note that some people of other denominations in North Carolina besides Free Will Baptists are registering at Cragmont in preference to assemblies of their own faiths. Some of these have expressed to us disappointment that their own assemblies have not held up the high standard of Christian conduct maintained at Cragmont.

The new Youth Frontier Conference, held the week of July 1-5, was in every way a success under the able guidance of the Rev. Wayne West. The attendance ran a little above that of the General Youth Conference of June, setting a record so far this year.

LAST CALL FOR YOUNG PEOPLE'S BIBLE CONFERENCE

Registrations are coming in right along for the Young People's Bible Conference, August 5-10. The Rev. Earl H. Glenn will direct this conference again this year, and many new and interesting things are being planned. This will be the last opportunity of the year for young people to attend a conference at Cragmont, and we hope that many will avail themselves of it.

Register right away by sending name, address, age, and a $5 deposit on the overall fee of $30 to the Rev. L. E. Ballard, % Cragmont Assembly, Route 1, Black Mountain, North Carolina. For last minute registrations, adjustments, etc., Mr. Ballard will be at his home, 1225 S. Washington Street, Greenville, North Carolina, telephone PL 2-2950, from July 26 until August 5. However, it is urged that registrations be sent to the Cragmont address to reach us by July 25, if possible.

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If you choose to do as God tells you, you will resist (refuse) Satan instead of listening to him. Satan will go when you resist him.—*Selected.*

Christian Education

Items from Colleges Sunday Schools Vacation Bible Schools

Library Books for Mount Olive College

Mount Olive College is currently seeking to increase its library from 9,000 to 20,000 volumes. This larger number of books is needed in order to have adequate resource materials for the courses of study now offered.

During the first nine years of the college an average of 1,000 books have been added to the library annually. This rate needs to be increased to at least 2,000 books each year.

The average cost of a library book is $5. For each gift in this amount the college will place a nameplate in a book to recognize the donor.

A Book for Every Free Will Baptist

President W. Burkette Raper has issued a challenge for every Free Will Baptist to place a book in the library. "Mount Olive College is the measure of our concern for our youth. Let there be in the library a book to tell our students that every Free Will Baptist wants them to have the best education possible," he declared.

Since the current library project was launched last December, gifts to the library fund, through June 30, have totaled $2,410.40. In addition to these gifts, $399.36 was received from the Moye Endowment Fund established for the college library by the late Rev. J. C. Moye, Sr., of Snow Hill.

Several individuals and auxiliaries have joined the "Book-A-Month Club" by giving $5 monthly or $60 annually to the library fund.

Among those who have joined are Edgewood church; Mount Zion Woman's Auxiliary, Vandemere; Ed L. Hill, Ayden; W. H. Pipkin, Jr., Grantsboro; the Rev. Graham Lane, Ernul; Mrs. Mildred S. Councill, college librarian; President and Mrs. W. Burkette Raper; Mr. and Mrs. M. C. West and Mr. and Mrs. Lynton B. Wilson, Dunn; Mrs. Celia Garris, Ayden; Kinston Woman's Auxiliary; and the Celia Garris Auxiliary of the Ayden church.

Memorial Gifts

Many persons have made memorial gifts to the library in memory of friends and relatives or in lieu of flowers. Mrs. Harvey Moore of Greenville gave $100 in memory of her husband.

The college has prepared an attractive card to be sent to families to acknowledge memorial gifts. Persons making memorial gifts are requested to give the name of the person to whom they wish a card sent.

Long ago Richard de Bury wrote: "Books are masters who instruct us without words or anger, without bread or money. If you approach them, they are not asleep. If you seek them, they do not hide, if you blunder, they do not scold, if you are ignorant, they do not laugh at you."

Let there be a book in the Mount Olive College Library that will speak for you. With your gift of $5 or more, the college will buy the books which it needs most.



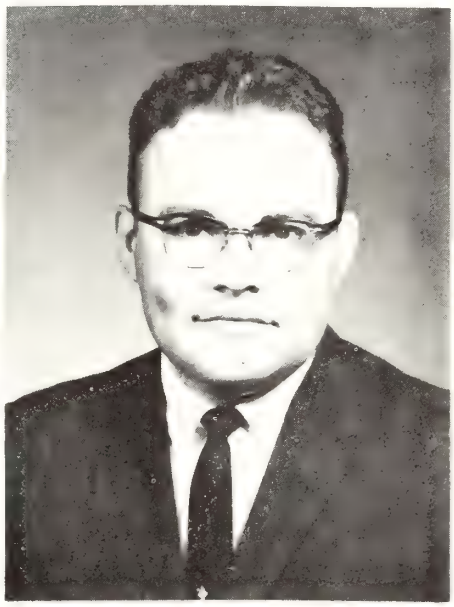
NEW BOOKS FOR COLLEGE LIBRARY. Judy Ipock, a student library assistant at Mount Olive College, is shown placing new books in the library stacks.

Miss Ipock, one of 29 students who last year helped to finance her college education with a part-time job, is a member of Macedonia Free Will Baptist Church. She is the daughter of Mr. and Mrs. James Leo Ipock of Vanceboro, North Carolina.

Harrell New Business Manager-Treasurer

Charles H. Harrell, a former student of the Free Will Baptist Children's Home, Middlesex, is the new business manager-treasurer of Mount Olive College.

He succeeded Robert W. Moye, whose resignation became effective July 19. Mr. Moye terminated his duties at Mount Olive College in order to enter the School of Dentistry of the University of North Carolina.



Harrell holds a B. S. degree in business from East Carolina College. For the past three years he has been with Burlington Industries, Inc., of Greensboro as a senior internal auditor. From 1957-60 he was a field auditor for the North Carolina Department of Revenue.

Mrs. Harrell is the former Lillie Faye Watson, also an alumna of the Children's Home and a graduate of East Carolina College. The Harrells have two children, Beverly, age 2, and Kelly, age 5 months.

In announcing the appointment of Harrell, President Raper said, "We feel fortunate to secure a person with his personal and professional qualifications. We welcome Charles to our college family."

Gifts Set New Record

Cash gifts to Mount Olive College for 1962-63 increased 16 percent and set

(continued on page sixteen)

NOTES AND QUOTES



By J. C. Griffin

THE APOSTLE PETER NOT A POPE

Peter could not have been a pope, because, in the first place, he was a married man. "And when Jesus was come into Peter's house, he saw his wife's mother laid sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them" (Matthew 8:14, 15). So Peter could not have been a pope, for they are not allowed to marry.

Before I get away from this healing, I want to say that there was no card signing in order to get into a line and it was not an open show with loud clamor and boasting; neither was it a make-believe healing. God's Word says, "The fever left her."

In the second place, Peter was not a pope because Paul withstood him to his face. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." If Peter had been pope, no doubt he would have excommunicated Paul and doomed him to hell for arguing (withstanding) with him over the matter of circumcision. (See Galatians 2:11, 12.) It is plain that when Peter was with the Gentiles he lived as a Gentile Christian; but when the Jews came around (Jewish Christians) he had another mind. He "separated" himself from the Gentiles. Yet, in the face of these facts, the Roman Catholics claim that Peter was the first pope, and further that the church was built on Peter. Peter would have been a very poor "foundation" in the face of this Scripture.

There is a third reason that Peter disqualified himself to be a pope. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:25, 26). If Peter had been a pope, he would not have stooped down to raise up Cornelius. Peter would have wanted his "toe kissed."

Peter never claimed to be more than an "elder" in the service of Christ, although he was an apostle. In writing to the elders he said: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (1 Peter 5:1).

Peter not the Foundation

Our Roman Catholic friends claim that Peter is the foundation, but Christ did not say so; neither did Paul and Peter. Let me see. From reading the King James Version, Matthew 16:18, it sounds as if Peter is the "foundation" but let us go further. Mr. Scofield says, "There is in the Greek a play upon the words, 'thou art Peter (Petros—literally a little rock) and upon this rock (Petra) I will build my church.'" He does not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us (1 Peter 2: 4-9).

Paul says that Jesus Christ is the foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

Christ the Chief Corner

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:19, 20).

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him (Christ—not Peter) shall not be ashamed" (Romans 9:32, 33). Only Christ can save a sinner. The pope can save no one. For there is only one Saviour, the Lord Jesus Christ.

Peter said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12).

Attention Women!

For a Spirit-filled, wide-awake Christian experience among the towering peaks that reach toward heaven, register *now* for your week at Cragmont from August 19-24. Send your name and $5.00 registration fee to Mrs. Carl Dudley, Fuquay Springs, North Carolina. The entire cost for the glorious experiences you will have is only $30, including bus fare, room, and board.

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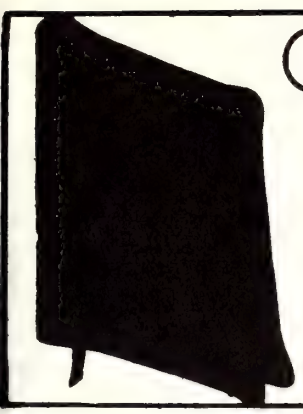
Where Else So Free?

In his *Recollections*, Washington Gladden remarked that he could see no other place of influence in the world in which a man can be as free as in the Christian pulpit. Realizing that some preachers habitually wear the halters of cowardice and subserviency, he believed nonetheless that the minister has more freedom in speaking his mind than most moral teachers.

"I have been saying things, with no sense of restraint, during the last fifty years, that I should not have been so likely to say if I had been a journalist or a college professor. I have not always commanded the assent of all my auditors, but they have recognized my right to speak, and have never sought to muzzle me. I doubt if any other kind of work, in which a living was to be made, would have given me so large an opportunity as my churches in North Adams and Springfield and Columbus have given me to speak my deepest thought." . . .

The professions of law, medicine, and teaching all have their glorious freedoms, but none is as finally free as the preacher in the pulpit. Though this may appear to be a cause of pride and exultation, it is certainly, when more profoundly understood, to be soberly accepted as an unmerited gift. . . . The preacher is free only because of a most peculiar and precious gift. It is not the gift of his own intellectual acumen, or his own native courage, or his human ability to love, or the forbearance of his laymen. That which makes him free is the sheer gift of God's grace.

No real preacher would dare to believe that either his freedom or his effectiveness is due to his own talents and merits. If he truly preaches the gospel he knows that he is under the absolute necessity of beseeching God for the outpouring of his grace.—*Lee C. Moorhead* in *Freedom of the Pulpit*, published by Abingdon Press.



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: My pastor says that he believes the doctrine of the premillennial coming of Christ to this earth a dangerous and fanatical doctrine. He further said that because of that his followers should make no use of the Scofield Reference Bible since its notes teach the premillennial view. How shall I react to this advice?—*J. Scott, Illinois.*

ANSWER: It is entirely possible that your pastor is fundamental, orthodox, and true to the Word of God when it comes to his view about other doctrines, if he is a real Christian. I know several real Christians who believe fundamentally correct doctrines except for this wrong view on the millennium; therefore, my advice to you and any other Christian so taught and so influenced as you are from your present pastor is that you obey the Word in its instructions to search the Scriptures for yourself. The Scriptures need no one to speak for them on this subject, for the Bible speaks for itself, and there is no doctrine in the New Testament that has more support than this one of our Lord's return to set up His own kingdom. This is not true only of the New Testament, however; it is just as true of the Old Testament, especially when it comes to the Old Testament passages that discuss the subject of the future.

I have often thought that the fact that several false cults have included in their teachings certain Bible truths on the Second Coming of Christ has given place to so many otherwise orthodox people that either shun, deny, or minimize the doctrine of the premillennial coming of Christ. The Jehovah's Witnesses for example, have propagated perverse teaching on the subject. I know of several Jehovah's Witnesses that set definite dates on which they declared the Lord would return to set up His kingdom and reign on earth. Since He did not come, why believe that at any time He may come for this purpose? seems to have become the attitude of scores of good people. But should we let their error rob us of the "blessed hope"? Surely not. This would please Satan, who is ever alert to take advantage of error. One of his old tricks is to take Scripture and pervert it, seeking to bring to naught any great work of God. It certainly can be no more true of any great truth than that of our Lord's Second Coming.

As to the Scofield Reference Bible, many have used it; and through it God has blessed untold numbers of students who have gained satisfactory answers to their otherwise unanswered questions. This wonderful reference Bible will continue to fill a unique place in the needs of earnest Christians who are limited in biblical education. In recent years enemies of this edition of the King James Version of the Bible have let loose an uncalled-for attack on its helps and its teachings; but you may be sure that they, or anyone else, will not gain good from such activities.

Dr. L. T. Talbot, in his book, *Bible Questions Explained,* says of this unethical complaint against the above named Bible: "In the first place, the ministers who are opposing it have made statements that are untrue, possibly having gone on hearsay. They have maintained that Dr. Scofield was not qualified to perform his task. They fail to acknowledge that even before his conversion he was a brilliant lawyer, a man of scholarship. They fail to state that he sat at the feet of one of the greatest theologians of any day, the late Reverend James H. Brooks, D. D., of Saint Louis, Missouri. They are either willfully or ignorantly overlooking the fact that the consulting editors of this edition of the Bible, whose names appear on the opening page, are men of profound scholarship of unquestioned orthodoxy, and great usefulness to the Church of Christ in leading sinners to the Saviour."

I venture to say that, unless the modernist, the Roman Catholics, or the Communist, or a combination of all these unchristian forces come in and take over, making it impossible for the Evangelicals to continue in an open war against evil, the Scofield Reference Bible will continue to be widely used and that it will gain a wider range of international friends and users. One does not have to agree with all that is said in any helpful literary production to benefit by its use. Of course the helps in the Scofield Reference Bible are no exception to the rule. I have learned by long and sometimes bitter experiences that the realm of so-called modern scholarship is not altogether free from ignorance; and more especially is this true when this so-called scholarship delves into old established biblical truths without giving full consideration to related background facts on which, for instance, theological or doctrinal truths and statements rest. Reading about the Bible and discussions of doctrinal questions without a saving knowledge of Christ, or a knowledge of what the Bible itself teaches by having read and meditated on such teachings, might unfit one for an intelligent discussion of the subject rather than qualify him as an authority on the subject. Brilliance together with much study from other sources will never do to a person what conscientious prayerful Bible study does to the consecrated Christian. Many of those that I have known to severely criticize such old standard works as Scofield Reference Bible, the International Biblical Encyclopedia, and several of the Bible dictionaries that were standard equipment when I attended seminary seem to lack the depths in quality that those responsible for such works impressed me as having. Just recently I heard Spurgeon, Finney, Moody, Torrey, and Gypsy Smith severely criticized by a young would-be theologian in a way that I thought unbecoming by one so recently ordained to the ministry and honored academically with a doctor's degree.

First of all, we need to read the Bible and be certain that its message takes precedence over all else that we read. Then we need to read sufficiently in the writings of the old established Bible scholars whom God honored to win souls and to write and teach so as to become established as being real, genuine, and fruitful. After this we may safely compare with modern scholars; for there is, I am sure, a place for giving consideration to modern methods and means that have been successfully used in our day to get the job done. But we should neither believe nor accept anything that in any way contradicts the Bible.

Stories for Christian Girls and Boys

A MATTER OF MINUTES

NED was busy weeding in the garden when he heard laughter. Without looking he knew who was coming. It was Bill and Tom and Pete who hung around together a lot.

Ned went on weeding, for there was much to be done. Bill yelled, "Come on, Ned. Get out of the dirt and have a good time."

They came closer. Tom called, "Make it snappy, fellow. We've just got 15 or 20 minutes before supper and then we go to the Hobby Club. Come on."

Ned looked at the weeds in the onion rows, and at the carrots that needed thinning. "Sorry, but I can't. This has to be done."

"But you've just got a few minutes," Pete put in.

"Every minute counts," Ned replied. "I can do a lot in 20 minutes. Yesterday I had just 10 minutes, and I got the peas and beets looking pretty presentable. Don't you think so?" He pointed with satisfaction at the clean, freshly-cultivated patch. Then he got right back to work while the other boys stood by, joking, laughing, and arguing about nothing. Once in a while Ned looked up to answer a question.

In what seemed like a short while, another voice was heard, "Time for supper!" It was Ned's mother calling.

"Coming," Ned replied. He looked over the work he had done, and was glad to see that he had made quite an inroad on the weedy stretch. Another ten or fifteen minutes' work and the garden would look very well-groomed.

"Time for supper already?" exclaimed Pete. "We'd better get going. We'll stop by for you on our way to the meeting."

"All right. Can you come at seven? I'll want to leave at least by seven-thirty. I want to be sure to be on time."

The trio ambled along, bantering good-naturedly about Ned's ambitious ways. Ned, however, did no loitering. He walked briskly to the house and was ready in plenty of time for the evening meal. After supper he practiced tying knots for his Boy Scout requirements.

When he had put his things away and gotten himself ready, it was nearly seven o'clock. They should be here any time, he thought. But maybe I can whittle away at this soap model a while. He finished this by seven-thirty—but no boys had come.

"I'll have to go," he then explained to his father and mother. "I can't be late just because they are. Tell them I've gone on."

Ned noticed that the trio were 20 minutes late, and they did not seem to care. After the meeting, Tom invited about half the crowd to come to his house. "You'll come, won't you, Ned?" he pleaded. But Ned declined. "Come on; it'll be just a few minutes," Perry begged.

"Not this time. I have to get up early in the morning to work in the garden, and then go to town on an errand for Mother, so I have to get some sleep."

"Why do you have to work all the time? Why can't you have a little fun?" complained Pete.

Ned laughed, "I do have fun—loads of it. Good night."

The next morning as he waited on the corner for the bus, he remembered that he had ten verses to memorize for Sunday school. He took out a paper on which he had copied them. Before the bus came, he mastered five verses. After he was on the bus, he learned two more. Then, when a stop was made, he noticed that the passengers getting on were none other than Bill, Tom, and Pete. They sat near him. Noticing the paper in his hand, Tom asked, "Now what, Professor?"

"Of all things," Bill exclaimed. "We fellows are 'sposed to learn one verse—but it seems like we never have time!"

"Make time," Ned suggested. "Or rather, use what time you have. If you don't use time, you lose it, you know."

"Say how do you get that way?" said Pete.

"Mostly from my father, I reckon," Ned answered. The other boys showed a hint of honest interest. They knew Ned's father was one of the most highly-thought of, brilliant and hard-working men in town.

Ned went on: "Father says that if a fellow is to get the most out of life, he has to get the most out of its minutes. He often recites that little verse:

"Just a tiny little minute,
Only sixty seconds in it,
Forced upon me—can't refuse it,
Didn't seek it, didn't choose it.
But it's up to me to use it.
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute—
But eternity is in it."

"Guess your father ought to know," Pete conceded.—*Selected.*

SINGING IN AFRICA

Miriam's parents were missionaries in Africa. But Miriam was living in America with a wealthy aunt who paid all her expenses. When Miriam was fourteen, Aunt Grace sent her to a voice teacher. This teacher told Miriam that she had a wonderful voice, and that someday she would be a great singer!

Miriam had intended to go to Africa as a missionary, when she grew up. She had always felt that God had called her to tell others about Jesus. But when she found that she had a good voice, she decided to stay in America and sing. If she made a lot of money, she could help to support missionaries. Perhaps that would be as good as being one! So she tried to forget God's Word, which says, "Go . . . and preach the gospel" (Mark 16:15).

One day Miriam became very ill with tonsilitis. When she was better, she had her tonsils removed. When she went

(continued on page fifteen)

We have devoted a discourse to the imperative "Must."

I. "I Ought" (Eph. 6:20).

Someone has said: "Religion is knowing what you ought to do and doing it."

Another has written: "The darkest word is sin; the meanest word is hypocrisy; the shortest word is time; the longest word is eternity; the most solemn word is conscience." "I ought."

When you say, "I ought," you are in good company. A sense of necessity was ever upon the Carpenter of Nazareth. He was not ashamed to acknowledge it: His earliest and last and master word was "ought." From that word He made no appeal. Its echo is in every epoch of His life. "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing . . . wist ye not that I must be about my Father's business?" "Ought" drew Him out of quiet Galilee to the crowded streets of busy Jerusalem, to the olives of dark Gethsemane, and to the highest hill in all the world—Calvary.

II. "I Can" (Phil. 4:13).

There is nothing that you ought to do that you can't do. You can be what you ought to be. "I can do all things through Christ which strengtheneth me."

A single butterfly can make its way against the breezes over land and sea, from distant Africa to England. How much better is a man than a butterfly?

Character and destiny are pivoted on the will; you will be what you will to be. The strength of the bridge is in its girders; the strength of life is in its will.

FOUR IMPERATIVES

W. S. Bowden

III. "I Will" (Luke 15:18).

The prodigal bitten with remorse might have lived and died in the swine field, but he said, "I ought, I can, I will go home." The climax of human blessedness is a will at one with the will of God. "For I came down from heaven, not to do mine own will, but the will of him that sent me." "Not my will but thine be done." "My meat and drink is to do the will of him that sent me."

Back of the success of many a great character was or is the determination expressed by the words, "I will." You ought to be a Christian. You can be a Christian. Say, "I will." Be sure at all times that your will is not opposed to the will of God.

IV. "I Have" (II Tim. 4:7).

"I ought"—that is duty. "I can"—that is power. "I will"—that is purpose. "I have"—that is achievement.

A young man saw the flash of a light on the Damascus road. God told him he ought to follow that light. He said, "I can; I will." Because he followed that light, he was able to say at the close of his career, "I have fought a good fight, I have finished my course, I have kept the faith."

Hear Paul's Master: "I have finished the work which thou gavest me to do." "I have" a blessed experience with the Lord; "I have" through Christ a hope that is big with immortality.—*The Gospel Herald.*

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TRY ME

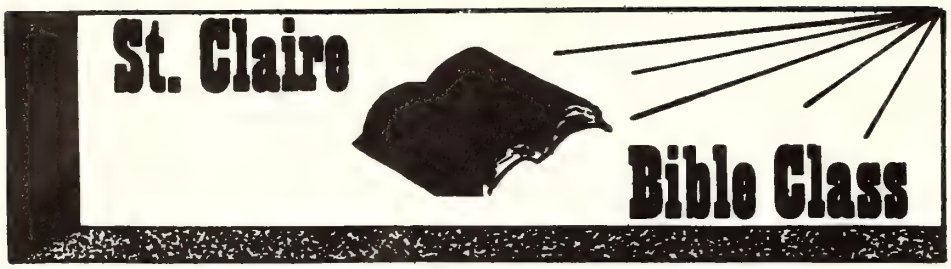
Rev. A. B. Simpson

So God tries us, and proves us, and establishes us. It is not by a quick process. "He shall sit as a refiner and purifier of silver." He sits down to His work, He takes plenty of time. He will wait years with you over a single lesson, if you make Him do so, or He will get you through it at once, if you are willing to take the quicker process and the hotter fire.

How touching is the love that will take so much trouble with all these little matters! No wonder Job should say, "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every moment?"

Yes, every moment the great Refiner is waiting to add some new touch to our strength and beauty and fit us for a higher place in His eternal life. We are so prone to think that these things that come to us are accidents, incidents, mishaps or other personal injuries from personal hands; but, after a while, we learn that His hand is above every other hand, and His love above every hateful blow. You get up in the morning and find everything wrong in the kitchen and in the dining room, and you say, "Oh, it is that cook. It is that wretched old stove." Oh, no; it is the Lord trying you and proving you. You come down to business, you find things wrong in your store, and you say, "Oh, it is that careless clerk." No; it is the Lord trying you and proving you. You open your mail, you expect a check according to promise from some person; it is not there. You say, "Oh, it is this dishonest or unprincipled man." No; it is the Lord trying and proving your faith. You meet with a friend, the very one that you look to for help and comfort, and something happens to try you more keenly, and everything in your life seems to become a source of annoyance. You say, "Oh, it is the inconsiderateness of unkindness of others." No, it is the Lord showing you something in you that should be tried, and that He wants to have burned away.

And so He comes to you every moment, as Job says, and from morning to night, if you would but understand life as He does, you would see nothing but God. As you meet Him in everything, you would see nothing but God's presence, and every unfriendly blow would be warded off. Against every fiery dart you would have a shield of faith that nothing can pierce. Out of every storm you would shout with the great apostle, "None of these things move me." Beloved, they will come until they don't move you.—*Missionary Worker.*



The Venture of Faith

(Lesson for August 4)

Lesson: Genesis 12:1-9

Golden Text: Hebrews 11:8

I. INTRODUCTION

Our study in Genesis thus far has emphasized the beginings of many things: man, sin, civilization, nations, religion, and so forth. Last Sunday we saw how sin in the first parents reaped a harvest of evil in the second generation. If we could continue our study right through the book, we would see that other sons and daughters were born to Adam and Eve. The population increased rapidly until families became clans and clans became nations. Men continued in their wickedness until God decided man would have to be destroyed. But one man named Noah found grace in God's eyes, and he and his family built an ark and were thus saved when God sent a flood upon the earth.

Noah had three sons: Shem, Ham, and Japheth. Their descendants repopulated the earth. Japheth and his descendants pushed northward into Europe and became the ancestors of the Indo-European family. Ham's sons moved south into Arabia, Egypt, and Ethiopia, and westward into Canaan. Shem's sons, who became known as the Semite family, settled in Elam, east of the Tigress River, and in Assyria on the upper Tigress. Some of Ham's sons settled in Mespotamia, where they built such cities as Nineveh, Babylon, and Ur.

Beginning with the twelfth chapter of Genesis, there is a definite break. Whereas attention has centered on the beginning of things in general, attention is now turned to one man in particular. He is a man of great stature and righteous character and is, in fact, the key figure of the Old Testament. Dr. Erdman says about him: "Abraham conquered no country, he routed no nation, he composed no books, he enacted no laws, he created no monuments of art. His sphere of influence was solely that of religion. To him, Christians, Jews, and Mohammedans look back with reverence as to the founder of their faith."

The world probably owes to Abraham its belief in one God. It was his faith in and obedience to the call of God that have given to him the titles of "The Friend of God" and "The Father of the Faithful."——*The Bible Teacher.*

II. HINTS THAT HELP

The teacher, in preparing this lesson, should give special attention to the following background Scripture:

1. Abraham's call and obedience (Genesis 12:1-9).
2. Abraham in Egypt (Genesis 12:10-20).
3. The separation of Abraham and Lot (Genesis 13:1-18).
4. The capture and recovery of Lot (Genesis 14:1-17).
5. Abraham met by Melchizedek (Genesis 14:18-24).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (v. 1).

In this verse we have the call from God whereby Abram was removed from the land of his birth to the land of promise. This call was designed to test his faith and obedience and to set him apart to God and His service. The student will get a better understanding of this call by reading Stephen's account of it in Acts 7.

It would appear that there is an overlapping of the latter part of chapter 11 and the first part of this chapter. The call of Abraham was received in Ur of the Chaldees. The events of today's lesson take place in Haran, which was about midway between Ur and Canaan, and it would appear from this that Terah, Abram's father, had started on the journey to Canaan with his son but had died during their stay in Haran. We must bear in mind the fact that God's call requested Abram to separate himself from both country and kindred. How completely he answered this call shall be revealed to us as we study the remainder of this lesson.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (v. 2).

In the former verse we see the conditions of this promise laid down. God made certain requests of Abram, and in return for the faithful performance of these commands, God promises to bless him by making his name great, making of him a mighty nation, and making his life a blessing to many.

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (v. 3).

This was a wonderful promise, wonderful to Abram, to the Jewish nation, and to all the families of the earth. Through the blessings bestowed upon Abram, all the families of the earth were to be blessed. This, of course, can have reference to nothing save the redemptive work of the Lord Jesus; for this is the only manner in which all the families of the earth were blessed through the promise to Abram.—*Senior Class Quarterly.*

2. "So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran" (v. 4). The phrase, as the Lord had spoken unto him, shows Abraham's complete obedience. He was moved to obedience by faith. Faith is reliance upon the word of another, believing that word to be true because we have full confidence in the character of the one from whom the word proceeds. Faith in God is trusting the Word of God. Abraham was not going to Canaan because he was being driven out of the homeland, nor because the inhabitants there had invited him; but because God had spoken. He went in faith. The Christian today doesn't walk by sight, nor out of force; but by faith. (Read Romans 11:8.)

Abraham was seventy-five years old; and his father, Terah, had just died. He took Lot with him. Lot's father was Haran, a brother of Abraham, who had died before the family left Ur (Genesis 11:27, 28).

"And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came" (v. 5). Abraham took not only Lot, but also Lot's family. He also took his own wife Sarai. When they

went forth, they crossed the Euphrates River and went southwest. For the extent of Abraham's possessions which he took, note that he ". . . was very rich in cattle, in silver, and in gold" (Genesis 13:2).—*The Advanced Quarterly* .

3. Canaan was a good land; but it was possessed by a bad people, who for their iniquities were to be expelled. This land was also a type of the kingdom of God. As Abraham set out for this land under the guiding hand of God, every child of God should move toward the eternal city under the same guiding hand. He should cast aside every weight, come out from among the workers of iniquity, and never rest until he reaches it.

"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land" (v. 6). Today as one important person goes from his own country to another, he is honored in a very special way. But not so with Abraham. There is no record that anyone accorded him any special favors. Probably the reverse is true. Thus, God would have him live by faith and in compliance with His will.

Abraham found the land possessed by the descendants of Canaan; and in order to pitch his tent, it was necessary to put it on their land. They seemed to be bad neighbors and worse landlords. Yet, one must remember that the promises to Abraham were sure, provided that he obeyed his call.

"And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him" (v. 7). In what way the Lord appeared to Abraham we do not know, but it was probably by the angel of the covenant. The appearance, whatever it was, satisfied Abraham and proved itself to be supernatural and divine.

The Lord here promised Canaan to the descendants of Abraham, which was in keeping with His promise to show him a land in which He would make of him a great nation.

"And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD" (v. 8). At first Bethel was called Luz; but for our purposes, the latter name is important. El in Hebrew literally signifies the house of God.

Wherever Abraham pitched his tent, God must have an altar; for as he well knew, there was no safety for him but under the divine protection. The same is true for us, but how few who build houses ever think of building an altar to their Maker. The house in which the worship of God is not established cannot be considered as under the divine protection.

Abraham built an altar wherever he was; and as he communed with God at the altar, he kept in harmony with His will.

"And Abram journeyed, going on still toward the south" (v. 9). Abraham's journey toward the south was in the direction of Egypt; and Egypt, as spoken of in the Bible, represents that which is evil and wicked. Thus, this journey might have been a mistake. To say the least, it was embarrassing to Abraham when he moved on into Egypt during the years of famine.

Later on, however, Abraham had to pay for all his mistakes in the sacrifice of his son. And this was necessary before God finally confirmed the covenant with him.—*Intermediate Class Quarterly.*

Boys' and Girls' Stories

(continued from page twelve)

back to her music teacher, she found that she could not sing as clearly as before, nor in as high a key! Time went on, but her voice did not improve.

Miriam felt sure that God had allowed this trouble to show her that she was doing wrong not to answer His call to Africa. One day she fell upon her knees and told the Lord that she was now willing to go to Africa for Him, and that if He would give her voice back to her, she would sing for Him in Africa!

God did give Miriam's voice back to her! She has been on a foreign mission field for many years now. She loves to tell boys and girls, and grownups too, about Jesus and how He died to save them. She is so happy that she let Christ have her life, and use it! She knows that the reward she will receive from Him will be a million times more wonderful than the money she might have made by singing!

If we have given Christ our hearts, let us also give Him our lives! He can use them so much better than we ever could.—*Sarah C. Lewis.*

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There is no record of anybody ever being drowned in perspiration.—*Youth's Living Ideals.*

That You May Know

(continued from page three)

tom, and those attending may retain their affiliations with the national body if they so desire. The one great purpose of this conference or convention, or whatever name it may be called, will be to bring all Original Free Will Baptists together for honest Christian fellowship and the working out of plans to propagate the gospel everywhere that there may be open doors. Through this organization, we believe the question asked a few weeks ago in the editorial of *The Free Will Baptist*, "Will Brethren Walk Together Again," will be answered in the affirmative.

No elaborate program is being planned for this meeting; however, there will be two inspirational gospel messages delivered by two very prominent ministers from their respective states. Other features of the meeting will be observations, reports, devotions, and fellowship. If you are interested in Original Free Will Baptists everywhere, meet us in Colquitt, Georgia, at the Colquitt church, Monday evening, August 19, at 7:30 and stay until the program ends on Tuesday afternoon, August 20. This writer hopes to see you there.

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7c a Day for Worthy Causes But 15c for Alcoholic Drink

The average American, according to latest figures, spends $6.23 a day. Here is the breakdown on his spending: Food, $1.06; taxes, 79c; household operation, 71c; housing, 66c; transportation, 60c; clothing, 52c; medical, 31c; recreation, 31c; alcoholic beverages, 15c; tobacco, 11c; religious and welfare, 7c; savings, 38c; all others, 56c. (Source, *Quarterly Review.*) The inequities stand out glaringly. Can you imagine a nation spending more than twice as much on alcoholic beverage as on all religious and welfare causes combined? Or spending 11c for tobacco every time 7c is spent on these worthy projects? Percentage-wise, each of us gives only 1.1 percent of our income to these worthy causes. Little wonder so many families have financial difficulties with a spending ratio like this.—*The Biblical Recorder.*

●

When you are right, you can afford to keep your temper; when you are wrong you can't afford to lose it.—*Unknown.*

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Today All Roads Lead Out!

(continued from page seven)

washed of self through the Holy Spirit's conviction and infilling, will think in terms of the roads leading outward. The spiritual Christian is a crucified-with-Christ follower of the risen Christ, living for Him and others to reach others with the Gospel for their salvation.

In a little town in northern Brazil, a young man called "John the Baptist" believed in Christ. Although he had suffered the loss of both legs which were amputated near the hips, he witnessed boldly for Christ among his relatives and on the streets of the town. Many times he sat on the curbs of Barra do Corda telling others about Jesus, and was stoned for his testimony.

Through conversions resulting from his lone stand for Christ, a church was organized. From that believing group there sprang a Bible Institute, whose graduates took the trails from that town to many others, preaching the Gospel and founding churches. That handicapped Brazilian did not expect the roads to lead to himself for his self-gratification. He made the roads lead from his life to others. Then others took roads leading outward, with scores being saved as a result.

The same can happen to us, if we will become thoroughly convinced that we, too, are witnesses and that our roads must ever lead out.—*The Gospel Herald.*

Christian Education

(continued from page nine)

a new record of $94,236, Charles H. Harrell, college treasurer, revealed today. The old record was $75,784 set last year.

Principal support came from the Free Will Baptist Church, sponsor of the college, which gave $71,221 as compared with $58,752 last year. Community support increased from $17,031 to $23,014. The Mount Olive Community gave $14,796, Goldsboro $6,235 and other communities $1,982.

The list of gifts for the fiscal year which ended June 30 does not include a gift of stock by Dr. C. C. Henderson, Mount Olive physician, valued at $18,600, nor does it include pledges not yet paid.

"This year with the beginning of the building program on our new campus, we hope to double our income through gifts," President W. Burkette Raper declared.

Benefit Dinner to Be Held in Carteret

The Free Will Baptist churches of Carteret County have set August 3 to hold a benefit dinner for the development fund of Mount Olive College. The dinner will be in the Beaufort High School Lunchroom.

Members of the steering committee are T. A. Taylor, chairman, Sea Level; the Reverend Jerry Rowe, Newport; and Reginald Styron, Davis.

The Carteret dinner is one of a series being held throughout eastern North Carolina by Original Free Will Baptist Churches which sponsor Mount Olive College. The college is currently conducting a capital fund campaign to raise $200,000 from the denomination for the development of a new 90-acre campus in Mount Olive.

Cooperating churches in Carteret County include Mount Pleasant, Welcome Home, Crab Point, Davis, Otway, Pilgrims Rest, Holly Springs, Sound View, Russell's Creek, Faith, Edward's Chapel, and Free Union.

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He that knows and knows that he knows, doesn't have to blow and blow. —*Youth's Living Ideals.*

When you feel dog-tired at night, it may be from growling all day.—*Youth's Living Ideals.*

Live and let live is not enough; live and help live is not too much.—*Orin E. Madison.*

MOTHER TEACHES DAUGHTEI A LESSON

One day as a mother was scrapin and peeling vegetables for a salad, h daughter came in and asked permissio to go to a movie. On the defensive, th daughter explained it was a questionabl show, but all the girls were going, an they didn't think it would hurt them.

As the girl talked, she saw her moth er suddenly pick up a handful of scrap and throw them in the salad. In startled voice she called: "Mother, yo are putting garbage in the salad!"

"Yes," her mother replied, "I know but I thought that if you wouldn't min garbage in your mind and heart, yo certainly would not mind a little in you stomach."

Thoughtfully the girl picked the peel ings from the salad and with a brie "Thank you" to her mother, she wen to tell her friends she would not be go ing with them to the show.—*Exchange Via Christian Victory.*

FATHER AND THE STRAP

They were speaking of the bright re marks of the little folks one evening when this anecdote was recalled:

Recently a woman entered a crowded trolley where a man and a very smal boy were sitting side by side. Instantly the man offered his seat to the woman and seized a strap.

"Isn't that gentleman your father, my boy?" gently asked the woman passenger, breaking the conversation with the youngster.

"Yes, ma'am," answered the boy. "We are going to the Zoo."

"Well, since he is so much older than you, why don't you give him your seat?" resumed the kindly hearted passenger. "Don't you dislike to see him reaching for the strap?"

"Not in a trolley car," was the prompt rejoinder of young America, "but I do at home."—*Publisher Unknown.*

CALVARY'S REVELATION

"If God were good," says the world, "the sin of the earth would break his heart"; to which the preacher answers, pointing to Calvary, "See His breaking heart."—*George Buttrick.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, July 31, 1963



Pictured above is the new parsonage of the First Free Will Baptist Church, Wilson, North Carolina. Erected at a cost of $23,000, the parsonage has four bedrooms, living room, dining room, family room, kitchen, pastor's study, utility room, a carport, and two full baths. Open house was held at the parsonage July 21, at which time the pastor, the Reverend C. F. Bowen, and his family received members and friends of the congregation.

The address of the parsonage is 1731 Hillcrest Drive in the lovely new Westwood subdivision of the city.

Editorial

WORDS WITHOUT KNOWLEDGE

Leah McGlohon, Assistant Editor

Job's would-be comforters barraged him with many words. To this barrage of words Job asked, "Shall vain words have an end? . . ." (Job 16:3) and "How long will ye vex my soul, and break me in pieces with words?" (Job 19:2). Later the Lord answered Job's petitions and asked, "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2).

Too often in man's attempt to use words in communication with others, he uses words without knowledge; that is, he shows that he is a slave to words, rather than a master of them. The very nature of verbal communication itself provides for such use of words. Man is free to make, manipulate, and assign values to symbols as he pleases; therefore, it is important for him to understand the symbolic process of words so that he can, to some degree at least, become its master instead of its slave.

The way he uses words and the way he takes them when spoken by others largely shape his beliefs, prejudices, ideals, and aspirations. Most of his knowledge is received verbally from parents, friends, newspapers, school, radio, TV, et cetera. Everyone inherits a great deal of useless knowledge, misinformation, and error from these sources; consequently, there is always a portion of what he has been told that must be discarded. Yet, too many times man accepts this information as fact, and thus the conflict in communication is set in order.

Word meanings or definitions are very important in efforts of communication; however, one may go around in circles as he attempts to define words. The definition of one word calls for the definition of another used to define it. Someone has said that no word ever has the same meaning twice because the context of an utterance determines its meaning.

There are two kinds of meanings of words: denotational meanings and connotational meanings. The denotation of a word is the thing itself, or that which it points to; therefore, it cannot be expressed because it is that which the word stands for. The connotation of a word is that which the word suggests to the individual person. S. I. Hayakawa says that the important difference between these two is that when utterances have denotational meanings, discussion can be ended and agreement reached, but that when they have connotational meanings only and no denotational meanings, arguments may, and often do, go on indefinitely.

From the viewpoint of the hearer, words affect one; that is, affect his feelings. The affective connotations of a word arouses personal feelings; for example, one person's reaction to the word "pig" may be as follows: "Ugh! Dirty, evil-smelling creature!"

The writer does not wish to belabor the point, but an example of the affective connotation of a word is found in the recent conflict among Free Will Baptist concerning church government; of course the basis o the conflict was not over the kind of church govern ment as practiced at all; that was what was used t arouse the emotions of the people. The word "con nectional" has no denotative meaning because there i no thing that one can point to and say, "That is con nectional church government." Therefore, the con flict came from an emotional reaction to the term itself Some people did not even consider the fact that it wa said that the government was a "type" of connectiona church government. Immediately the reaction was "The conference will be sending you your preachers, et cetera.

When people allow blocked mind, prejudices, an judgments to guide their actions, as Mr. Hayakaw says, arguments will go on indefinitely.

Another example of darkened counsel because o affective connotations may be growing in the mind of many which should be guarded against. The wor "preacher" is being colored by the reactions of som laymen to the actions of a preacher or several preacher that they know. One should remember that preache 1 is not preacher 2, and so on. If he remembers thi rule and considers the facts, he will be kept fro leaping to conclusions which he may later have caus to regret.

How can one guard against the use of words with out knowledge? Some ways this writer suggests tha may be used are these: (1) Recognize that you ma have a prejudiced feeling toward some particula words; the recognition may help to open your mind (2) Strive to avoid premature judgments, becaus judgments stop thoughts; examine the facts. (3) "Study to shew thyself approved unto God, . . . right ly dividing the word of truth" (2 Timothy 2:15).

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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Love Breaks Down the Barrier

EUGENE SUMNER

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

IN these days when the American image has been marred by the cial strife in our cities and towns, we ay feel sorry for ourselves because of ie seemingly impossible situation in hich we find ourselves. This is a time which men have allowed their hatred nd prejudices to become their masters, nd they are acting without thought of uman dignity or rights. Even the hurch as a whole has remained silent; nd because of fear or unconcern, it has iled to shed the light of the gospel on ch a vital issue. The time has come hen we must turn to the Bible and see hat it has to say to us on this matter.

The Book of Ruth is one book of the ld Testament that speaks to us about cial barriers. It was written by an unnown writer in a time of racial misunerstanding in Judea. The Jews had st returned from Babylonian exile, nd Ezra and Nehemiah had returned help them get their way of life start- again. Many of the people had marred outside of the Jewish race, and od's prophets had immediately taken tion to rid the race of any foreign influence. Laws were made which demanded that all foreign wives or husbands must immediately return to their home country and that no more mixed marriages were to take place. These laws had no respect for family, children, or love and were enforceable by strict rules.

Naturally there were those who would protest to such strict and unfair laws. Someone in this minority group went back to the time of the judges and took an incident that had become a part of the Jewish tradition and told it to the people. It was a beautiful story of love and romance, a story that told of the breaking of racial barriers; it was the story of Ruth, and it implies three things that we must do if we are to face our racial problems as an enlightened people.

The first thing that the story of Ruth tells us that we must do is to have *love with a vision.* Naomi and her family were living in Bethlehem of Judea. Because of famine they had to move to another area to get food and the other necessities of life. But the question was, Where were they to go? I am sure that there were several countries close by that they could have gone to. The final decision was that they would go to Moab, the land of the Moabites.

This was a significant decision because the Moabites were a people that were hated by the Jews. There was even a law which said that any Jew who entered into a marriage with a Moabite would be cast out of the Jewish nation for ten generations. This racial prejudice and hatred had been a part of the Jewish tradition since the wilderness wandering and Naomi must certainly have been brought up under its influence. There must have been a love in the heart of Naomi that was stronger than her prejudice. It was a love that could look beyond the wishes of the crowd and see even a people that she had been taught to hate as a people that God loved and would use to bring about His will in the affairs of men.

This is the type of love that we must have in our present situation. It is something that we cannot create within ourselves but which we must look to God for. Christian love in action is a threefold love. It is given by God to man in the act of justification. It flows from man to God in thanksgiving and joy in his salvation, and it flows from man to other men as his relationship with God affects his whole life.

Such love as this can look beyond the surface or the immediate and get a vision of what our prejudices have shadowed out. It can look beyond our hatred of the Negro and see him as a child of God as Jesus looked beyond the hatred of the Jews for Roman tax collectors and saw Zacchaeus as a potential Christian. Notice that Jesus reacted to what He saw in Zacchaeus by commanding him to come down. The love that God can give us will have the power to act on what it sees. May God give us this type of love in our present situation.

The second thing that the Book of Ruth teaches us is that *we must be loyal to our Christian ideals.* After several years of living in Moab, Naomi's husband and two sons died; and she decided to return to Bethlehem. She asked her two daughters-in-law, Ruth and Orpah, to remain in Moab and remarry. Orpah obeyed the wish, but Ruth forsook her home and family and went to Bethlehem to take care of Naomi. There must have been a sense of loyalty to Naomi to cause Ruth to forsake all that she had and go to live in a land of people who hated her race. I am sure that she had worked out her philosophy of life and decided on those things that were important and worth sacrificing for. Yet even this would have been useless if she had not committed herself to the carrying out of her convictions.

Christians of today have a great need for such loyalty. This is a period in which men are other-directed. We are so interested in achieving success and status that we are willing to be swept by public opinion from one position to another. If we are to be true to our Christian convictions we must have the inner-directing force of the Holy Spirit to help us to be loyal to the convictions that come to us through Christian love.

Indeed, we cannot afford to be so changeable in our stand. If our faith is to be effective, we must be complete-

(continued on page fifteen)



See Church Construction Slump As Result of Tax Proposal

WASHINGTON, D. C. (EP)—Government observers who study the monthly estimates of new construction by churches and religious institutions believe that the unexpected downturn that has occurred this spring is due to apprehension among taxpayers concerning a possible limitation on tax deductions on charitable contributions.

Church construction amounted to $80 million in January when President Kennedy sent a message to Congress urging that deductions for charitable contributions be limited to those that are in excess of 5 percent of a taxpayer's net income.

It dropped to $75 million in February; this caused no immediate concern since February is usually the lowest month of the year for building activity. However, in March construction continued to ebb, declining to $71 million and failing to show the usual spring upturn.

Figures for April recently released show that it continued its drop, going to $70 million.

Unless a marked upturn occurs in May, these observers claimed, it will be obvious that a recession has set in insofar as this phase of construction activity is concerned.

The reason, in the opinion of Washington experts in the construction field, is that fund-raising campaigns have proved particularly vulnerable to concern over future tax policies.

A building campaign must secure a number of large capital gifts at the outset and these come from individuals or corporations particularly sensitive to tax policies. Fund-raisers have reported privately that donors of capital gifts indicated that they will delay until the end of the year commitments as to the exact size of their gifts. They want to wait until they learn what their tax obligations will be.

The result, observers claimed, appears to be that several million dollars worth of new building projects have been deferred since there was a noticeable drop in the number of new building contracts let during the early spring of 1963.

Government officials reportedly are at a loss to point to any factors other than uncertainty over tax policy that could account for the decline experienced this spring. It is contrary to the usual spring pattern when building activity picks up in the Northern states, and it is not being experienced by any other segment of the construction industry.

Congress, most Washington observers believe, is reluctant to vote the cutback in charitable deductions which President Kennedy has recommended; but until Congress takes definite action—to approve, amend, or defeat the administration's recommendation—the proposal appears to be having a deterring effect on fund drives by churches and private schools and colleges.

A number of religious and educational organizations expressed strong opposition to the President's proposals because they fear it would jeopardize their fund-raising campaigns.

Protestant Leaders in France Laud Graham Crusade

PARIS (EP)—Evangelist Billy Graham's 8-day crusade in Paris was hailed as an "overwhelming success" by French Protestant leaders.

More than 60,000 turned out to hear the American clergyman preach in a great tent set up near the famed "Flea Market" in Paris. A crowd of 10,000 attended the closing session.

Dr. Charles Westphal, president of the French Protestant Federation, said Dr. Graham's crusade constituted "one of the most successful evangelism efforts ever undertaken by Protestants in French history."

Pastor Andre Thoboif, president of the French Baptist Federation, was equally enthusiastic. "The Graham Crusade," he said, "has reached more unchurched people than any effort we have undertaken in France. Two thirds of the people who responded to the appe to receive Christ had no previous re gious background."

Leaders of the Crusade said that mo than 1,200 persons had responded to D Graham's appeals to receive Christ.

Several of the American evangelist sermons were carried throughout Franc via television.

On his departure from Paris, Dr. Gr ham said the crusade had been the mo successful effort of its type in France.

"I am so certain about the possibil ties of the spiritual tide's being turnc in France that we are considering an i vitation to come back for a major cr sade some time next year," he sai "There was no doubt that the philosopl ical pessimism of the existentialism such men as Sartre and Camus had hel ed to create a spiritual vacuum.

"I am convinced that this is God hour in France. We must strike whil the iron is hot and the opportunit lasts."

Dr. Elliott to Teach at American Baptist Seminary

HESTER, Pa. (EP)—Dr. Ralph E liott, dismissed from a Southern Baptis seminary in Kansas City, Mo., becaus of his controversial book, *The Messag of Genesis*, has received a temporary ap pointment on the faculty of Croze Theological Seminary (American Bap tist) here.

An announcement by Dr. Ronald V Wells, president of Crozer, said Dr. E liott will serve as a visiting lecturer i Old Testament for 1963-64. He wi replace Prof. Jesse Brown, on leave fc graduate study at Duke University.

Dr. Elliott was dismissed as chairma of the Old Testament Department a Midwestern Baptist Seminary after h refused to withdraw his book from second printing. The book touched o a theological dispute among Southern Baptist liberals and conservatives. I dealt with parts of the Old Testament a symbolic rather than literal and this in terpretation was regarded as too libera by some Southern Baptists.

Kills Bill to End Capital Punishment

CONCORD, N. H. (EP)—A bill t abolish capital punishment was kille on a 248-101 roll call vote by the New Hampshire House of Representatives fol lowing a two-hour debate.

The action came six months befor the scheduled hanging of two Rhod

(continued on page sixteen)

"Coals? Cactus? or Christian Service?"

Dr. Paul S. Rees

OBSERVE that our title is set in quotation marks. I have borrowit from a bulletin of the Sudan Inior Mission which came to my desk me months ago. It caught my eye, as hope it will catch yours.

As used by the one who composed it, has reference to leprosy work in Niria. As I wish to use it here, it is a nger whose thrust reaches everyere that Christians may be found.

Look at this Nigerian leper. They e treating his disease with a hot coal m a blacksmith's forge. Or look at at one. They are searing his leprosy th acid from the cactus plant. Of urse, neither treatment is a remedy. hat results from it is more pain and re hopeless complications.

The plea of Christian leprosy workers d specialists is for an outpouring of ristian compassion, in gifts and skill, at will turn the tide of tragedy which s so long engulfed the world's 20 mil- n lepers, one twentieth of whom are West Africa.

The plea is valid. The need is starkly l and acutely urgent. Best of all, re is being done to meet it than at y time in the history of man's strug- e against this ancient scourge. Ameri- n Leprosy Missions, Inc., is doing onumental work in this field. Mis- nary societies such as SIM are tack- g the task with expertness and devotion. World Vision, working with several Christian agencies abroad, has been giving assistance both to those working for the care and cure of leprosy and to those working for its "early detection" and prevention.

At this point, however, it would be useful if our imagination were to take a big leap from the plight of lepers to the predicament of men in every direction in which we turn.

Here, for example, are three of the most significant and disturbing facts of today's world—facts that teem with implications for politics, economics, and religion:

1. Millions of people are hungry.
2. Millions of people are diseased.
3. Millions of people are illiterate.

Dr. Bob Pierce and I have just returned from a trip to South America. Countries touched—by one or the other or both of us together—were Venezuela, Brazil, Argentina, Chile, Peru, Ecuador, and Colombia. Almost everywhere the storm signals of unrest and revolution are in evidence.

What lies behind these ominous signs? Some people—they must be less than half informed—have one answer to this query: "Castroism" and the Communist conspiracy. That the Communist infiltrators and subverters are at work is beyond all doubt.

But this leaves the deeper problem untouched. It conditions people for the false line of propaganda which says that we must have strong anti-Communist action, including (some would say) a military offensive. This is like applying "coals" or "cactus" to leprosy.

We can be violently anti-Communist and have not an ounce of Christian concern in our hearts. We can be violently anti-Communist and wholly miss the point that if Khrushchev and Castro and Mao Tse-tung, with all their brood, were to be wiped out tonight, revolutionary forces would still be at work in a world which, for the first time in all its history, has in it a billion and more of deprived people who know that their deprivations are not necessary and are determined that they shall not be permanent.

Poverty and hunger are not new. What is new is the realization that in such a world as this has come to be, those evils need no longer be thought of as fate. Disease—epidemics, endemics, pandemics—is not new. What is new is the awareness that technology and medicine can bring mankind's age-long scourges under control. Ignorance and illiteracy are not new. What is new is the dawning consciousness that the ability to read and write need no longer be denied to the inarticulate.

Think again of Latin America. In 1961 the total income from the raw materials it produced was 1.2 billion dollars *less* than it was in the year 1951. Yet the number of mouths to be fed had increased by an estimated 30 million. Gerald Clark, associate editor of the *Montreal Star* and formerly its chief foreign correspondent, has recently written, "More than half of Latin Americans are chronically undernourished and hungry."

For the 200 million people in Latin America the per capita annual income is reckoned at $280. But Clark points out that even this low figure is "deceptive since the statisticians divide among the many billions of dollars owned by the few." Clark goes on: "Although 60 percent of all Latin Americans are engaged in agriculture, the bulk of the arable soil—three quarters of it— is owned by a landlord class numbering two percent."

"They are human cattle!" It was a Peruvian land baron speaking. He was

(continued on page thirteen)

NEWS AND NOTES

Of Denominational Interest

Mount Tabor to Have Revival Services

Revival services will be held at Mount Tabor Free Will Baptist Church near Creswell, North Carolina, the week of August 5 at 8 p.m. The Rev. Fred Powers of Rocky Mount will be the evangelist, assisted by the pastor, the Rev. Robert Rollins.

The pastor and church invite everyone to attend the services, which will feature special music throughout the week.

Successful Evangelistic Work

The Rev. Arnold Woodlief was the evangelist for revival services at Price Hill Free Will Baptist Church, Mount Hope, West Virginia, April 14-28; Springdale Free Will Baptist Church, Hurricane, West Virginia, April 29-May 11; Lake Park Free Will Baptist Church, Richland, Virginia, June 2-8; Pyles Memorial Free Will Baptist Church, Pound, Virginia, June 9-16.

During these services many were saved and many Christians rededicated themselves to His service. The Holy Spirit prevailed throughout these meetings.

The above-mentioned churches and their pastors would like to recommend Mr. Woodlief for evangelistic services. His address is *Rev. Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida.*

Second Western District Youth Rally

The Second Western District Youth for Christ Rally will be held at Memorial Chapel Church of the Free Will Baptist Children's Home, Middlesex, North Carolina, Saturday night, August 3, at 8:00 o'clock.

There will be group singing, along with special music; and the Bible Quiz period will be enjoyed by all.

All Free Will Baptists of this district are urged to attend and be much in prayer for the youth work.

Jakin Church Reports Successful Bible School

The Woman's Auxiliary of the Jakin, Georgia, Free Will Baptist Church sponsored a vacation Bible school in the church the week of July 15-19. Attendance was good, and the cooperation was excellent. The offerings were sent to Mount Olive College.

The general officers were Mrs. S. T. Dunning, director; Mrs. Winnie Hudson, assistant director; and Mrs. Minnie Hudson, secretary.

The teachers were Mrs. Marjie Hudson, Mrs. Evelyn Ward, Mrs. Wayne Carr, Mrs. A. J. Moulton, Mrs. H. H. Reeves, and Miss Marie Dunning.

Student Personnel Director Appointed

For the first time in its history, Mount Olive College will have a full-time director of student personnel services when school opens in September. The position will be filled by Danny W. Moore, a native of Wilson, who holds an A.B. degree from Guilford College and who is a 1963 candidate for a master's degree from Richmond Professional Institute.

Moore's duties will include planning a program of personal, academic, and vocational guidance and counseling; director of social, cultural, and recreational activities; adviser to the Student Government Association; dean of men; and recruitment of new students. He will also teach psychology.

"Mr. Moore's coming will meet a long-felt need on our campus," President Raper declared, "and we are happy to have secured the services of one with the high personal and professional qualifications he possesses."

Partial New Trial of Edgemont Church Case to Begin August 5

What is hoped will be the final round of the court cases involving the Edgemont church dispute is scheduled to begin August 5.

This matter has been before the State Supreme Court twice. Each time t court upheld the historic customs a practices of Original Free Will Bapti of North Carolina. In the last decisic the court affirmed the first of the jur verdict that said the conference has a thority and jurisdiction in the matt The court ruled that the judge erred his instructions to the jury on the s ond and third issues which were a swered in the negative. Because of t error, the court ruled that the jury cou not return a proper verdict; therefore, ordered a partial new trial on that pa to which the jury gave a negative a swer.

CRAGMONT MUSIC CAMP

All music lovers who wish t attend Music Camp at Cragmon Assembly in August must regis ter as soon as possible. Sen your name and address togethe with $5 to the Reverend R. P Harris, director, 1200 Tarbor Street, Rocky Mount, Nort Carolina.

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A Mother Defines Sin

John Wesley's mother once wrote him when he was in college, "Wou you judge of the lawfulness of a plea ure, take this rule: Whatsoever weake your reason, impairs the tenderness your conscience, obscures your sense God, or takes away the relish of spiritu things: whatever increases the authori of your body over your mind, that is sin —*Selected.*

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"If you want to put the world righ start with yourself."

INFORMATION WANTED

Last week the Free Will Baptist Press received the following order: "Please send me a hundred (100) attendance cards. The number in your 1961-1962 catalog is No. 873. If it is possible send me also a new up-to-date catalog." No name or address was included in the letter. If the sender will send this needed information, the materials will be shipped immediately.

Covetousness

By Albert M. Ezell
Searcy, Arkansas

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IN thumbing through my dictionary I find the seven deadly sins ted in this order: pride, lust, envy, an- r, covetousness, gluttony, and sloth. It with the fifth in this order that I sh to deal in this article. I really be- ve that it should be given first place th each letter capitalized thusly, OVETOUSNESS.

We all are well aware that none of e seven deadly sins seem so bad to us some other sins we can think of—ly- g, murder, adultery, or stealing, to me a few—but if we trace those back their original source, we will inevit- ly find that they were conceived or stigated through the sin of covetous- ss. In fact it was the cause of the st sin that was committed after the eation of man. When the tempter me to Eve in the garden and called her tention to the tree in the midst of the rden, we are told that she saw that it as pleasant to the eyes. Many things e often garnished or embellished to wonderful extent so that they will ap- al to our eye of covetousness. When ve yielded to her urge of covetous- ss, she transgressed the command of od and broke her relationship with im. So you see that here the son of vetousness within itself was not the mning sin, but the damning sin came th the yielding to the desire and thus eaking the holy commandment of od.

Covetousness knows no stopping ace, but adds sin to sin. Cain, no oubt, coveted the same blessing and pproval for his sacrifice that God show- l to Abel, this covetousness led to an- r, then to hatred which was nourished ntil it culminated in his murdering his rother.

Covetousness and greed nourished and petted by his wicked wife Jezebel was ie basic sin in the heart of Ahab that used him to murder Naboth to gain his heritance.

Covetousness brought about the sins of David: first, of adultery with the wife of Uriah; then, his murder in an attempt to hide his first sin. Those sins, we find, he paid dearly for: first is the death of the first child that Bathsheba bore him; next is remorse. We find many times in the Psalms of David evidence of remorse (for example Psalm 51).

Covetousness has brought about all the wars that have been fought upon the face of the earth that God created and pronounced very good.

I have even seen covetousness cause serious splits in a church, sometimes even bringing about a division in the congregation. One would want the position another had.

It was covetousness that caused Alexander the Great, after he had conquered all the world that was then known, to weep because there were no more worlds to conquer.

All the black deeds and atrocities that were committed by Adolph Hitler had their beginning with the sin of covetousness. He coveted fame, wealth, and power; as they were gained his heart was filled all the fuller with avarice until he, in his demented state of drunken glory, let nothing stand in his way of gaining the goals he had set for himself, even going so far as to murder multiplied millions of the Jewish people who were guilty of nothing, but were only so unfortunate as to have been born Jews. Hitler, in the end, also paid for those avaricious deeds through the craven and ignominious death of a suicide.

The avaricious person lives only to himself and therefore loses most of the joy of living. He lives as if the world were made altogether for him, and not he for the world; to take in everything and part with nothing.

Billions of dollars are now being spent in an attempt to see who will be first on the moon; all of this simply boils down to covetousness. Each nation wants to be *first*, first in space exploration, first in might and power, first in armed strength.

If the people would only learn that true strength and greatness is the product of beneficence and philanthropy, rather than of wealth and of power, then this world would be a much better place in which to live.

If there is such a word as *covetousness* in the dictionary of our soul, let us erase it and write in the word *giving*. We will find that there are appropriate gifts for everyone, and every occasion. Give to your enemy the gift of forgiveness; to your opponent, tolerance; to a friend, your heart; to a child, a good example; to a father, courtesy and respect; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, love.

Serving God with our little is the way to make it more; and we must never think that wasted with which God is honored or men are blessed.

Longfellow has said, "Give what you have. To some one it may be better than you dare to think."

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Jottings

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22).

When the Prophet Samuel spoke these words to King Saul he was trying to impress upon him the outstanding place which obedience has in the life of everyone who professes to serve the Lord. Jesus stressed the same great principle. People need not try to fool themselves into believing that they are His followers if they are disobedient. Notice His words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—*Christian Monitor.*

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Lamps do not talk but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—*Charles H. Spurgeon.*



My Trip to the Arizona-Mexico Mission

WINNIFRED AVERETT

Friday, July 5, had finally arrived. This was the day I was to fly to Nogales, Arizona, to visit the Arizona-Mexico Mission. The sun was brightly shining as I said my farewells and boarded the Piedmont Airliner at 12:57 p.m. in Kinston, North Carolina.



I was frightened as the plane left the runway because this was my first experience flying. By the time I reached Atlanta, Georgia, I was more relaxed because I was used to the procedure of taking off and landing. We made stops in Fayetteville, North Carolina; Florence, South Carolina; and Columbia, South Carolina, before arriving at Atlanta.

The large modern airport in Atlanta frightened me at first glance; but after waiting for over an hour for my next plane, my fears subsided. At 6:30 p.m. I boarded a Delta Jet Airliner. It was quite a change from the Piedmont Airliner. We flew at an altitude of 35,000 feet and at a speed of 600 miles an hour. I was eating a nice meal when we flew over the Mississippi River.

It was a little over an hour later when we landed in Dallas, Texas. I changed to an American Airliner there; and after a short stop in El Paso, I was on the home stretch for Tucson, Arizona.

As scheduled, I arrived in Tucson at 10 p.m. Mr. and Mrs. Elliston were there to meet me and carry me on to Nogales. The Ellistons and I became acquainted on the sixty-mile trip from Tucson to Nogales. They showed me around Nogales and took me up to the Mexican border before going to the parsonage.

It was 12:30 a.m. here in Arizona and 2:30 a.m., North Carolina time, when I settled down in my bed to sleep. I thought over the experiences of the day. Truly I had seen things created by the Lord that I had never seen before. The clouds made a deep impression in my mind as the plane flew over them and through them. The millions of lights that lit up Dallas had also made an impression on me. I thanked the Lord for granting me a safe trip. Drifting off to sleep, I asked Him to bless my family and friends back in my home state—North Carolina.

PART OF A LETTER TO THE SECRETARY - TREASURER DATED JULY 11, 1963

Dear Mr. Bryan:

This is truly a wonderful experience. It is an education within itself. Mr. and Mrs. Elliston have done their best to make me feel at home.

I have had the chance to be present at several of the meetings held in Mexico. I spoke at one of the services, too. Of course, Mr. Elliston had to translate my English into Spanish. I will be teaching in a Sunday school the remainder of time here. Two of the pupils will do the translating (they are students of the academy).

Slowly I am being broken into Mexican food. It is not so bad, but it much different than I had thought was.

Mr. Elliston is going to help me g some pictures. The church across t border is being dedicated Saturday. hope to be able to get some pictures the service.

Mr. Elliston is going to help me g a passport this coming week. You ha to have a passport to go over in certa parts of Mexico.

My flight out here was fine, but I a not looking forward to flying back. really am glad I had the opportunity come here this summer. I only wi every Free Will Baptist could visit t Arizona-Mexico Mission. I would lo to give an account of all that I ha seen and done, but it would be a b job. I have written an account of m trip and arrival enclosed. I hope write some more in the future.

Yours in Christ,

Winnifred Averett

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WHAT TO DO WITH MONEY

A man's money is an extension of h body, an enlargement of that physic equipment through which his spir works.

Money is another pair of legs, and l it can go where otherwise we coul never go, walking amid the need o China today or ministering in India an the islands of the sea.

Money is another pair of hands an it can carry burdens that our own fin gers cannot touch in our community, ou nation, and around the world.

Money is another pair of vocal chord and it can speak where our voice coul not be heard, teaching and preachin where in personal presence we ma never go.

What a man does with his money h is in a real sense doing with himself.— *Selected.*

THE MAIL BOX

AVAILABLE FOR PASTORAL SERVICES

"This is to let the churches of the North Carolina State Convention know that I am available for pastoral work on the first and third Sundays for the coming year.

"Any church who is seeking a pastor for the coming year may write or call me at Box 465, Selma, North Carolina, telephone 965-3032." — *Rev. Boyd L. Shook.*

A Correction About Cragmont Assembly

L. E. Ballard

In a recent article in The Free Will Baptist, the statement was made that Cragmont Assembly had this year received its first "A" certificate from the Buncombe County Health Department. This statement was based upon information we believed at the time to be accurate.

We have learned, however, that in the year 1957, under the management of Mr. and Mrs. J. E. Wooten, the institution received an "A" certificate. Since that time the only thing that has prevented our receiving the "A" certificate has been the condition of some of the kitchen equipment—and never on account of any lack of cleanliness or efficiency upon the part of the management or workers at Cragmont.

In making the statement now corrected, we had no intention of reflecting in any way upon the efforts and faithful service of any former management of Cragmont. Mr. and Mrs. Wooten made a most valuable contribution to the good of Cragmont during the years of their service to the institution. They made some real sacrifices to keep the institution going during times when there was less support for or interest in Cragmont. We want them to be remembered and respected for the things they did. The fact that they are no longer associated with Cragmont nor with the organization of Original Free Will Baptists operating the institution, should in no way justify a lack of appreciation of the service they rendered Cragmont over a period of several years. If they had continued to manage and operate Cragmont, we have no reason to doubt but that they would have made as great an effort as we have made to meet conditions necessary for an "A" rating—and the "A" would probably be there just the same today. May God bless the Wootons and others for what they did for Cragmont Assembly!

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A Disturbing Church: The church was built to disturb the peace of man; but often it does not perform its duty, for fear of disturbing the peace of the church. What kind of artillery practice would that be which declined to fire for fear of kicking over the gun carriages or waking up the sentinels asleep at their posts?—*Henry Ward Beecher.*

Churches, conferences, and other organizations holding stock in the Free Will Baptist Press are asked to send their representatives to a meeting of the board of directors at the press September 2, 1963, at 10 a. m.

R. N. Hinnant, President

Woman's Auxiliary

Goldsboro, N. C. — The Woman's Auxiliary of Black Jack Grove Free Will Baptist Church held its July meeting at the church. The meeting was called to order, and Cassie Hinson read the Scripture and led in prayer. Mrs. Christopher Hines was in charge of the program.

After the business period the meeting was adjourned and refreshments were served.

Kenly, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church met at the church for its June meeting.

The meeting was opened by the president, Mrs. Ruby Narron, with the group singing "The Name of Jesus."

The Scripture text was taken from Acts 16:1-15, and was read by Mrs. Doris Yates, which was followed with prayer by Mrs. Louise Overman.

The program chairman, Mrs. Eloise Newsome, presented the program, "The Church by the Side of the Road." Those taking part were Mrs. Vira Taylor, Mrs. Inez Edwards, and Mrs. Ruby Narron.

A duet, "I Surrender All," was rendered by Mrs. Annie Mae Pittman and Mrs. Louise Overman; and Miss Lynn Newsome read a poem, "Where God Is."

During the brief business session the roll was called and minutes of the last meeting were read by the secretary, Mrs. Myrtle Scott.

The 17 members were dismissed by the auxiliary benediction.

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Christians should live in the world but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.—*D. L. Moody.*

On Church Fights

There is a saying that there is nothing quite like a church fight. Certain it is that there will be church fights as long as human beings are human beings. Church fights have many sources among which are theological disputes, disagreements on social and political issues, personal antagonisms, differences of opinion over church policy. Church fights are perhaps more painful than other fights because they take place in an institution which has a commitment higher than any other institution and because they involve the deepest feelings of loyalty. In such cases, we stand in need of perspective, and Scripture provides us with that perspective.

Scripture tells us that the New Testament church was filled with the ugliest fights and had to contend with levels of immorality which would be inconceivable in our modern churches. And yet that New Testament church conquered the Roman Empire and the Apostle Paul did not hesitate to call its members saints. When we think of the Corinthians, for example, our own fights fall into perspective and we no longer feel that our own situation is hopeless.

Scripture also tells us that the Holy Spirit is at work in the church, forgiving sins and redeeming sinners. The church is not a community of perfect people but of sinners (e.g., hypocrites, liars, backbiters, etc.). But we sinners who are church members have in Jesus Christ the access to a power who is infinitely greater and wiser than any of us, individually or collectively. No church fight, therefore, is fatal but rather is part of God's education of his children. As was true in the story of Joseph, so it is with us: what we mean for evil, God transforms into good. Or, to quote Paul: "And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans 8:28). —Rene de Visme Williamson in *The Presbyterian Outlook.*

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"Cooperation would solve most problems. For instance, freckles would be a nice coat of tan if they'd get together."

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It is not enough to know other people; we must respect them as children of God.—*The Free Methodist.*

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The man who lives for himself is engaged in very small business.—*The United Evangelical.*

NOTES AND QUOTES



By J. C. Griffin

Heaven or Hell

I have just heard of a man who said, "I don't believe one word of the Bible." That belief is the prerogative of all men. You can believe what the Bible says pertaining to salvation and be saved, or you can refuse to believe and "lift up your eyes in hell." The people in the days of Noah did not believe that there was coming a flood, but their unbelief did not hinder one drop of rain from falling. Man's unbelief will not change what God says. He says through Paul, "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

God has made an appointment in which all men must meet death; it is on your trail, Mr. Infidel. It will overtake you somewhere in spite of yourself. You know that you are going to die. God has caused it to be written. You know that the first part of verse 27 is true. If the writer told the truth in the first part of that verse, can you disbelieve the latter part? If one is true, the other must be true. You know that the Bible says that men die and go to judgment. Thank God, Jesus told us by what we should be judged. "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:46-50). Mr. Unbeliever, when you set your judgment in opposition to that of God, you are facing death and the judgment. Mr. Infidel, when death stares you in the face, you will, if you are in a state of sensibility, change your mind.

The Truth Will Stand

Reporters often make mistakes. Some of them are made due to a lack of knowledge, some misrepresentations. There are writers who twist the truth and make it appear what it is not. "The truth crushed to earth will rise again" is an old adage that proves to be true.

I recently read an article in which one reporter wrote, "North Carolina withdrew from the National Association and set up its own program." I want that writer to know, and all of his kind, that North Carolina never set up a program in 1962. In 1961, North Carolina voted 368 to 61 to stand by and reaffirm our faith in our treatise, customs, usages, and form of government. This was the meaning of the vote of the North Carolina State Convention convened at Mount Olive, North Carolina. In reality, North Carolina voted to continue to follow that which was set up more than two hundred years ago and which was incorporated into the organization of the State Convention of North Carolina fifty years ago.

Let me repeat that North Carolina believes the doctrines, principles, customs, and usages that were being followed by North Carolina Free Will Baptists in the many conferences of the state. The person that denies this is ignorant of the truth, or he does not regard the truth. When you, my reader, see any article that says, "The North Carolina State Convention set up a new program in 1962," just consider the source from whence it came and write "Ignorance gone to seed."

Connectionism vs Congregationalism

A certain writer to a paper that claims to be Free Will Baptist wrote and said that North Carolina believed or endorsed "connectionalism in opposition to congregationalism." That assertion was and is absolutely false. I believe that the man who wrote that statement knew it was false and that the editor knew that it was false. There may be some folks who are so ignorant as to believe the statement.

Because our enemies keep picking this thing up and making false, misleading assertions regarding the matter, I am again referring to the matter. This I do reluctantly. As long as people write that which is false and twist the truth, as has been done and is being done, I shall by the grace of God write the truth, stand for the truth, and preach the truth from my pulpit.

Another Falsehood

It has been said that North Carolina Free Will Baptists do not believe in the local church autonomy. This is false. We believe in and have practiced the autonomy of the local church for many decades. We had our treatise, customs, practices, and usages long before there was a National Association—I mean the organization in 1935. Personally I know that when the State Convention of North Carolina was organized we were doing things then as our forerunners did them and just as our treatise taught. We have never left that form. It was congregational in the local church and connectional in our union meetings and conferences, and the same was embodied in the State Convention. We had sense enough to recognize this fact, and so we put into action that which our denomination had practiced for two hundred years. This principle was not born in 1961 or 1962; it is as old as the Paul Palmer movement. I do not believe that any of these new movements will ever be able to drive us to believe and acknowledge this national propaganda that is contrary to the long customs of North Carolina Original Free Will Baptists. Thank God we have some brothers and sisters in other states that have not bowed to any dictatorship anywhere.

It Is Affirmed

Our treatise affirms that we are congregational in the local church and that we are connectional in our union meetings, conferences, and State Convention as we have already said. A committee was appointed in 1954 to revise (not to change any doctrine) of our treatise or Articles of Faith. This committee wrote under the "Independence of Churches": "Each local church is a distinct and independent organization with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and cooperate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the

(continued on page fifteen)



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: I had a twin sister that died a short while ago and left three small children. The oldest of them was less than nine years of age. Her husband is a minister who does not believe the old-fashioned faith that my sister believed. Is there such a thing as one dying before his time? Did not Paul refer to this in one of his epistles? Can you give me some light on this subject?

ANSWER: Probably you have in mind what Paul wrote to the church members at Corinth. However, that does not necessarily apply to your sister's death. The church at Corinth, which at Paul's writing had not been converted from heathenism very long, and Corinth, which was a very wicked city, were practicing base corrupt morals. Some of these new Christians were not giving a good testimony before the world because of their not having turned completely from such a life, even though they doubtless had been regenerated. Some were abusing the social ordinance of the Lord's Supper. Evidently they were going at it in a similar way to that in which formerly they had observed the heathen feast, making it a time to give over to their carnal appetites in eating and drinking "unworthily." "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come" (1 Corinthians 11:27-34). Since this condition prevailed, Paul wrote in part of this passage saying, "*For this cause many* are weak and sickly among you and many sleep (are dead)." So far as this passage is concerned, Paul leaves it unsaid as to whether or not these were lost as a result of what happened to them in this particular judgment.

Some Calvinists think that all who one time believe on Jesus as Saviour, as is suggested in John 3:36, will spend eternity in heaven with Christ regardless of what they may do and how God may punish them here on earth for that sin.

We, the Free Will Baptist Church members, believe that the Scriptures teach that one may apostatize and be eternally lost. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6). "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: If how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:26-31).

God took some of the above-mentioned members of the church at Corinth out of the world. In His judgment upon them for this sin they died and were no longer living members of that local church; whether or not they were eternally lost in our belief would be determined as to whether or not they had committed the terrible sin mentioned in Hebrews. Since we have such passages as these above quoted from Hebrews, I am not sure that I could say all that the Holy Spirit has in mind in the writing of 1 Corinthians 11:32. At least such a solemn warning as might be implied in the reading of these and many other Scriptures should be sufficient to influence any soberminded Christian to walk circumspectly before God and a lost world as well as his Christian friends.

Suppose that the Calvinists are right in their assumption that God's judgment went no further than the taking of their natural lives while they were young and at such a time when they had been Christians for only a short while, say six months, a year, or two years, and that if they had lived obediently rather than being disobedient as the Scripture indicates they may have lived five, ten, or fifteen years longer with the opportunity and the likelihood of winning a lost soul each of these years. It is such a waste of an opportunity. And what of the souls who, because of this careless, worldly life that brought premature death to those judged? What of the rewards that the Bible speaks of which Christians may win and enjoy for eternity? These of course will be forfeited by any Christian whose personal conduct is such as the Christians of Corinth, for the Corinthians came to an early death. God's judgment was brought upon them for their disobedience in misusing the Lord's Supper.

As to your sister's case, the scriptural example of the disobedience of the Corinthians may not apply at all. Many of our experiences teach us that we must trust to His wisdom and await that increase of wisdom which we are to enjoy in the future. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

God's children are sometimes allowed to suffer in order for them to mature. While well and enjoying the blessings that may be had by most Christians, they forget from what source these came; so He allows them to suffer that they may realize they can successfully

(continued on page thirteen)

Stories for Christian Girls and Boys

COMPANY IN THE HOUSE

GRACE CASH

DOWN a block, across an alley and winding through a side street, Alton Crandall and Ernie Wilson emerged at the corner where Whitehall ran into Banks Street. They had run every step and now they panted breathlessly to a sudden stop when they saw the black-and-white police car in the Crandall yard.

"He's here," Alton Crandall mumbled, wondering now how they could go fishing tomorrow without asking Woodie Mincey. "They've brought my cousin to live with us."

Ernie followed Alton's gaze. "A jail bird?" he asked and whistled. "What are the police doing at your house, Al?"

They've brought Woodie to live with us," he answered sullenly. "Woodie's on good-conduct parole and he's an orphan." He made the word "orphan" sound like "ogre."

Ernie took a long look at Woodie, a boy who looked taller and older than Alton, and he whistled again. "He's bigger than we are, so we better side up," he said. "He'll try to lick us first thing."

"You'll see," Alton returned.

"See you in the morning," Ernie promised. "I'll dig our bait tonight, so you can entertain your company."

"He's not company," Alton scowled and went slowly across the street.

By the time he reached the Crandall house the police car had left. His mother stood with Woodie and Mr. Crandall on the porch, waiting for Alton.

"This is Woodie," she smiled. "Now you'll have the 'brother' we always wanted for you."

"You're almost twins," Mr. Crandall added. "Woodie's a year older, maybe a little taller."

Alton waited for Woodie to speak first and apparently Woodie had the same idea. They would wait all day before he spoke first, Alton thought stubbornly.

"I guess all this was worth—everything," Woodie said. He sighed and smiled at each in turn. "I guess if I hadn't been sent to the Correction Home for six months, I might have kept on causing trouble."

Mrs. Crandall laid an arm gently around Woodie's shoulder. "You must forget about the Home," she said. "Except to remember how those kind people helped you. You'll have to tell Alton and his friends what you learned there."

Woodie started to say something to Alton, but Alton turned and went into the house. He had already heard enough about Woodie's good conduct record, Woodie's perfect A-record in school, Woodie's plans to make up for the trouble he caused after his parents were killed in a traffic accident. The day after the funeral Woodie ran away from home and had lived for a month from food stolen from homes and stores. When Mr. Crandall finally traced him, the city had taken charge, and sentenced him to six months in the detention home.

Alton went to his room and remained until his mother called him to supper. Sulkily he went downstairs and stalked into the kitchen. Anger flooded his face when he saw that Woodie was sitting in his place near the head of the table.

"I'll move," Woodie said and started to get up.

"Oh, no," Mrs. Crandall objected. "Alton has no set place. Everybody here just finds his own place."

Alton did not speak. A lump in his throat threatened to choke him, but he wanted to say that he had always sat near his father at the table. He looked at Mr. Crandall but was disappointed to see that even he had turned everything over to Woodie.

"You'll have to tell Alton about becoming a fisherman," Mr. Crandall said.

Alton avoided Woodie's smile, his readiness to be friendly. Alton did not wonder at that. Woodie should be friendly—he was getting everything handed over to him on a silver platter. "I already know how to fish," Alton said sitting down and grinding his chair beneath him. "I'm going fishing with Ernie tomorrow."

"You'll want to take Woodie with you," Mr. Crandall said, and Mrs. Crandall sanctioned the remark with a gentle nudge on Alton's arm. "Of course," she said.

"Oh, all right," Alton agreed grudgingly. "If he knows how to fish he can come along."

Woodie smiled mysteriously. "I know a wonderful way to fish," he said.

Mr. and Mrs. Crandall exchanged glances and then they smiled at Alton. "He told us all about it," Mrs. Crandall said.

That was settled or at least the talk ended and after the silent meal, Alton went just as silently to his room. He went immediately to bed and turned out the light. An hour later Woodie came upstairs and quietly got into the twin bed across from Alton. Pretending to be asleep, Alton did not speak. As far as he was concerned, no part of this home belonged to Woodie, and he had no intention of making him welcome.

Lying awake though he could not help but remember that even before Woodie came he had been troubled, dashing here and there, trying to avoid his parents' comments on what it meant to be a Christian. It took some doing to find excuses not to attend the family altar at night, or to explain why he did not care for church, although he went with his parents when they insisted. That was too often to suit Alton, but not nearly as regularly as they went, nor did he feel any part of their enthusiasm for what they called "salvation in the Lord Jesus."

Early the next morning, a typically sunny Saturday, Ernie arrived at the Crandall house, loaded with bait and fishing tackle. Alton met him in the yard, conscious that Woodie stood on the porch, watching them wistfully. At breakfast Alton had again promised his mother that Woodie could go with them

(continued on page sixteen)

"Coals? Cactus? or Christian Service?"

(continued from page five)

ferring to the masses of the people, ho have been so long the oppressed ctims of the outdated feudalism which as managed to survive in much of Latin merica.

It is thus that explosive social, eco- omic, and political forces are building o for an eruption.

The "coal" and "cactus" treatment ill not do. It is authentic Christian oncern that is needed. Denouncing ie Marxists is not enough. Teaming o with the controlling forces of reac- on *against* the Marxists is not enough.

What is needed is Christian concern iat is interested in people for people's ke, and for righteousness' sake, and is means, above all, for Christ's sake.

Prayer is needed, of course—intelli- ent, loving, believing prayer.

Evangelism is needed. Men and wo- en in high places and low must be con- onted, not with a caricature of Christ, ut with the compassionate, redeeming aviour of the New Testament.

Social concern among the Christian ationals of these countries is likewise ceded. Over wide areas of Latin merica the Roman Church has for- ited its right to speak on questions of cial uplift and advance. The growing rotestant community has an oppor- unity to have itself counted in on the de of justice and progress.

Which, let it be added, is precisely ie side on which He is found of Vhom we read that "When he saw ie multitude, he was moved with com- assion on them, because they fainted id were scattered abroad, as sheep hav- g no shepherd."—*World Vision.*

Questions & Answers

(continued from page eleven)

ust in no other than Himself for all ieir needs. "But my God shall supply l your need according to his riches in lory by Christ Jesus" (Philippians 4: 9).

In some cases, such as you described s being the condition of your sister and usband, God takes the one that has nown by example what it means to live Christian life and by the incident rings the unsaved companion to his enses and to a saving knowledge of him- elf in this way. Let's hope and pray iat your brother-in-law may reap such a benefit from the home going of his companion. Of course, if your sister was a Christian and knew that this man was not when she dated him and then later married him, it could be that God did, in this way, punish her for her disobedience. Christians should be careful in their choice of intimate friends. No Christian—that is, no born again believer—has any right whatever to date Roman Catholics, Seventh Day Adventists, Jehovah's Witnesses, Christian Scientists, nor anyone else who is not both a saved person and a consecrated Christian. When one has been warned against such and then after the warnings goes ahead and dates and then later marries such a person, he may expect nothing but the worst of results from this act of disobedience. I have seen many of my friends suffer much because of their disobedience to God in their courtship and marriage. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14).

Sunday School Evangelism

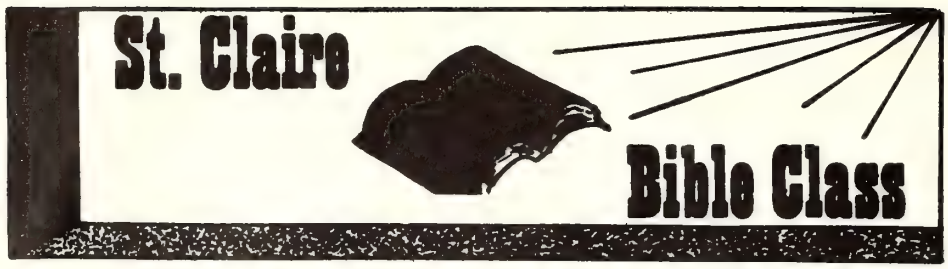
Mrs. Harvey A. Moore

Sunday school evangelism is the process of teaching the way of salvation through Christ to each person reached by the Sunday school. It not only endeavors to persuade each pupil to receive and confess the Saviour just as soon as the Spirit of God moves him to a personal decision to respond to the call of God, but it shows him how to live faithfully and victoriously for Christ. The general methods used by officers and teachers of the Sunday school is Bible teaching, memory work, reverent worship, evangelistic songs, visual aids, and the like. Sunday school evangelism is sadly neglected. The Sunday school is the gold mine of the church. The Christians who are interested in witnessing for Christ, who have a burning zeal to win souls for Him, and who have dedicated their lives to His service, are usually found in the Sunday school. They know that here is a most fruitful field of service and that they are needed as teachers and officers to promote the evangelism of the lost.

Beyond all questions, the supreme business of the Sunday school is to win souls to Christ through the teaching of the Bible. It is of little avail that our youth should grow up to know the Bible if they do not come to know by a vital experience the Christ of the Bible. Perhaps, we cannot expect to win everyone to whom the gospel is given; but our task is to see that everyone hears the good news of salvation. The Lord has promised that His Word will work effectually in those who believe; that it will not return void; that it is able to make wise unto salvation through faith in Jesus Christ; and that it is profitable for doctrine, reproof, correction, and instruction in righteousness.

The Sunday school enrolls pupils of all ages from the cradle roll to old age; therefore, evangelism, as well as lessons, must be graded. The Word of God must be so taught that it is understood or else there cannot be successful evangelism. And since it is the Word that saves, the Holy Spirit must have the engrafted Word upon which to operate; therefore, Scripture verses should be memorized as the Scripture that is stored in the heart very often leads to regeneration.

There are four steps in Sunday school evangelism. They are preparation, decision, contact with God, and perpetuation. Decision and contact with God belong primarily to the seeker. Preparation and perpetuation, making ready the soil and its cultivation, are a part of the ministry of teaching and belong to us. May the teachers of our Sunday schools awaken to the fact that this work must be conducted prayerfully and carefully since it has been estimated that if the possibilities of the Sunday school were fully realized, the membership of the church would be five times as great as it now is. We need consecrated, dynamic Christian workers in many places in our Sunday schools. Men and women should be encouraged to prepare themselves for this work. There is a great reward for faithful service in Christian teaching. When we consider the souls that are brought to Christ through Sunday school evangelism, it is worth every sacrifice we may make to win the lost.



People of the Covenant

(Lesson for August 11)

LESSON: Genesis 17:1-8

GOLDEN TEXT: Deuteronomy 7:6

I. INTRODUCTION

In last Sunday's lesson we were introduced to God's covenant with Abraham. The covenant was repeated to Abraham only a few times, but each time was an appropriate time. Between these times of God's speaking, Abraham never lost faith in God's promise.

As is true with each person, Abraham was by no means perfect. Clarence E. McCartney, in his book, "The Created Men of the Bible," states:

"Abraham was by no means a perfect character. There were sad weaknesses and gross transgressions in the life of Abraham which were totally wanting in the life and character of Moses and Paul. This great man was, alas, only human. In Egypt, and afterward in Gerar, he stooped to a mean and cowardly falsehood in order to protect himself, and tried to pass off his wife as his sister. But the general trend of Abraham's life was Godward, and all succeeding prophets and representatives of God look back to Abraham and appeal to him as the Father of the Faithful.

"If there are a few flaws and transgressions in Abraham's life, we must remember the age in which he lived and the magnificent witness which, in spite of these transgressions, he made to God and to the unseen world. We might speak of the call of Abraham, how he went out from his own country not knowing whither he went; and when he arrived at the Land of Promise did not possess enough of it to make even a grave for his dead. So he wandered on from place to place, but wherever he went building an altar to God and confessing that he was a pilgrim and a stranger on this earth, and that he looked for a better country, even the heavenly. 'Wherefore God was not ashamed to be called his God.' "—*The Bible Student.*

II. HINTS THAT HELP

The teacher should study the background Scripture for this lesson.

1. God's covenant with Abraham (Genesis 15:1-21).

2. Concubinage with Hagar (Genesis 16:1-16).

3. The covenant renewed (Genesis 17:1-27).

4. The destruction of Sodom and Gomorrah (Genesis 18:1—19:38).

5. Abraham and Abimelech (Genesis 20:1-18).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "*And when Abram was ninety years old and nine, the* LORD *appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect*" (v. 1). Twenty-four years had passed since Abraham left his homeland and went into Canaan. Many things had happened. His father had died, but Lot was still with him. No son had been born to Abraham and Sarah. In the meantime, however, and at the suggestion of Sarah, Abraham took Hagar, the handmaid, as his second wife; and to them was born a son, Ishmael.

It had been about thirteen years since God had spoken to Abraham, and it has been suggested that God's silence was possibly designed as chastisement upon Abraham for breaking the marriage vows by taking Hagar to wife.

The words of God on this occasion could have been a reproof to Abraham for his sinfulness. But they also had another meaning—to show him again that God was the Almighty and that He remembered His covenant.

The statement, *walk before me*, is important and of significance. Abraham had been walking the way of an imperfect faith. To walk before God means to be conscious of God's presence and to walk the pathway of faith.

It is likely that Abraham wanted to accept Ishmael as a substitute for the child of promise, but such was not in keeping with God's plan. Thus, the command was given for Abraham to walk before God and be perfect. God was willing to do His part, but He insisted that Abraham cooperate. He was to strive for perfection.

"*And I will make my covenant between me and thee, and will multiply thee exceedingly*" (v. 2). God reappeared to Abraham to renew His covenant with him and to set it in operation. Already the covenant had been made (Genesis 15:18). Here God says "*I will make*," but the verb is different from that in Genesis 15:18. The meaning here is that God is reaffirming His covenant with Abraham.

"*And Abraham fell on his face: and God talked with him, saying* (v. 3) Although Abraham had erred and had not walked in the perfect pathway of faith, it is interesting to observe his response to the presence of God. He was ready and willing to hear what God had to say to him. He manifested a spirit of humility and reverence that is seldom seen in our day. It was such characteristics that made him a good listener. He placed himself in position to listen to the voice of God.

"*As for me, behold, my covenant is with thee, and thou shalt be a father of many nations*" (v. 4). If it is correct to assume that Abraham had acted without God's approval in taking Hagar as his wife, then his marriage to her may be considered as a reflection of some doubt upon God's ability or intention of keeping His covenant. At least his acquiescence in the proposal of Sarah seems to indicate some lack of faith. The action of Abraham had almost been a repudiation of God's plan. It is altogether probable that Abraham did not realize the full implications of his act. The Lord, however, made it clear that He does not violate His covenants. The statement of this verse is emphatic. Its significance may be explained thus: "You, Abraham, did not wait for me to bring to pass that which I promised. Would you violate the covenant between us? Even so, on my part, the covenant stands."

We may notice from this verse that the covenant of grace is a covenant of God's own making. Abraham's seed would not only be multiplied, but God promised to bless that Seed in such a manner as to make Abraham the father of many nations. — *The Intermediate Quarterly.*

2. "*Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee*" (v. 5). As a token of the fact that God had made a covenant with Abraham and Abraham had

ccepted it, his name was changed from Abram to Abraham. The name *Abraam* means *exalted father.* Even today Abraham is called the *father of the faithful.* We do not know whether Abraam began to use his new name immediately or not. If he did, we can truly magine the wonder and amazement of is friends.

"*And I will make thee exceeding ruitful, and I will make nations of thee, nd kings shall come out of thee*" (v. 6). The promise that God had made before hat Abraham would be the father of many nations was repeated. This was ulfilled both through Hagar and Sarah. The Ishmaelites were descended from Hagar, and the Hebrews from Sarah. n a still wider sense the promise to Abham was fulfilled when Jesus told His isciples, ". . . Go ye into all the world, nd preach the gospel to every creature. He that believeth and is baptized shall e saved; . . ." (Mark 16:15, 16).

"*And I will establish my covenant etween me and thee and thy seed after hee in their generations for an everlastng covenant, to be a God unto thee, nd to thy seed after thee*" (v. 7). Note ow in each verse, Abraham receives reassurance from the Lord that the covenant that had been made with him a ong time before is still in effect. Often Christians need this kind of reassurance, ut we can always get it through prayer nd the reading of God's Word. This ovenant was to stand not only between God and Abraham, but also between God and Abraham's descendants.

"*And I will give unto thee, and to thy eed after thee, the land wherein thou rt a stranger, all the land of Canaan, or an everlasting possession; and I will e their God*" (v. 8). The land had een promised to Abraham before, but e did not actually own it. Almost venty-five years had passed since he ad entered Canaan. It seems that is now fitting that God renew his romise. It seems to us that the most nportant statement in the verse is the ast—*I will be their God.* This is the eal meaning of God's covenant with braham. We are prone to count our aterial blessings from God, but the reatest blessing of all is that we are is children and He is our God. No ther blessing can compare with this.—*The Advanced Quarterly.*

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"To work out life's problems, we need o add love, subtract hate, multiply ood, and divide between truth and er-or."

Love Breaks Down the Barrier

(continued from page three)

ly loyal to God. A man who had a malignant disease was once told by his doctor that he must stop smoking and drinking. The man who was not willing to give these things up, asked what was second best. The doctor replied that there was no second best; he must either give up these things or be defeated in his desire for health and life. God give us men who are loyal to their Christian convictions, because the second best is not good enough. We must either remain strong to our faith through prayer, service, and Bible study or be defeated in our attempts to solve our social problems.

The third thing that the Book of Ruth tells us is that *we must have courage to do what our Christian love and loyalty leads us to do.* After Ruth and Naomi had settled in Bethlehem, Ruth presented herself to Boaz for marriage and he consented to become her husband. He was aware of the levirate law of marriage which requires a man's closest of kin to marry his widow to carry on the family name. He was also aware of the law forbidding the marriage of Jews to Moabites and of the consequences of expulsion from the nation. Being a man of much property, he could very easily have ignored his family responsibilities and refused to marry Ruth in order to protect his wealth. But instead of this he had the courage to ignore the consequences and to do what he considered to be his responsibility.

It is not enough to have a love that can see beyond our prejudice and to have loyalty to our convictions; we must also have courage to put these into practice and break from the traditional ideals that have proven themselves to be wrong. The men who have made the great contributions to our way of life have been men who have had the courage to break with a tradition that they thought to be wrong. Think of what our way of life would be like if Christopher Columbus, Martin Luther, and many other leaders had not broken from the traditions that had proven themselves wrong. The question of what the future of our country will be like if we refuse to break from the tradition of race hatred remains to be answered.

It is interesting to note that the cry of the small minority of the Old Testament for the recognition of God as the Father of all races became the reality of the New Testament. This great phenomenon was not brought about by the waving of a magic wand by God, but it came through the work of God through such men as Paul and Simon Peter. The racial problems that we face today will not be solved by a miraculous act of God. They will be solved only when you and I act from a heart of love, loyalty, and courage in doing what God may lead us to do as Christians and as citizens of the United States.

NOTES and QUOTES

(continued from page ten)

churches meet by delegation in the annual conference or association. The annual conference or association being the highest tribunal shall have final disciplinary authority over the local church."

This is what that committee appointed by the State Convention of North Carolina gave to the conference. The Rev. D. W. Alexander was chairman and the Rev. R. N. Hinnant was secretary of that committee. This statement was signed by Brother Alexander and Brother Hinnant; and now the State Supreme Court of North Carolina says that the conference is the highest tribunal. Our fathers in the ministry said that the conference was and is the highest tribunal. The rest of us ought to say "Amen" and "Amen."

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Lights Out?

A traveler visiting the lighthouse at Calais said to the keeper, "But what if one of your lights should go out at night?"

"Never! Impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If tonight one of my burners were out, in six months I should hear from America and India, saying that on such a night the lights of Calais Lighthouse gave no warning and some vessel had been wrecked."

What a lesson to the people of God! Our lights must shine steadily and always, that other stormtossed souls may be guided to Christ!—*War Cry.*

•

The only way in which one human being can properly attempt to influence another is by encouraging him to think for himself, instead of endeavoring to instill ready-made opinions into his head. —*Sir Leslie Stephen.*

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COM

Boys' and Girls' Stories

(continued from page twelve)

—if Ernie agreed. He had believed he could talk Ernie into taking the blame and now was his chance.

"If you don't want Woodie to go, just say so," Alton urged in a low voice. "He's bragging all over the place about the way he can fish, so he might be a problem."

Ernie studied a while. "I wish I knew lots more about fishing myself," he said finally. "Maybe Woodie could teach us some tricks."

Alton shook his head dismally. "He said he knew a wonderful way to fish," Alton volunteered. "If you say so, I'll ask him."

"Let's take him just this once," Ernie suggested.

After that everything seemed fine—or at least it appeared the beginning of a slow friendship, Alton observed grudgingly, as they hurried down the bluff to the river. Ernie was keyed up. "First thing I want you to show me your new tricks on fishing," he told Woodie when they reached the river.

Woodie shrugged his shoulders. He did not have fishing tackle nor bait. "I have never fished in my life," he admitted. "Not your kind of fishing, that is."

"What did you fish for, elephants?" Alton taunted.

"No, I'm a 'fisher of men,'" he answered quietly. "Soon after I entered the Juvenile Home I became a Christian. Now I try to 'fish' for other lost people and lead them to Christ."

Alton hooted and Ernie looked blank. "Is this Sunday school or is this a fishing trip?" Alton asked.

"Know what?" Ernie said, piercing Woodie with a stern gaze. "I think you're a pretender. You pretended you knew how to fish to get to come along and now you fudge out."

"No, I'm still a 'fisher of men,'" Woodie returned calmly. "But I am nothing above that and never will be." He did not wait for a reply but sauntered a little way down the river bank and sat down on a rock.

"Good riddance," Alton mumbled.

"And you've got *that* for the rest of your life at your house," Ernie said, and whistled. Quickly he baited his hook and cast. He turned around when Alton's scream pierced the countryside, and with lightning swiftness, he saw what he had done. The hook had caught in Alton's bare arm. He stood staring at Alton, unable to move.

Alton felt the pain knifing him, and he fell to the ground in agony. He was relieved when Woodie ran to him and examined the hook, inserted into the flesh of his arm, and bleeding profusely. Woodie cut the string and with Ernie's aid, carried Alton to the top of the hill.

A minute after they laid Alton on the grass to rest, a pickup truck came over the hill and Woodie stopped him. He explained briefly what had happened and that Alton should see a doctor promptly. The driver and his companion took Alton with them in the cab and suggested that Woodie and Ernie return home to tell Alton's folks to come on to the hospital.

Alton lost consciousness shortly after the boys started home. He heard the driver say, "I'll have to make mileage to get him there in time." After that everything blacked out. When he awoke he saw that the arm was bandaged and he knew he was in the hospital and that the fish hook had been removed.

"I want to see Woodie," he requested immediately.

"He's waiting outside," Mrs. Crandall said. "I'll send him in and you two can talk everything over alone."

"Thank you, Mother," Alton said. "I guess I'm going to learn a lot of things from Woodie."

Woodie came slowly to the bed. "I'm sorry, Al," he said.

"I'm the one who should be sorry," Alton returned. "Ernie couldn't have handled the situation. Besides, I know you meant well by saying you were a 'fisher of men.' You may not believe it, but I want to become a Christian, too."

"I believe you," Woodie smiled.

"And I want Ernie to be a Christian," Alton continued.

Woodie's smile grew until it spread over his whole face. "You sound lik a 'fisher of men,'" he said.

"That's another thing I want to be," Alton confessed. "I want to find other and bring them to Jesus. I guess servin God makes one big and—able to handl situations."—*Gospel Herald.*

THE CHURCH WORLDWIDE

(continued from page four)

Island men for the slaying of a Nashua N. H., plastics manufacturer.

Originally scheduled for February 21 the hangings were postponed when a movement to abolish capital punishmen in the state gained momentum. A numb ber of Protestant clergymen led the ef fort, testifying at several legislative hear ings.

The state's capital punishment statute has not been exercised since 1939, when an Alton storekeeper was hanged for a sex slaying.

•

Bread on the Waters

Who would have thought that a little maid would have been the indirect means of healing the leprosy of Naaman the captain of the Syrian army in Elisha's day, or that the singing of praises to God within a prison cell should have brought such response from heaven as would awaken the hardened jailer? But it was so. Let us then still be casting bread upon the waters, and it will be found after many days. But whatever the character of the service may be, let it be the outcome of communion.—*E. T. E.* in *The Gospel Herald.*

•

Let's Think It Over

Seven things you never regret: Showing kindness to an aged person. Destroying a letter written in anger. Offering the apology that saves a friendship. Stopping a scandal that was wrecking a reputation. Helping a boy find himself. Taking time to show your mother consideration. Accepting the judgment of God on any question.—*Roy L. Smith.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 7, 1963

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AUG 7 1963

DURHAM, N. C.



PLEASANT HILL FREE WILL BAPTIST CHURCH

Route 2, Pikeville, North Carolina

(See story inside, page 8.)

Editorial

WHAT IS TRUE GREATNESS?

One day as Jesus spoke to the scribes and Pharisees regarding their seeking honor and fame and greatness, He said, ". . . he that is greatest among you shall be your servant" (Matthew 23:11). Such a concept of greatness is quite different from that which the average persons knows today.

A prominent citizen of a foreign country, when speaking of the period during which he served his country as premier, was reputed to have said, "I was the state." This attitude, in a very vivid manner, portrays the extreme selfishness which pervades our world. It shows that there is a lack of concept as to what true greatness really is. The popular idea is that one must command all and be commanded by none in order to be great.

Such a misconstrued idea of greatness is not of recent origin. According to the Old World concept, servitude was degrading, labor irksome, and pleasure a difficult accomplishment. The greatest and most envied man was he who was subject to none, who was waited upon by all, and who was able to enjoy every known pleasure. To rule, not to serve, to be ministered to, not to minister, was the ideal.

It is tragic enough to witness such a spectacle among the unbelievers, but it becomes sorely distressing when it prevails among God's people. Nevertheless, the urge to become great at all costs has affected many who pose as God's very elect. The "rule or ruin" attitude prevails in a great number of local churches. In other churches, pastors determine, regardless of the consequences, to be "lord and master" over their congregations. Pathetic, indeed, is the willingness of some high churchmen to resort to questionable practices in order to maintain their place. It is heartrending to see those who should be truly great stoop to pressures, fraud, shenanigans, and tyranny to achieve and maintain prestige. Of course, this sort of thing is motivated by selfishness.

The self-seeking spirit was present among the disciples of Christ. Quite frequently they talked about who would be greatest in the kingdom of God. On and on they toyed with the idea until two of the disciples allowed their mother to ask the Lord Jesus to let one of them sit on His right hand and the other on His left. Such selfishness grieved the Lord. He wanted those who followed Him to know that His kingdom was not of this world. There was no room in His day for selfishness. Those who would be greatest among His disciples were those who rendered the greatest service.

In the light of the fact that Jesus Christ is the same yesterday, and today, and forever, we can safely conclude that His concept of true greatness is the same as it was while He lived on earth.

The religion of our Lord, therefore, rejects the idea that genius or great capacity constitutes true greatness in itself. On the contrary, it teaches that he is great who, having renounced selfish aims, embraces the will of God for his life and works in harmony with t divine economy for the good of mankind .

True greatness depends not on unusual ability (though ability when dedicated to God is always an a set), but on the spirit in which that ability is use It depends not on great powers, but on the faithfulne of the service rendered with whatever powers man endowed. Of course, much more is expected of tho with five talents than of those with two. Neverthele we cannot forget that the one with the two talents w equally rewarded with the one with the five.

Every person can become truly great. The o who remembers that extraordinary gifts do not nece sarily qualify the person, but a right conception of h place in God's work, is likely to succeed. God has plan for every life, and it is not dependent upon abilit He made all of us, and He also provided a place of se vice for us. Therefore, when man accepts his life work as a commission from God, he becomes a part the divine order of things. That man, consequently, truly great; for he is a part of the greatest of all e terprises.

True greatness, therefore, is found in humb service, whatever the place or station. Frederick t Great nobly expressed the spirit of true greatness wh he said, "It is the business of the king to be the chi of the servants of the state."

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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The Immortality of the Soul

C. L. Patrick

A LITTLE CASKET was brought down the center aisle of the urch by six men who were followed a sorrowing mother and father and a mber of relatives and friends whose es were red from weeping. The casket is placed before the pulpit, and the stor stood and quoted the words of sus, ". . . I am the resurrection, and e life: he that believeth in me, though were dead, yet shall he live: And osoever liveth and believeth in me all never die . . ." (John 11:25, 26). he read from the Scriptures, he refer- to the inspired expression of David en he lost his little child, ". . . I shall to him, but he shall not return to e" (2 Samuel 12:23). Still other rds from the Holy Bible were read, pointing to the immortality of the l; and then the pastor concluded, Wherefore comfort one another with ese words" (1 Thessalonians 4:18).

us thousands of times everyday the guish of being separated from a loved e is softened by the thought that the ve is not the end, but the beginning a more glorious experience.

But does not everyone believe in the mortality of the soul? It does not pear so. We devote so much time, ort, and God-given talent to this rld with apparently so little thought ncerning the hereafter. What is to- y considered a very active church mber spends less than one hour in nday school each week (oftentimes thout studying the lesson) and then tens to a thirty-minute sermon. With income of $100 per week, he gives cents in the Sunday school offering d a dollar in church. Out of one ndred and sixty-eight hours, he gives out two to God. Out of each one ndred dollars, he invests about one llar and ten cents in eternity. Is this fair measuring stick of how much the urch of our day believes in the im- rtality of the soul? I have often ard it said that you can tell what a n really considers important by the y he spends his time and money. estion our active church member as to why he has so little time for God's work and so little to invest in the kingdom of God, and we are reminded that there are so many pressing obligations in this world. Need we to be reminded again that in a very short time we shall be removed from this world? Jesus urged men to ". . . seek ye first the kingdom of God, . . ." (Matthew 6:33). With so little time to be spent here, let us look to the evidences of the immortality of the soul.

A brief glance through the history of the nations of the world reveals that even those peoples who knew nothing of our Bible believed that man is immortal. It is evident as the hungry Chinese placed a bowl of rice on the graves of their dead and as the ancient Egyptians embalmed and preserved their dead. Even the savage American Indians believed in their happy hunting ground, and some of their tribes buried their dead on hillsides facing the sunrise. It would appear that God created all men with a longing to live forever.

It is very doubtful that anything that God has created can be destroyed. We have learned to change things from one form to another, but how to completely destroy any of God's creation is still a mystery. Paul speaks of our crossing over from this life as a change: ". . . we shall all be changed" (1 Corinthians 15:51). Job also looked upon death as a change, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come" (Job 14:14). Every time a seed sprouts, the voice of nature speaks of immortality. When the scientist changes the form of something, he illustrates anew the indestructibility of God's creation. Can it be then that man, crowned with glory and honor, goeth down to the grave and is no more? God forbid!

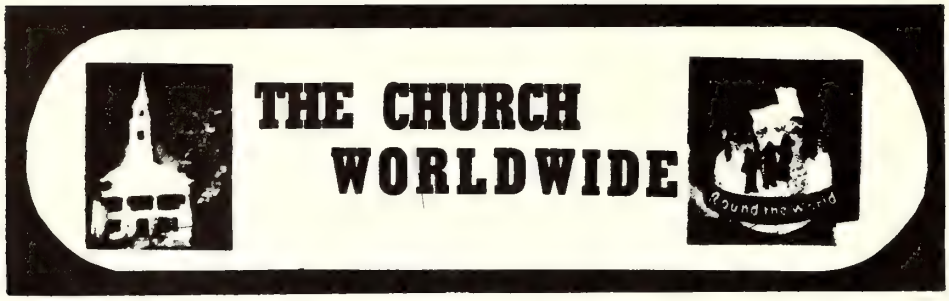
Not only does the indestructibility of what God has created speak of immortality, but even the influence of men who have been dead for centuries still lives. Who of us has not felt the influence of that man Adam who sinned, for all of us have sinned? Likewise, who of us has not been blessed by faithful Abraham, who ". . . believed in the Lord; and he counted it to him for righteousness" (Genesis 15:6)? Who of us has not been inspired to a nobler life by the teachings and example of Paul, who ". . . laboured more abundantly than they all: . . ." (1 Corinthians 15:10)? Today, what a tremendous debt we owe to those who have lived before us! True, their bodies lie smoldering in the dust, but their influence lives on. Is it reasonable that men's influence should live on and that these same men should cease to be?

As D. L. Moody approached the end of this life, one day he said to a friend, "Someday you will read in the papers that D. L. Moody of Northfield is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal, a body that sin cannot touch, that sin cannot taint, a body fashioned like unto His glorious body; I was born of the flesh in 1837; I was born of the Spirit in 1856. That which is born of the flesh may die; that which is born of the Spirit will live forever."

On Moody's tomb are these words, "He that doeth the will of God abideth forever." All Christendom knows that Moody lives on, even in this world, through the influence of his life and work.

The voice of justice demands the immortality of man. Shall the Hitlers and Neroes, the Antiochuses and Diocletians who have ground under foot and tortured millions of God's children be permitted to go unpunished? Shall the multitude who have crucified the Son of God afresh and put Him to an open

(continued on page thirteen)



Aid For Quake Victims

NEW YORK, N. Y.—Fifteen thousand pounds of blankets, tents and drugs desperately needed by survivors of the earthquake that leveled Skopje, Yugoslavia on July 26, left Idlewild International Airport recently in a predawn mercy airlift sponsored by Protestant churches.

Spokesmen for Church World Service, the overseas relief and rehabilitation agency of major Protestant and Eastern Orthodox denominations in the United States, reported that the first plane load carried 1,500 blankets, 52 army tents, and one million water purification tablets to the disaster area.

A second airlift with 1,500 additional blankets and drugs was slated to leave Idlewild as soon as arrangements could be made, it was revealed.

The quake destroyed more than 80 percent of Skopje, leaving over 80,000 homeless. More than 900 bodies have been recovered from the ruins to date.

Reports of an imminent typhus epidemic in the region caused concern here and led to inclusion of one million water purification tablets in the first cargo. Containing tetraglycine and hydroperiodide, the tablets are the most effective chemical means of ridding drinking water of contamination.

Pan American Airways contributed a cargo plane for the airlift.

Hindu Holy Man Found Dead After Forty-Day Yoga Burial

NEW DELHI (EP)—Crowds estimated at about 50,000 gathered at Chaziabad near here to witness what they expected would be the "miraculous" emergence of a sadhu, or Hindu holy man, from a 40-day interment in an airtight sealed pit.

However, when associates opened the "grave" they found only the decomposed body of 18-year-old Gunga Puriji.

Hundreds of devout Hindus had meanwhile flocked to pray at the spot where the holy man had had himself buried for the purpose of demonstrating his progress on the path of yoga by suspending all the processes of his body while his mind mingled with Brahma, the universal.

The sadhu's body was cremated beside a nearby river and police had to use force to curb outbursts by the shocked and disappointed crowds.

Viet-Nam Frees Buddhists

SAIGON (EP) — The government here has released 382 Buddhists from prison and has taken down barbed-wire barricades surrounding Buddhist pagodas.

But the dramatic conciliation move has not satisfied Buddhist leaders here. They say they will continue their resistance against persecution until all their demands are met.

Road Maps List Churches And Times of Worship

HANNOVER, Germany (EP)—The Lutheran Church of Hannover has begun to distribute 100,000 copies of a road map indicating 650 churches and their times of worship.

A record number of such maps, issued either jointly or separately by Protestant and Roman Catholic authorities, will be distributed this year in West Germany for the benefit of motorists away from their parish church.

One of these maps alone covering the Ruhr district was printed in 300,000 copies last year. Distributed by religious leaders in communities, the maps are also available at filling stations and automobile clubs.

One of the best known maps has been issued for several years by the Men's Works of Protestant and Catholic churches headquarters in Frankfurt. Called the International Church Autobahn Guide, the map indicates all Catholic and Protestant churches and worship centers along the West German superhighway network.

Similar maps of a more religious character, also showing the locations of the churches and the times of services, have been distributed by church authorit in many West German areas, parti larly those frequented by tourists a vacationers.

Church of South India Wins Building Dispute

VELLORE, India (EP) — T Church of South India has been grant permission to go ahead with plans build a new church near a war memor here despite strong opposition fr atheists, Hindu religious and politi groups, Communists, and Socialists.

Ruling in favor of the church in growing agitation over its constructi was the area's highest ranking gover ment official, the Collector of Nor Arcot District.

The dispute had been referred to hi by the Madras State government, whi earlier had given the building permit, a ter the Vellore Municipal Council pa ed a resolution urging the governme to rescind its action.

To be located on a three-acre si leased from the federal government a nominal fee, the church will be adj cent to a memorial to Indian soldie killed in the mutiny against British ru in 1857.

A Communist's View of Religion

INCHON, Korea (EP)—"Religion outmoded . . . outlived . . . forever the past, never to be repeated." So d clared a young and enthusiastic Cor munist living in the Altai province Siberia in a letter to TEAM's Rad Station HLKX, located beside the Y low Sea in this coastal city. Translate from the Russian language by Pet Deyneka, Jr., his letter says:

"Forgive me for bothering you. accidentally tuned to your program the radio. I am a common laborer. live in a country where the people a successfully building toward a bright f ture in Communism.

"Having heard you on the radio must ask, is it true that a God actual exists? Is it true that there is a heave and a hell? Then why don't you hur to heaven, the better land? You ar of course, a holy man, and because your service to the Lord your place only in heaven. Yet here in the Sovi Union all people live without worr And who helped us to gain these right Not the Lord God, but we ourselves. is not that religion is outlawed in o country. No, but already it is outmo ed. Already it has been outlived. It now forever in the past, never to be r

(continued on page fifteen)

For Those Who Are

Sick of the Church

KENNETH J. FOREMAN

NOT LONG AGO a minister offered a petition in his pastoral prayer for "those who are sick of the church." What he intended to say, of course, was "those of the church who are sick." The spoonerism which he perpetrated was possibly a judgment of a sort: first for praying only for the church members who might be sick, with no interest in nonmembers, who are just as susceptible to germs as we are; and second, for using the "holy diction" which many ministers seem unconsciously to assume once they get into a robe and a pulpit. If he had been praying simply for the sick, or if he had asked a blessing for "our members who are sick" the spoonerism could probably not have been produced.

However, as with other errors, occasionally at least, this one may have been partly inspired. There *are* those who are sick of the church; some are staying in it, but without enthusiasm, while some have left it, as they now feel, for good. And they need someone's prayers; they need ours. Suppose we took the minister's hint seriously and prayed for those who are sick of the church, how might we pray?

O God, whose name we profess, in whom we live and move and have our being, we offer thee a prayer for those who are sick of the church. We know in our hearts that from our congregations everywhere some have departed who may not return, and who will not return unless by strong persuasion. Their sickness may be that of anger or of disillusionment; but they do not wish to see our faces again.

We confess that we share their defection and the blame of it; for if it had not been for us, if we had been different from what we are, they would still have been with us, and their empty places would not have been a rebuke to us. What have we done, O Lord of the church, that men and women, some good men and women, seekers for truth and desirous of justice, able to recognize love and to respond to it, having spent a time in a company dedicated to goodness, truth, justice and love, have now grown sick of that company and turned their backs upon it? What have we done that brought this sickness to their hearts?

If we have withdrawn our fellowship or even refused it to those who were in need of it, for no reason except that their color or their clothes or their mother tongue was not as our own; if we who profess humility in our prayers have shown by acts of indifference or arrogance that we are afflicted by pride; if we have been grim about our faith when we should have been joyous; if we have been so engrossed in our own activities which we called religious, that we have not heard nor heeded the crying of a heart dismayed; O God, forgive our sin.

If we have wasted our energies on trivia, if we have been concerned more with small scruples of behavior than with the weightier matters of the law, justice and mercy and the love of God; if we have heard that our Lord emptied himself, taking the form of a servant, but ourselves have been afraid to have the same mind which was in him; if we have brought into the church the scrambling spirit of rivalry which poisons the world outside; if we have been willing to serve only up to the limits of our convenience; we need thy chastening and thy forgiveness, O Lord.

If we have shut our minds to new truth, if we have smothered prophetic voices and prevented truth from being sought freely in our company, if we have pilloried our braver spirits who have been more daring than we in following the Cross, if we have sought refuge in an unalterable creed rather than seeking light from thy Word, if we have hypnotized ourselves into the sleep of indifference through incantations of sonorous nonsense, if we have let our teaching be dictation and our learning the learning of parrots; we beseech thy forgiveness, O God of truth.

If we have been loud about the evils of the world around us and indulgent with the roots of those evils in our own hearts, if we have been generous only where our interests were concerned, if we have let high professions take the place of bold action, or let the formal confessions of public worship put an end to all self-examination and personal repentance, if we have been more proud of a long tradition than humble about present failures, if we have made liars of ourselves by refusing to aid the kingdom for which our lips have prayed, if we have heard the cry of the oppressed only as disturbing sounds in the night; O Father, forgive and cleanse us.

For all the preoccupations, the pride, the penury of soul, that have kept us from true brotherhood, for all the ways in which we have brought the ways of the world, the lust of the flesh, the lust of the eyes and the vainglory of life into the sanctuary, for the tedium of observances many times repeated but seldom meant, and for all the sins of the self-righteous who face week by week with unseeing eyes the words "In Remembrance of Me"; for all these and other ways by which we have been a barrier between thee and those who seek thee, we need thy rebuke and thy mercy, O our God.

And we pray for those who have grown sick of what we call our church, that somewhere, if not here in a renewed community of the Covenant, then in some other and purer church bearing thy name, they may find what they did not find among us. Through the ministry of some wise friend, some devoted pastor, some fellowship of faith, as through the living Word of God, may they find a remedy for their sickness: a Christian friend, an honest and humble church, a healing and heroic church, a task worldwide, a message of challenge and of comfort, whereby they may be brought into the warmth and light of a true fellowship of the sons of thy love. In the Lord's name—*Amen.*—*The Presbyterian Outlook.*

NEWS AND NOTES

Of Denominational Interest

Reception Honoring Pastor



Sunday afternoon, July 28, 1963, the members of Gum Swamp Free Will Baptist Church honored their new pastor, the Rev. Austin Carter, and his family with a reception at the home of Mr. and Mrs. Jesse J. Bullock, Route 6, Greenville, North Carolina.

The deacons, the trustees, and the Rev. Mr. Carter wore white carnations. Mrs. Carter and daughter Marsha were presented corsages of pink roses.

Upon arrival, guests were greeted by Mr. and Mrs. Earl C. Lewis. They were then introduced to Mr. Carter and his wife by Mr. and Mrs. Roosevelt Spain.

The guests were then invited into th dining room by Mr. and Mrs. Arth L. Morris, where they served themselv nuts, mints, and cheese straws. Mr Jack Harris and Mrs. Bennie Bulloc poured green fruit punch served in silver punch bowl. Mrs. R. F. Cla served the guests cake squares.

Overlaying the dining table was white linen cloth. The table was ce tered with a unique arrangement beautiful white Fuzri mums and Goz pompons in a silver container flanke by two silver candelabrum holding whi burning tapers.

Mr. and Mrs. Johnnie Carraway d rected the guests into the den whe Mr. and Mrs. Noah Simpkins registere the guests. Good-byes were said by M and Mrs. Jesse J. Bullock.

Among the number attending wer the deacons: Earl Lewis, Floyd Harri Johnnie Carraway, Arthur Morris, Roos velt Spain, Bruce Simpkins, and Jess Bullock; and the trustees: Claude Clar and Noah Simpkins. Mr. C. T. Meek trustee, was not present. Approximat ly 125 other guests attended the recep tion.

Mr. Carter, his wife, and his daughte are natives of Rockingham, North Caro lina, and are now living in Belvoir. M Carter received his B. S. degree fro Saint Andrews College in Laurinburg i 1962. Mrs. Carter is the former Mis Faye Dutton and has attended Moun Olive College in Mount Olive, Nort Carolina.

The members of the Gum Swamp Free Will Baptist Church are very for tunate to have Mr. Carter for a pastor.

Superannuation Report for July

The following is the report of th Rev. Walter Reynolds, chairman-treas urer of the Board of Superannuation o the North Carolina State Convention of Free Will Baptists, for July, 1963:

Receipts

Balance on Hand July 1, 1963	$5,277.32
Regular Receipts for July	615.79
Earmarked for Adopted Ministers and Widows	6.00
Earmarked for Ministerial Retirement System	230.00
Earmarked for Life and Hospital Insurance	339.87
Total to Account For	$6,468.98

Disbursements

Minister's Monthly Checks	$171.00
Operating Expenses	58.85
Life and Hospital Insurance	416.32

ransferred to Ministerial Retirement Fund	295.00
otal Disbursements	941.17
alance on Hand August 1, 1963	$5,527.81
Receipts by Conferences	
lbemarle	$ 53.97
ape Fear	$ 93.08
entral	$259.61
astern	$219.07
iedmont	$175.00
Vestern	$223.06

resident Urges lore Representation

The Rev. C. L. Patrick, president of ıe North Carolina State Convention of riginal Free Will Baptists, urges more epresentation by the laity of the church the State Convention which will meet the Memorial Auditorium in Raleigh, lorth Carolina, September 11, 12. The onstitution of the North Carolina State onvention provides for "one delegate om each church in good standing for very one hundred members or a fracon thereof; and one delegate from each nion meeting, conference or associaon in good standing for every five hunred members or fraction thereof" (Arcle II, Section 2). He says, "Please y to have your church, union meeting, r conference represented by as many elegates as they are entitled to."

In addition to the daytime programs, special feature will be presented on Vednesday night, September 11, as the limax of the Year of Jubilee.

Youth for Christ Rally To Be Held at Croatan

The Fifth Eastern Union Youth for Christ Rally will be held at the Croatan Free Will Baptist Church near New Bern, North Carolina, Saturday, August 0, at 7:45 p. m.

The program will consist of special nusic, chorus singing, testimonies, and message by the Rev. Norman Ard, astor of Elm Grove church, Ayden, North Carolina. Mr. Ard will also show ictures which were taken at Cragmont luring the week of League Encampment.

The Rev. Lynwood Boyette, pastor, nd the congregation invite the public o attend this rally.

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There has never been a great or beauiful character which has not become so y filling well ordinary and small offices, ppointed by God.—*Horace Bushnell.*

MAN

By W. H. Dean

TO SAY that men are most anxious for peace is putting it mildly. Even though the history of humankind is constantly blotted with personal and social eruptions and outbreaks of violence, there is ever flowing in the innermost being of man a longing desire for peace — peace with himself, peace with his fellow citizen, peace with the world-at-large, and peace with his God.

God's Peaceable Creature

Man himself is the central battleground on which the major wars affecting the destiny of mankind have been and are being fought. According to the Genesis account, we are made to believe that the original man had complete serenity and peace until he became involved in the struggle between right and wrong. When he elected disobedience to his Maker's command, not only did it end man's peace with God, but it also brought mixed emotions and desires which set man at variance with himself, his fellowman, and the world.

Such a struggle tends to cause man to lose a sense for the better things of life as he lives and moves in an aggravated state of misgivings. And since no man lives unto himself, the pattern of individual lives becomes the pattern of the community. Just as Eve shared with Adam, so we share with others. Man desires to excel, but in his depraved state he victimizes others by his selfish ambitions.

Thus it is that the stage is set for clashes between individuals. If an individual is at variance with himself, it is small wonder that his relationship with another will also be disturbed. If a person can find and experience the power and ability to resolve his own misunderstandings and fears, he is well on his way to solving his problems and conflicts with his neighbor. The bias and prejudice in the individual seeks an outlet, but they are active in the individual long before they appear in social forms.

The disorders of the world are just wholesale reflections of the disorders of individuals. Super societies have been inaugurated and organized to combat and deal with international problems. In our complex world these seem to be a necessity, but the fact remains that the individual is the basic unit which comprises society, and until the individual resolves his basic conflicts, our societies shall continue to have their eruptions and dishevels.

The human family does not have to live in constant fear with broken peace. The often sought and longed for Utopia which is a visionary ingenious product of man is illusionary, but the coming of the "Prince of Peace" as foretold by the ancient prophet Isaiah is a fact. "Of the increase of His government and peace there shall be no end. . . . earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It was to a world draped in darkness with the misdeeds of men that the "Prince of Peace" came, but the darkness of the night was pierced with "glory to God in the highest, and on earth peace, good will toward men." Thus the heavenly multitude brought a heavenly message to men of this earth. And thus it is when men receive and experience this heavenly message in their own lives, darkness and fears are dissolved and disappear as peace from God pervades their very being resolving man's inner conflict and struggle. Being at peace with himself through Jesus Christ,

(continued on page sixteen)

Pleasant Hill Church Reports Progress

Pleasant Hill Free Will Baptist Church located on Route 2, Pikeville, North Carolina, gives the following progress report for the past year. The Rev. Jack Mayo of Route 2, Pikeville, is pastor. Mr. Floyd Baker of Route 2, Princeton, is Sunday school superintendent.

The membership of the church has increased by fifteen during the past year. The church operates on a half-time schedule with worship being held on the first and third Sunday mornings and evenings. Midweek prayer services, held weekly, have had an attendance increase from about ten to an average of thirty during the year. The Nahunta Grange observed Grange Church Sunday by attending Pleasant Hill church in a body during a morning service. The pastor delivered the message using as his topic "Stewardship of the Soil." The grange has just recently voted Pleasant Hill as the "Rural Church of the Year" and will sponsor the church in the North Carolina State Grange "Church of the Year Contest." Other special services held during the year on worship Sundays were the annual homecoming in October, a week of youth revival services, and Citizenship Sunday. The church also participated in the Community Easter Sunrise Service.

The Sunday school membership has increased by forty-one. A membership drive presenting competition between a "Red" side and a "Blue" side was responsible for many of these new members and record-breaking attendances. On the annual Sunday School Awards Day eighteen members were presented attendance awards. Pleasant Hill Sunday school participated in the annual Tri-Township Sunday School Convention by presenting a play, "The Lord Is My Shepherd." Following the convention, the annual Sunday school picnic was held at the Cliffs of the Neuse.

Other educational programs of the church have included one week of vacation Bible school, an eight-night study course on "Faith and Discipline of Original Free Will Baptists" and a series of eight lectures on "God's Instrument Chest," both taught by the pastor. A former pastor, the Rev. G. C. Joyner of Smithfield, conducted a series of study courses on "The Seven Dispensations of the Bible." Choir rehearsals are held weekly and a quartet has recently been organized.

The youth auxiliary and the woman's auxiliary hold their meetings monthly and all meetings have been well attended. The woman's auxiliary has recently refinished and reupholstered the pulpit furniture as one of its projects. The youth auxiliary has made plans to make dolls for the hospital children as one of its projects.

Pleasant Hill has met the suggested fund quota for Mount Olive Junior College and has contributed to missions, old-aged ministers, the Free Will Baptist Children's Home, the local Cancer and Heart Fund, and other charities. All church business meetings and communion services have been held, and the church has been represented at all the union meetings, conferences, and state conventions.

Many building improvements have been made during the past year. The outside woodwork on the church has been repainted, and iron hand railings have been placed on the front steps. A septic tank has been installed, and plans are now being drawn for the addition of a kitchen and toilet facilities to the church. Also, the pastor's mobile home has been moved to the church grounds.

Coming Events

August 19, 20—Fellowship Conference at Colquitt Free Will Baptist Church, Colquitt, Georgia.

September 11, 12—North Carolina State Convention of Original Free Will Baptists at Raleigh Memorial Auditorium. Special feature on Wednesday night climaxing the Year of Jubilee celebration.

Playing with Feathers

"Fervent prayer," says an old minister, "like a cannon planted at the gates of heaven, makes them fly open." The common fault with most of us is our readiness to *yield to distractions.* Our thoughts go roving hither and thither, and we make little progress toward our desired end. Like quicksilver, our mind will not hold together, but rolls off this way and that.

How great an evil this is! It injures us, and what is worse, it insults our God. What should we think of a petitioner, if, while having an audience with a prince, he should be playing with a feather, or catching a fly?—*Spurgeon.*

Woman's Auxiliary

Kenly, N. C.—The Mount Zion W man's Auxiliary met Tuesday night, Ju 30, in the home of Mrs. Raymor Crocker. Eight members and two vi tors attended.

The meeting was opened by th group's singing "Kneel at the Cross and prayer was led by the president, Mr Josephine Johnson. After the praye everyone gave a brief testimony of thank giving.

The topic of the program was "Th Church by the Side of the Road." Mr Laudie Brewer introduced the progran Others taking part were Mesdames Jos phine Johnson, Creamer Johnson, Lizz Godwin, Lois Boykin, Nadine Crocke Eloise Sutton, Anna Johnson, and Nell Ward.

Mrs. Eloise Sutton sang a solo, "Th Pearly White City." After another son "I Will Sing the Wondrous Story," b the group, the Lord's Prayer was praye in unison; then the group entered a bus ness period.

After the business period the hoste served refreshments.

Pikeville, N. C.—The Woman's Au iliary of the Pleasant Hill Free Wi Baptist Church held its meeting for th month of July at the home of Mrs Maude Rollins. The meeting was calle to order by the president, Mrs. Maud Rollins. The group sang "I Surrende All." Mrs. Marjorie Snipes read fror Acts 16:1-15. Sentence prayers follow ed.

Those taking part in the progran were: Mrs. Louvene Berry, Mrs. Perrin Bunn, Mrs. Carolyn Mayo, Mrs. Edn Wells, and Mrs. Zora Bunn. Durin the business meeting the auxiliary vote to send a delegate from the youth aux iliary to Cragmont each summer.

There were twelve members presen and one new member. Mrs. Zora Bunn gave the benediction which was follow ed by refreshments.

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Never did any soul do good but i came readier to do the same again, with more enjoyment. Never was love o gratitude or bounty practiced but with increasing joy, which made the practice still more in love with the fair act.—*Earl of Shaftsbury.*

NOW

LEROY C. BROWN

LAST SUMMER, as usual, many people waited until sweltering ays came before they rushed to appli- ice stores for additional fans or air nditioners. Yet they knew summer ould come.

Last fall many people waited until ppy weather arrived before they arrang- l for fuel to heat their homes or busi- esses. But they knew winter would me. It always does.

When April 15 came, many thou- nds of income tax reports had not en filed.

Why all the procrastination? Per- ps it is human nature. There is a eling of lazy delight in "letting things de" until a deadline comes or passes.

Knowing this tendency to "put it off" uses sponsors of products to say, "But u'll have to hurry! This offer abso- tely closes at midnight on such-and- ch a day."

Putting things off may be human na- re, but it is not a good spiritual qual- y. God said, ". . . *now* is the accepted me; behold, now is the day of salva- on" (2 Corinthians 6:2).

We also read in Isaiah 1:18, "Come w, and let us reason together, saith e Lord: though your sins be as scarlet, ey shall be as white as snow; though ey be red like crimson, they shall be wool."

Unnecessary delay is not wise. A min- ter discovered this when he preached evangelistic sermon, told the people go home and think seriously about the rmon, and then return next Sunday d give their hearts to God.

Before next Sunday the great Chicago e occurred, burning the church and ousands of other buildings to the ound. Further church services were layed, and many people who were ere before the fire never came back. his minister said that never again ould postpone such a vital necessity life as salvation.

Why wait? That is what I asked a ldier when he told me that he was ing to be a real Christian and join a church back home when he got out of the army.

"Why wait?"

"When I'm home, being a Christian will be much easier," he said.

This was simply a form of delaying salvation. Being a real Christian is not necessarily easy anywhere. God never said serving Him would be easy. If a person were on a desert island, he would still have his thoughts to conquer. Satan is everywhere, but God promises His servants power to resist evil regardless of what the temptations are.

Procrastination is a form of temptation. What more effective weapon does Satan have than *Not now, wait a while, some other time*? Perhaps few people really want to cooperate with evil; but, unthoughtfully, they do when they say "Not now" to God.

Another very wasteful form of procrastination is idle dreaming. Planning is good and wise; but when thinking gets into the realm of merely idly wishing or dreaming, it causes people to do nothing. They sit around inactive, just talking or thinking about what they plan to do some day. They may be like a hunter who fires a shot, then talks constantly about that shot without shooting again.

There is an old, but true proverb, which says that necessity is often the mother of invention. Necessity is also often a cure for procrastination.

When we know we must be at the office for an eight o'clock appointment we will be there. When we know we *must* finish a report before midnight, we will finish it.

Setting reasonable goals for production, talking about God with people, or giving certain amounts to the church helps defeat procrastination. Of course, merely setting goals is not enough. They must be reached! Being prompt, getting started, or getting a job done is largely a habit.

A true story was told about a family who forgot to set their clock back an hour when daylight saving time was discontinued last fall. The wife, glancing at the clock said, "It's only a few minutes until time for Sunday school. We had better hurry or we'll be late again."

The husband reminded her that the clock was an hour fast.

"Oh," she said quite relieved. But with an hour to spare that family was, *as usual*, about ten minutes late for Sunday school. Such is the power of habit in relation to procrastination.

But some people are never late for an appointment. They are never behind with their work. They pay their debts when due. They have conquered the habit of putting it off. How? Perhaps by earnestly applying the psalmist's statement, "Now is the time."

Let us use *now* while we have it because Job reminds us that the day is "swifter than a shuttle." Make each day a unit of service, for who can be sure of tomorrow?—*The Evangel.*

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"In My Vocation"

By WALTER R. COURTENAY

Whatever is wrong for a Christian to do is wrong for a minister to do. What was wrong for me as a young Christian business man is still wrong, for when I made the transition from layman to clergyman I did not make a transition in the quality of my life, but only in the area of my work. As a Christian, God called me to be a certain kind of man. As a minister, God called me to do a certain kind of work. The Christian rules that governed my life when I was an accountant still hold now that I am an ecclesiastical bookkeeper. It is Christ that makes the difference in us, not the work we do. . . .

God has given unto each of us two vocations. He calls us first to be Christians, followers of Christ, examples of his kind of spirit and life. He calls us, second, to serve him and the world in that vocation that best uses our potentials of both talent and personality.

In a sense there are no ordained men, men separated from other men. Nor are there any unordained men among those who truly believe in and strive to follow Jesus Christ as Lord. In fact, we are all ordained men, ordained by the laying on of the hands of Christ, and set aside to serve him as Christians, and we make our life work the highest evidence of our faith and usefulness. Being a Christian gives us the quality of life we need. Being Christian doctors, teachers, attorneys, business men, farmers, gives us our largest and most fruitful field of service.

What God wants and the world needs is called men witnessing in their vocations for the God who calls us all in Christ Jesus our Lord.—*The Presbyterian Outlook.*

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The Christian should never complain of his hard fortune while he knows that Christ is his friend.—*Youth's Living Ideals.*

NOTES AND QUOTES



By J. C. Griffin

Our Relationship to God as Christians

1. We are children.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8: 15, 16).

2. We are heirs of God.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8: 17).

3. We are in the image of God.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his dear Son, that he might be the firstborn among many brethren" (Romans 8:29).

4. We are followers of God.

"Be ye therefore followers of God, as dear children" (Ephesians 5:1).

5. We are the servants of God.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; . . . doing the will of God from the heart" (Ephesians 6:5, 6).

(We are not servants of man to please man, but to please God.)

6. We are the temple of God.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16).

7. We are laborers together with God.

"For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9).

8. We are new creatures.

"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Let us conclude with the following:

"For by grace are ye saved through faith; and that not that of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

The above Scripture reveals our relationship to God our heavenly Father and His dear Son, Jesus Christ. My dear reader, do you realize how near and how dear you are to God?

A Testimony of a New Creature

One day I heard a minister of the gospel say, "One time I had religion, but now I have Christ." There is a great difference. The devil has religion. God's children have Christ. It was religion in the heart and mind of those who cried, "Away with him (Christ)! Let him be crucified!" Those with a religion minus Christ will seek to destroy those whom they do not like. We are witnesses of this kind of religion. We have seen it manifested. The Apostle Paul had to contend with that kind of religion. We do not have to go to a heathen country to contact the religionist of the dark heathen lands. We have had to contend with this kind right here in North Carolina.

Opposition to truth is no new thing. Isaiah, Jeremiah, and all the old prophets had to contend with the religion that defies truth. Jesus Christ and the apostles had to contend with false religion.

False religion has killed, physically, men and women and little children in the name of religion. John Huss was burned at the stake in the name of religion, and many others of his day. John Bunyan spent a long time in prison because his religious enemies hated the truth. Martin Luther suffered at the hands of the religionists of his day. Religion without Christ is of the devil. Yes, the devil has religion. The devil's religion is founded on hatred, jealousy, envy, and every evil purpose of Satan. My dear reader, do not listen to a religion that is contrary to the Bible. Take the Bible with what it says.

False religion discounts God's Word when it denies hellfire for the wicked. Let us quote what Jesus said: "Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

"The wicked shall be turned into he and all the nations that forget God (Psalm 9:17).

"But I say unto you, That whosoev is angry with his brother without cause shall be in danger of the judgmen and whosoever shall say to his brothe Raca, shall be in danger of the counci but whosoever shall say, Thou fool, sha be in danger of hell fire" (Matthe 5:22).

"For if God spared not the ange that sinned, but cast them down t hell, and delivered them into chains darkness, to be reserved unto judg ment" (2 Peter 2:4).

"But the fearful, and unbelieving, an the abominable, and murderers, an whoremongers, and sorcerers, idolater and all liars, shall have their part in th lake which burneth with fire and brim stone: which is the second death (Revelation 21:8).

Paul says "Let God be true and a men liars."

The man who will deny one part o the Bible is prepared, when pressed, t deny other parts.

Some people act with good sense i business and show themselves to be wis in the things of this world, but the need a guardian when it comes to the own salvation, and they obtain such a instructor from among men and leav off the teaching of Almighty God. An little old 2 x 4 that comes along with few verses of Scripture that have bee twisted and selected to justify a crooke false life is listened to by a great many they grab what he says, store it down i their hearts, and go about like a toad fish all blown up when they meet thos who know the truth; but when a toad fish loses that blown up style, he get to be a very flimsy creature.

Yes, there is a hellfire for all th wicked and those who pervert Scrip ture.

NOTICE

Those who would lik room reservations fo the Fellowship Confe ence at Colquitt, Ga August 19, 20 shoul contact the Rev. J. E Lovering, Colquitt, Ga



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: How is it that Christians ay be punished for wrongdoing since ey are saved and all their sins are for-ven?—*Magor Jones, South Carolina.*

ANSWER: The Bible has many state-ents that indicate that Christians must chastened or judged for everything which they disobey. "And ye have rgotten the exhortation which speak-h unto you as unto children, My son, spise not thou the chastening of the ord, nor faint when thou art rebuked him: For whom the Lord loveth he asteneth, and scourgeth every son hom he receiveth. If ye endure chas-ning, God dealeth with you as with ns; for what son is he whom the fath- chasteneth not? But if ye be with-ut chastisement, whereof all are partak-s, then are ye bastards, and not sons" Hebrews 12:5-8).

One answer to such a question may found in 1 Corinthians 1:30-32, For this cause many are weak and ckly among you, and many sleep. For we would judge ourselves, we should ot be judged. But when we are judg-d, we are chastened of the Lord, that e should not be condemned with the orld." We should keep guard over l our own activities, bring all disobe-ence into our most critical judgment, nd confess to God and forsake our sins at He may have no occasion to do ch judging. Some of those for whom Corinthians was written were carnal hristians and needed to see their ill ehavior in the light of God's Word. hen, in this way they could know how refrain from those things that hin-ered God's purpose in their lives, and ey could pray for grace to overcome em. These were making a mockery of e Lord's Supper, eating and drinking commemoration of His death while nder the influence of intoxication. Paul rites, denouncing such a sin as he says, For this cause many are weak and ckly among you, and many sleep." See Corinthians 3:11-15.

Then again, the Christian will not ceive as much reward when he has turned from his faithfulness to serve sin. He will "suffer loss." Also those who disobey lose great joy of fellowship with God and other Christians. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7) One may live out of fellowship, I think, without loss of sonship, and yet the Bible warns us against continuing in willful sin lest we do revert to a worse state than ever. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6). See also Hebrews 10: 26-31.

As we return to the subject of the chastisement, let us assert that no one needs to be reminded of the fact that this can take many forms in the experience of a believer. The word *chastise* means *child-train*. As it is the duty of a father to train his child through different forms of discipline, so it is the privilege of God to thus train His children, and this He does without consulting any authority whatsoever. We are, indeed, so slow to learn! And at times, not always, He has to allow us to go through sorrow and disappointment and suffering in order that He may bring us back to the place of utter trust and dependence upon Him. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:3-11).

When a man lives in sin and is not chastised even though he may profess to be a Christian, according to the passage above, he is no son; he is a bastard or hypocrite. This being true, one may apply this principle to determine if he is a true Christian. Another way to tell if we are Christians is by determining whether or not we love the brethren or other Christians. Those who fight and devour one another and hate one another, going to the world's law courts to settle a difference, would not appear to be what the Bible determines as being Christians.

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The Guiding Hand

When Stanley was about to cross Africa for the first time, many of the strong men of the party burst into tears as they set out. They were not cowardly, but they were overcome by the thought of the terrific hardships which they knew lay before them.

Every human life is a journey as difficult and perilous, and we might well shrink from it had we no Guide. What absolute madness it is to set out alone!

I have read the story of a conceited young captain who would not wait off the shore for a pilot to come on board to take him through the narrows of the harbor. "I am my own pilot," was the proud reply to all remonstrances, and he promised to be in the harbor by daybreak. He was cast ashore, dead, amid the fragments of his wrecked vessel.

Such has been the fate of many a man who would be his own pilot amid the rocks and shoals of life. If we are bound to our omnipotent and faithful Guide we may travel through life without a tremor of fear.—*Selected.*

Stories for Christian Girls and Boys

THIS IS RIGHT

by Gladys Tanner

A SOFT SUMMER breeze blew gently into the room where twelve junior boys and their teacher, Miss Smith, were assembled for the Sunday school hour in the little country church. Some of the boys gazed dreamily out of the open window, their minds more on play than the Sunday school lesson that Miss Smith was trying to impress upon their young minds.

"Jimmy, what is the memory verse for today?" Miss Smith asked, and when he failed to answer, she asked the same question of other members of the class. When she found that none of them knew it, she said, "Let's all say it together and learn it so you can tell your parents when you get home."

Miss Smith said it slowly, and the children repeated it after her, "Children, obey your parents in the Lord: for this is right." After repeating it a few times in unison, some of them could say it by themselves, including Tom Collins.

Before he went to bed that night, Tom's mother asked him what the memory verse was in his Sunday school lesson for that day, and he repeated it for her without a mistake.

One day, toward the end of the summer, a group of boys with whom Tom went to school came down the road past his home to go swimming in a creek about a half mile away. Seeing Tom in the yard, they asked him to go with them.

"Wait until I ask my mother," he said, and ran to get her permission. She told him, "You may go for a little while; but you must not go anywhere else, and only go where your daddy has showed you that it is safe."

He went to get his smimsuit on, and when he came back she said, "I'm going over to the church to a woman's missionary meeting, and when I come back I'll pick you up."

"O. K.," he said, and ran to join the boys, whose impatient voices were calling, "Hurry up." The boys were soon at the swimming hole and, quickly slipping out of their trousers and shirts that they had worn over their swimsuits, they were soon in the creek and having a fine time together.

After awhile they tired of their swimming and playing in the water and John Martin said, "Let's go exploring and see what we can find over there on the back of the Brown farm."

The other boys readily agreed, but Tom said, "My mother told me not to go anywhere, but the swimming hole, and said she'd stop for me here."

"Aw, come on," Joe Smith said, "we won't be long. We'll be back before she comes, and she doesn't need to know you went away from here." The other boys urged him as he hesitated, and taunted him about being "tied to his mother's apron strings," until he gave in and went with them.

It wasn't far to the back of the Brown farm where there was a very hilly section not fit for farming, and it was seldom that anyone ever went there. As the boys walked along the foot of one hill, they came to an opening in the side of the hill. They felt a draft coming from the mouth of the cave. Going farther, they saw that there was a fairly large opening right in the side of the hill. The light from outside penetrating for some distance down the passageway, they went in and started looking around. They found some pretty, odd-shaped stones. It was damp inside and pleasantly cool—a relief from the heat outside. They kept moving along slowly, examining the rock walls and looking for arrows on the floor of the cave because Bill Jones had suggested that maybe Indians had used this cave years ago.

The light grew more dim as they went along, and suddenly they heard a scream as Tom Collins dropped from their sight. "There's a drop-off here," yelled Bill. "Tom has fallen off. Oh, what will we do?"

Just then Tom's voice cried up to them from the darkness below, "Get me out of here; help me."

John called to him, "Are you hurt?"

"Not much," Tom said, and, starti to cry, pleaded, "Get me out of here

John replied, "Don't move, and I go for help."

"Don't *all* go," Tom called. "Son of you stay with me. It's awfully da down here."

John left the cave and ran to ca someone to get Tom out, while the re of the boys waited in the cave, occ sionally asking Tom if he was all righ He had fallen onto a rock ledge a fe feet below the floor of the cave, but was so dark he couldn't see what h situation was, and didn't dare to mov for fear there would be another drop-o and he would fall again and never b found. As he sat in the dark waitin for help, he remembered what his moth er had told him, and then some word came to his mind, "Children, obey you parents in the Lord: for this is right. "Oh, why didn't I do it?" he thought and then he began to pray, "Lord Je sus, forgive me for disobeying my moth er. If you'll get me out of here, Lord I'll be a Christian and serve you, an I'll never disobey my parents again. As he prayed, his sobs subsided, and h felt a sense of assurance that the Lor had heard him.

It seemed that help would neve come, but finally Tom heard strange voices, a flashlight shone down where he was, and a man's voice called, "How are you down there?" Mr. Brown and his hired man had come from the field where they were working nearby, bring ing a rope and a flashlight. They made a loop in the end of the rope and let it down to Tom, telling him to put it down over his shoulders and under his arms and hold onto the rope. And, as it was only a short distance down, they easily drew him to the floor of the cave open ing where the boys had entered.

"I'll have to seal up the entrance to this place so no more adventurers get into trouble," Mr. Brown said as he led the boys outside. "Now you'd better all go on home," he added.

When Tom's mother did not find him at the swimming hole, she had

(continued on page sixteen)

The Immortality of the Soul

(continued from page three)

hame, and who have despised the gospel of Jesus Christ never be called before he bar of justice? If justice is ever to be satisfied, it must be hereafter. When esus was on trial before the Jewish court and so foully treated, He remind-d them, ". . . nevertheless . . . Here-fter . . ." (Matthew 26:64).

Discard the belief in the immortality of man and behold the awful results as described by one writer: "Look at what was the condition of France when that frenzied nation denounced the truths of revelation—proclaimed it as their na-ional creed that 'death is an eternal sleep,' and that 'there is no God but reason!' and in blasphemous derision, had the holy book of God dragged through the streets of Paris at the tail of an ass! It was, indeed, the reign of terror! Friend could not meet friend in the street without fearing the dagger! The lanes and avenues of the city, and the highways and by-paths of the coun-ry, were dyed with the blood of the assassinated citizens, till the very heart of humanity shuddered and grew sick at the spectacle, ready to rush into the arms of despotism as an asylum from the furies of infidel anarchy! And such would soon be the disorder and ruin everywhere, if the doctrine of the soul's immortality were discarded. Better blot the sun from the heavens above us, than this doctrine from the hearts of the people!"

Our entire judicial system is built upon the belief that man is immortal. Requiring that witnesses place their hands on the Bible and swear before God to tell the truth and requiring that public officials be sworn into office are based on our belief that nothing else will exert such force to cause a man to tell the truth or perform his duties faith-fully as to be brought face to face with the truth that one day every one of us shall give account of our stewardship to God. So then, he who lies and he who is unfaithful in the performance of his sworn duties shows that his belief in the immortality of the soul is very shallow—at least shallow enough to take a chance. Obviously then, as doubt of our immor-tality increases, the more willing we are to take a chance.

On the other hand, there are those who have invested heavily in the here-after. Billions of dollars have been in-vested in churches and Christian pro-grams. Multitudes have literally given themselves and lost their physical lives for Christ's sake. For them does it all end at the grave? From the pen of the Apostle Paul comes the answer, "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:38).

One day a man called Peter said to Jesus, ". . . Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, . . . every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlast-ing life" (Matthew 17:27-29).

For the most certain proof of the im-mortality of the soul let us appeal fur-ther to the Scriptures. In addition to Job who looked forward to seeing God even after worms destroyed his body (Job 19:26), the psalmist spoke of God as his portion forever (Psalm 73:26). In the most famous of the Psalms he says, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD *for ever*" (Psalm 23:6). Again he writes, "Thou shalt guide me with thy counsel, and *afterward receive me to glory*" (Psalm 73:24). Still another of the ancients declares, "And many of them that sleep in the dust of the earth shall awake, *some to everlasting life, and some to shame and everlasting contempt.* And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars *for ever and ever*" (Daniel 12:2, 3). Job and David and Daniel, along with a multitude of Old Testament saints, believed in the immortality of the soul.

When we turn to the New Testament, the ever-living Christ has more to say about everlasting life than any other witness. In Matthew 10:28 He taught that men could kill the body but are not able to kill the soul. In Matthew 22:32 Jesus refers to Abraham, Isaac, and Ja-cob as still living though their bodies had been dead for centuries. In the story of a certain rich man and Lazarus, Jesus told of two men who died but who continued to live, one in a place of torment and the other in a place of comfort and good things (Luke 16:19-31). Three times He repeated this aw-ful description of the destiny of the lost, "Where their worm dieth not, and the fire is not quenched" (Mark 9:44, 46, 48). So many times He spoke of believers having *everlasting life*, and so often He warned the wicked of *everlast-ing punishment.*

Paul also joins the host of witnesses that man is immortal, "We are confi-dent, I say, and willing rather to be ab-sent from the body, and to be present with the Lord" (2 Corinthians 5:8). "For I am in a strait betwixt two, hav-ing a desire to depart, and to be with Christ which is far better" (Philippians 1:23). As Paul neared the end of this life, it is obvious that he expected to live on: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appear-ing (2 Timothy 4:8).

Need I remind us again that in a very short time we shall die, ". . . it is ap-pointed unto men once to die, . . ." (Hebrews 9:27)?

On the basis of reason, of the long-ing in our own hearts to live, and on the authority of God's holy Word may we be challenged to live as immortals. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:11, 12).

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Prevailing Prayer

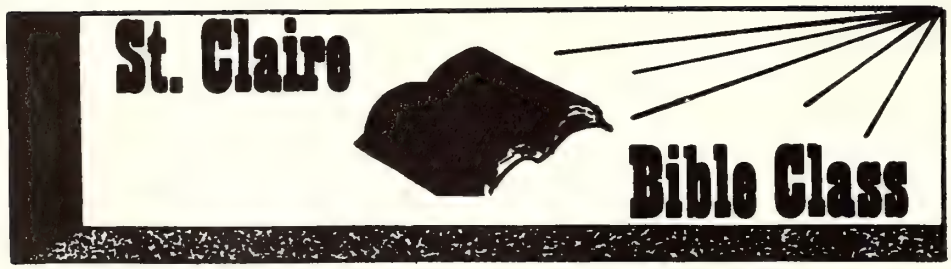
A woman telephoned the business manager of a large concert hall that she had lost a valuable diamond there the night before, and asked if it had been found. The man said to hold the line. Search was made and the pin was found, but when the manager went back to the telephone, the call had been cut off. He waited for the woman to call again, but never heard anything from her, even though he advertised. How often we act that way concerning our requests to our Father in heaven.—*The Christian.*

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I'm convinced that it's never a hap-py marriage unless both get better mates than they deserve.—*Harvey Springer in Western Voice.*

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How's this for a motto for all em-ployees to follow: "Make sure you are underpaid."—*The Oklahoma Mission-ary Baptist.*



The Test of Faith

(Lesson for August 18)

LESSON: Genesis 22:1-14

GOLDEN TEXT: Hebrews 11:17

I. INTRODUCTION

We have observed that Abraham left Ur and set his feet toward an unknown land. At Haran, his father died and Abraham continued his journey to Canaan. We observed his first act inside the land as the building of an altar to worship the God who had called him. Through trial and testings of many years, Abraham continued. The whole story cannot be retold; but we have watched Abraham as he sought the will of God, believing when there was little to hope for in the promise of God. Finally, the promise is fulfilled. Abraham has a son in his old age. He and Sarah name him Isaac and rejoice in the blessings of God.

In the meantime, Ishmael, Abraham's son by Hagar, Sarah's Egyptian handmaid, has grown to be a teen-age boy. He knows something, perhaps, of the glorious future that Abraham anticipates for Isaac. His reaction is that of a jealous and envious outsider. Genesis 21:9 reveals him mocking Isaac in Sarah's presence. Sarah cannot tolerate this, and she demands that Abraham cast out his older son and Hagar, her former handmaid. Evidently, Sarah saw in Ishmael a threat to Isaac's inheritance. Although Abraham was reluctant to take these steps, God assured him that Hagar and Ishmael would be safe and promised that He would make Ishmael the founder of a nation.

Abraham has had other trials (see affair with Abimelech, Genesis 20); but the trials and tests of the past are like a shadow to the one he faces in the lesson we study today. The title of the lesson is "The Test of Faith." It would just as easily be called "The Test of Obedience," for faith demanded obedience of him. In fact, it is difficult to say which is the most involved in Abraham's experience. Faith, perhaps, takes precedence because it precedes and abides with obedience; else, obedience would be meaningless. For it is "By grace are ye saved through faith; . . . works, lest any man should boast."—*The Bible Teacher.*

II. HINTS THAT HELP

The background Scripture should be noted:

1. The birth of Isaac (Genesis 21:1-7).
2. Hagar and Ishmael sent away (Genesis 21:8-21).
3. Abraham's test of faith (Genesis 22:1-24).
4. The death of Sarah (Genesis 23:1-20).
5. The marriage of Isaac (Genesis 24:1-67).
6. Abraham's remarriage (Genesis 25:1-11).
7. The descendants of Ishmael (Genesis 25:12-18).
8. Jacob and Esau (Genesis 25:19-34).—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. *"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am"* (v. 1).

Here is a trial of Abraham's faith. God had put his faith to the test when He commanded him to separate himself from his people and his kinsmen and go into a strange country. Now that Abraham has proved his faith by showing a willingness to leave his father and mother at the command of God, he is to be tested further to determine whether or not he would be willing to sacrifice his son, the son of promise, at the command of God. This temptation was not a temptation to sin, but was rather a trial of faith. Sin is a transgression of the commandment, but there can be no transgression when acting in conformity to God's command.

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (v. 2).

Abraham, who had heard the voice of God many times, must have been staled almost into unbelief at this strange command. God was asking something of him that seemed to be against the nature of deity and in direct contradiction to the promise which God had made to Abraham concerning Isaac. It would even appear that God is making the decision even more difficult by referring to Isaac as an only son and one dearly beloved of Abraham. Nevertheless, though Abraham was unable to understand why this command was given, he never doubted for a single moment that it was a command from God. Another man less acquainted with God might have been able to convince himself that this was not the voice of God which gave this strange command, but Abraham was too well acquainted with the voice of the Lord to deceive himself for a single moment that this command came from any other source.—*Senior Class Quarterly.*

2. To be sure, Satan must have tempted Abraham at this point. He probably sought to persuade Abraham to disobey the command, but the man of faith remembered that God does not make mistakes. Thus, he submits to the will of God.

Abraham was prompt in obeying. It was probably during the night that the command was given. *"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him"* (v. 3). Whatever struggles and mental agonies Abraham suffered during the night seems to have cleared up by morning. Isaac only knew that they were going afar off to make sacrifices unto God, and he ran about helping the servants in the preparation to leave. He was thrilled at the thought of going with his father. From Beersheba to Moriah was a three day's journey. With the exception of the sorrow that was in Abraham's heart, the journey must have been normal and pleasant for Isaac and the servants. May we note facts that are revealed in this story:

Abraham spoke to the servants as if both he and his son would return after offering the sacrifice. *"And Abraham said unto his young men, Abide here with the ass: and I and the lad will go yonder and worship, and come again to you"* (v. 5). Some Bible scholars say that it was just the expression of a hopeful wish. Others say that it was the voice of his all-conquering faith.

Both father and son bore a heavy ad up the mountain. For Isaac, the ad consisted of the wood for the burnt ffering. For Abraham, the load consted of the burden that was upon his eart. *"And Abraham took the wood of he burnt offering, and laid it upon Isaac is son; and took the fire in his hand, nd a knife; and they went both of them ogether"* (v. 6). The laying of the ood upon Isaac is suggestive of the ross' being laid upon Jesus Christ.

Isaac asked a most important ques-on. *"And Isaac spake unto Abraham is father, and said, My father: and he id, Here am I, my son. And he said, ehold the fire and the wood: but where the lamb for a burnt offering?"* (v.). Isaac fully understood the require-ents for a sacrifice. He knew that od required the shedding of blood, nd so far he had not seen an animal hich was to be offered.

Abraham knew the Lord would rovide a sacrifice (v. 8). Perhaps he as hoping and praying that Isaac would ot be the sacrifice, but he was willing leave the matter in the hands of od.—*The Bible Student.*

3. *"And they came to the place hich God had told him of; and Abra-am built an altar there, and laid the ood in order, and bound Isaac his son, nd laid him on the altar upon the ood. And Abraham stretched forth his and, and took the knife to slay his on"* (vv. 9, 10). Abraham built an al-r, arranged the wood, and then actual- bound his son. That Isaac submit-d to this act is evidence of confidence his father, built upon a deep love hich knew that his father would do im no harm, and also supreme faith in od. Too little consideration is usually ven to Isaac's faith act too. Isaac elded himself to the knife.

Then a most harrowing act occurred: braham raised his hand to perform the ommanded act.

"And the angel of the Lord called un- him out of heaven, and said, Abra-am, Abraham: and he said, Here am I. nd he said, Lay not thine hand upon e lad, neither do thou any thing unto im: for now I know that thou fearest od, seeing thou hast not withheld thy on, thine only son from me. And Ab-aham lifted up his eyes, and looked, nd behold behind him a ram caught in thicket by his horns: and Abraham ent and took the ram, and offered him b for a burnt offering in the stead of is son" (vv. 11-13). God did not let is test go one bit further than neces-ry. He knew that Abraham had made the necessary surrender in his heart. The external sacrifice was not what He sought, but he allowed the situation to develop to this point to furnish full proof that the inner spiritual sacrifice was achieved. Many times a point which falls short of total surrender is mistaken by us for complete surrender itself. In Abraham's case there were no halfway measures; neither should there be any halfway measures in our relationship with God.

Providentially Abraham was led to look up, and he beheld a ram caught by its horns in a bush. He took it and offered it for a burnt offering. This provision of a ram by God was symbolic of a greater provision which He made for us and all mankind: redemption whereby the Son of God gave His life for the sins of all.

"And Abraham called the name of that place Jehovah jireh: as it is said to this day, In the mount of the Lord it had provided in a manner that clearly showed divine providence. Abraham called the place *Jehovah jireh,* meaning "The Lord will provide." And the Lord *will* provide. Whenever we face a particular test which God imposes, He will help us in His gracious providence according to our needs. But, like Abraham, we must have the faith to believe that He will do that which He has promised, even when it is hard to believe.—*Intermediate Class Quarterly.*

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"I am available for pastoral work full time. Anyone desiring my service may contact me at the following address or telephone number: Route 2, Manning, South Carolina, Phone 473-2715. No collect telephone calls will be accepted. I am in good standing with the North Carolina State Convention and references can be obtained. My availability for full-time work will be within three weeks."—*The Rev. Cecil E. Rose.*

Churches, conferences, and other organizations holding stock in the Free Will Baptist Press are asked to send their representatives to a meeting of the board of directors at the press September 2, 1963, at 10 a. m.

R. N. Hinnant, President

THE CHURCH WORLDWIDE

(continued from page four)

peated. We Soviet people do not bother with the foolishness of religion. We do not believe in the dark past, but in a bright present. Whose satellites now circle in the heavens? Our Soviets'! And did the Lord God help us in this?

"I am 30 years of age, at the stage where a person has a right to think for himself. For this reason I ask you to answer my questions. I would like to hear from you."

HLKX operates on the standard broadcast band with power of 50,000 watts. Four hours of gospel broadcasts are sent out each day in the Russian language, four hours in Mandarin Chinese, and five hours in Korean. The station is owned and operated by The Evangelical Alliance Mission, with headquarters in Chicago.

NSSA To Meet In Buffalo

BUFFALO, N. Y. (EP)—This year's National Sunday School Convention, to be held in Memorial Auditorium here, October 2-4, is expected to draw ten thousand people from over the United States and Canada as well as several foreign countries. More than 50 Protestant denominations will be represented.

More people will be involved in this year's program than any in NSSA history. Nine featured speakers, each well-known in his field, will be heard in the major mass meetings. In addition, 175 workshops will be offered on subjects ranging from "Teaching Children to Pray" to "Laws of Sunday School Growth" using the facilities of the Statler-Hilton as well as Memorial Auditorium.

For the past seventeen years the National Sunday School Association has been engaged in revitalization programs to benefit the American Sunday School, including the National Sunday School Conventions. Dr. Clate Risely, NSSA's executive director, estimates that more than fifty state and city associations have sprung up as a result of these larger conventions.

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The cross of Christ is the life of all true communion with God, and those who draw nearest to God best know the mystery of that cross.—*Selected.*

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Boys' and Girls' Stories

(continued from page twelve)

gone home, thinking he might have gone ahead of her. Not finding him there, she became concerned and started telephoning neighbors to see if he was with any of them. As this did no good, she started to the car to search for him. Just then he came into the yard. Running to her, he burst into tears, telling her, between sobs, all about his experience, and asked her forgiveness for disobeying.

She did forgive him, and said, "I guess your experience in the cave is punishment enough for disobeying, and I trust you'll be a good Christian boy from now on."—*The Free Methodist.*

Man, God's Peaceable Creature

(continued from page seven)

man helps to spread and create good will toward all men.

This is why spiritual truth makes its impact felt around the world, for man is a spiritual being as well as mortal. When the spiritual desire is thwarted, man is thrown into a state of confusion, but through Jesus Christ man can receive the "peace of God which passeth all understanding."

Basically, man is a peaceable creature who suffers the vengeance of his own depraved condition only when he refuses to "let the peace of God" rule in his heart.—*The Evangel.*

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EXERCISING PRAISE

Praise is our highest exercise. In *prayer* we often aproach God for more or less selfish reasons. In *praise* we adore Him for what He is in Himself.

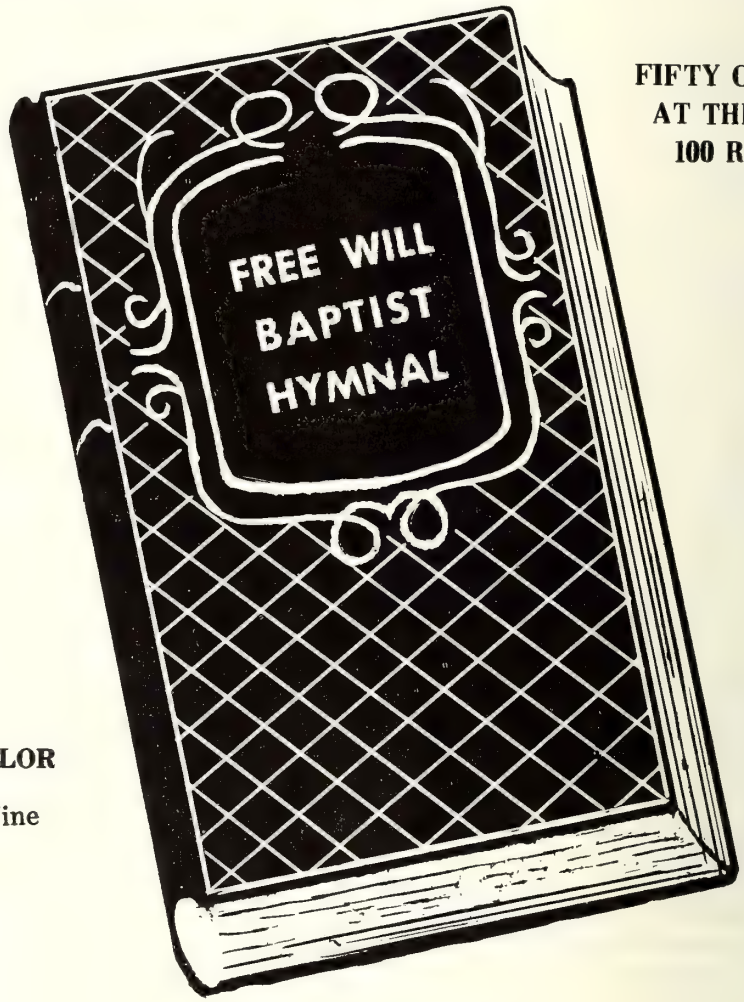
However tired or weary you may be, see to it that the morning hour of devotion begins with the keynote of thanksgiving and adoration. It is marvelous how this quickens the pulse of the soul and reacts upon every moment that follows.—*F. B. Meyer.*

God has His best for those who dare to stand the test.—*A. B. Simpson.*

Carve your name on hearts and n on marble.—*Youth's Living Ideals.*

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the Free Will Baptist

Ayden, North Carolina, Wednesday, August 14, 1963



Pictured above are the members of the Ayden Free Will Baptist Church Choir in their new robes. A gift of the Young Adult Sunday School Class, the robes are maroon with reversible stoles in white and old gold.

Mrs. Thomas Woodall and Mrs. Jack Raines are the teachers of the class.

Editorial

THE TASK OF THE MINISTER

The one task of the Christian ministry is to proclaim Christ. In the course of life, however, that single task becomes a thousand duties as complex and varied as life itself. Therefore, he who presents Christ must, as the Apostle Paul said, become all things to all men.

If the minister is to have any success at all, he must understand his people and know their needs. He must be able to deal with all of life's greatest issues, all the way from the cradle to the grave. If he is to maintain the touch of Christ as he ministers to his people, he must enter sympathetically and expertly into the moods both of those who weep and those who laugh, of the sick and the dying, of the soul tormented by its own dark moods, of the heart and mind torn by religious and intellectual doubts. In each case, he must know how to speak and what to say. He must be a quick-change artist to sense and match every psychological mood. He must be able to move like a weaver's shuttle from scenes of birth to those of death, from wedding to divorce, from the physically to the emotionally ill, from the joy of a returning prodigal to the sorrow of one departing from the Father's house. In all situations, he must be able to make expert appraisal and offer the appropriate word.

There is also the minister's pulpit responsibility. Several times each week he must preach the message that God wants His people to hear. The gospel of Christ is the power of God unto salvation to everyone that believes; but if men are to be affected by this gospel, it must always be presented in the way that God would have it done. In every case, God has a particular message for His people; and the minister must be able to deliver that message.

In every congregation, there are people with varying needs. One of them may be a mother who has just buried her only child. Her heart is longing for a message of comfort. Another may be an aged grandmother who lives alone. Her sight is failing and she cannot read. She longs for a message that will enable her to endure the almost never-ending hours of the week ahead. A third may be a person who is on the brink of despair. He has lived in the very gutters of sin. He feels that he is the devil's outcast. He is contemplating suicide. If there is hope in Christ, he wants to know it. Countless others, including the average husband and wife and their children, are also present; and they all have needs that must be met. And the only thing that will meet any of these needs is the gospel of Christ rightly applied.

The minister also faces the task of constant preparation for his work. With his manifold duties, finding time for adequate preparation—prayer, study, meditation, and relaxation—is almost impossible. Yet, he must find the time, and he must prepare; or he will soon become ineffective.

Last, but not least, is the task of being fair to h own family. As he ministers to his parishioners, t minister so often neglects his companion and childre He does not intend it that way, but his pressing pa toral obligations usually force him to do it.

Who is sufficient for the thousand facets of t single task? What college or seminary can fully pr pare a man for such a work? It is no wonder, the that so many men enter the ministry with little or preparation for many of its practical duties. Many us remember our first sick or death call, our first fu eral or wedding, our first experience with a psych pathic member. These were a kind of original do-i yourself experiences in which it was necessary to re largely on such devices as common sense could ir provise.

With no exceptions, the Christian ministry is t greatest and most important task of all. It requir all that there is in the man from the time God cal him to enter upon such a work until He calls him hon at the end of the trail. There is no place in this gre work for the lazy man. He cannot be a sluggard ar do the work of God.

When God lays His hands upon a person and cal him into the ministry, He knows what He is doin He makes no mistakes. Therefore, the man called ca be a successful minister, provided that he is willing t pay the price in diligent study, earnest prayer, har work, and sacrificial living.

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Wednesday, August 14, 1963

THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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Isaiah's Christ

R. S. Beal

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"These things said Isaiah, when he saw his glory, and spake of him (John 12:41).

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I WILL never cease to wonder over the statement of this text, clearly does it bear witness to the t that an Old Testament prophet, ng more than seven centuries before us' day, saw the glory of the Saviour. one reads this blessed book of Isaiah, soon comes to the conclusion that prophet's major theme was Jesus. hile he laid bare the sins of the na- and called the people to repentance, iah never lost sight of the Lord Jesus. In the New Testament the shepherds a babe, the Magi, a child; the Naza- s saw a carpenter and the Greeks a eet preacher; but best and highest of Isaiah "saw his glory." Witnessing ds its inspiration in the vision of the of God. To see His glory is the e for cold, mechanical, perfunctory l meaningless testimony.

The question is often asked as to ether or not the people of Old Tes- nent times knew anything about Je- . Did they merely know that Mes- h was promised and that a deliverer uld some day come forth from Zion? did they know a great deal more?

It is to be remembered that the pre-in- nate Christ of the Old Testament is incarnate Christ of the New Testa- nt, and more especially of the Gos- s, where the historical narrative is y carefully given. The One who was omised all through the centuries cov- d by the Old Testament was pro- ced in the Gospels, if I may put it in s manner. The Old Testament cry s as recorded in Job, "Oh that I knew where I might find him! . . ." Where- as we read in the New, ". . . We have found him, of whom Moses in the law, and the prophets, did write . . ." The fruit from the roots of the Old Testa- ment is seen in the records of the four Gospels. I have often heard Bible teachers say, "The four Gospels are en- folded in the Old Testament and un- folded in the New."

Let us never be deceived into believ- ing that we can get along without the Old Testament. It is as much the story of Christ as is the New Testament. As Isaiah saw the glory of the Lord, so did Moses and Abraham and Joshua; like- wise Manoah and his wife, as well as David and Daniel, Hosea and Haggai. There never has been a time in the his- tory of fallen humanity when God has left men without a knowledge of the Lord Jesus. We shall see as we study Isaiah how complete was the knowledge which God gave to them.

Because there are many distorted views of the Saviour, it is not to be won- dered at that there are so many false witnesses concerning Him. The Lamb is "divided," some seeing in Him naught but a good man, and others declaring Him to be a philosopher but unable to behold Him as an atoning sacrifice for sin. There is no question but that our testimony of Him, its accuracy and its fervency will be in proportion to our vision of Him. Witnessing is to ser- vice what faith is to salvation.

Let us seek to analyze carefully the elements of Christ's glory which the pro- phet of old beheld. It is very apparent that he saw

The Glory of Christ's Virgin Birth

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Isaiah is not the only one of ancient days who beheld this aspect of our Lord's person. It is a truth which runs all through the Old Testament. To deny it would be to vitiate a large part of divine revelation. On the basis then of what the prophet wrote, it is easily understood that Isaiah saw no ordinary person. In fact, by the nature of the incarnation, he saw an extraordinary person. Just as the Saviour left this earth in a miracle so He entered it by a miracle.

While there have been those who have sought to explain away the simple and unmistakable meaning of this pas- sage, yet it stands in all its glory. The Hebrew word for virgin here carries with it the commonly accepted connotation. Nothing has been discovered by modern scholarship to shake the belief in the virgin birth of our Saviour. He was born apart from a human father and came into this world through the por- tals of a woman's life. Jesus was God's ". . . only begotten son . . ." (John 3: 16). Significant, is it not, that the most familiar verse in Holy Writ is im- possible of understanding apart from the miraculous birth of Jesus Christ?

I would not magnify the virgin birth above the atonement. Man is not sav- ed by the incarnation of Christ, but by His atoning death. But we must ever bear in mind that the atonement is ef- fective only because of the nature of the incarnation.

The testimony of Dr. J. P. Greene,

(continued on page thirteen)

THE CHURCH WORLDWIDE

Greater Christian Effort Urged Toward "Bearable Coexistence"

DORTMUND, Germany (EP) — A plea for increased Christian effort toward "a really bearable coexistence of people throughout the world" was made here at opening sessions of the 11th German Evangelical Church Day (Kirchentag) Congress.

The rally started with open-air services attended by about 50,000 in scorching summer heat on Dortmund's market square.

Dr. Reinhold von Thadden-Trieglaff, president of the Church Day Movement, delivered the opening address, which stressed growing worldwide Christian unity and at the same time noted that for the first time in the history of the rally Soviet Zone Christians were not able to attend.

"While we painfully miss them," Dr. von Thadden-Trieglaff said, "we renounce the temptation to voice only our sorrow and accusation.

"We must not for one single moment ban from our consciousness the proper causes for this anomaly which, after all, is essentially connected to our joint all-German responsibility for the 1945 catastrophe and all of its consequences."

"West Germans, too, have still to set many things right," he added.

Outlaw Islamic Youth Movement in Indonesia

DJAKARTA, Indonesia (EP)—President Sukarno has outlawed the Indonesian Islamic Youth Movement, an organization estimated to have some 250,000 members in this predominantly Moslem country.

Members of the movement were said to be involved in recent attempts to assassinate Sukarno. The dissolution order takes effect August 10.

Bandon "Here Comes the Bride," Says Editorial

TORONTO, ONT. (EP)—The hesitant step of the bride toward the altar and the wedding march have "had it" as far as the United Church of Canada is concerned. So says the denominational magazine, the *United Church Observer*.

"Here Comes the Bride" is being sent back to Hollywood and the Hymnary is being used more and more, says the Rev. A. C. Forrest, editor.

For weddings which are civil or secular, Dr. Forrest says he thinks Lorengrin, "pagan love song though it be," a most suitable piece.

"We believe, too," he said in an editorial, "that the hesitating, pausing-between-steps, wedding march—as though the girl were reluctant to meet her man—is out of style.

"It was popularized in the gay nineties, had its vogue and now should be abandoned, we are told, for the sake of a low, dignified, unhesitating march toward the expectant bridegroom."

Tract Manuscripts Needed

CHICAGO (EP)—Moody Press of Chicago is in the market for suitable tract manuscripts. The tracts should run five to six hundred words in length with a salvation emphasis.

Peter F. Gunther, chairman of the Moody Press tract committee, explains: "We are particularly looking for tracts which have a general appeal and would be suitable for children and young people. We could also use some special-day tracts, such as for use on Independence Day and Valentine's Day."

Copy for the tracts should be typed and submitted on 8½ by 11-inch white, opaque paper, double-spaced, with at least one-inch margin on each side.

Manuscripts representing the highest quality of writing will be published by Moody Press.

Startling "Sermons" at Fair

NEW YORK WORLD'S FAIR, August 1—There will be interesting, startling "sermons" at the New York 1964-1965 World's Fair delivered in the Sermons from Science Pavilion for which ground was broken today (Thursday, August 1). The discourses will b unlike any sermons ever preached fro pulpits.

Participating in brief ceremonies a the Pavilion site, in the Fair's Interna tional Area, were General William E Potter, Fair executive vice-president, an James H. Humphries, M.D., chairma of the Committee for Sermons fron Science. He is also chairman of th Christian Business Men's Committee o New York.

The exhibit is a project of a commit tee of Christian laymen, sponsored b the Christian Life Convention of Ne York City.

Science films in color as well as liv demonstrations will be offered in th pavilion's air-conditioned theater.

Multilingual films on such subjects a creation, the atom, space, underseas lif and other scientific subjects, produce by the Moody Institute of Science, wil seek to show that science and religion are in complete harmony. Earphone and a panel at each of the 500 seat will allow foreign visitors to dial an one of six languages.

The live demonstrations will include such phenomena as eyes that see in tota darkness, a cry that can shatter glass, a flashlight that "talks." In one demon stration, a scientist standing on a meta platform will allow 1,000,000 volts o electricity to pass through his body a lightning flashes from metal caps on his fingers.

The Pavilion will consist of a circular theater connected to a smaller circular wing, surrounded by a reflecting poo and fountains of water and flame.

General Potter presented Dr. Hum phries with an official medallion of the New York World's Fair. Also partici pating in the ceremonies were Ambas sador Richard C. Patterson, Jr., Fair chief of protocol, Conrad Jensen, retir ed New York City deputy police inspec tor, George Hickman, of Republic Avia tion Corporation, both vice-chairmen for Sermons from Science, and Jacob Stam, representing the Moody Bible In stitute.

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Keep thy heart with all diligence; for out of it are the issues of life.—*Proverbs* 4:23.

•

I tremble for my country when I reflect that God is just.—*Thomas Jefferson.*

A Name To Live

by Dorothy Anderson

ENGLAND is full of lovely old churches and cathedrals. An intensive crusade is on to restore and preserve them because of their historic and architectural value.

Recently I was listening to the radio and heard the vicar of Wycliff church say, "The church roof is full of dry rot. Our few members have already contributed thousands of pounds for much-needed repairs, and we cannot bear alone the added expense of a new roof. We appeal to you who are listening in to help us complete the restoration of this beautiful, historic church. And lest some of you are not aware of the significance of the name 'Wycliff,' may I inform you. John Wycliff, born in Yorkshire, was a church reformer in 14th-century England. He translated the Bible from Latin into the English language."

We find that John Wycliff's teaching insisted on inward religion in opposition to the formalism of his day. He fought against the "dry rot" that was causing the true church to decay. He appealed to the people through tracts, and organized a body of itinerant "poor priests" to help spread his doctrine and translate the Bible.

We know not the spiritual state of the Wycliff congregation. We are aware of facts that reveal the appalling spiritual dearth in this land which is blessed with a rich religious heritage. An alarmed English clergyman writes, "Christianity in Europe has had its day, and England is in danger of the same fate."

A church to be spiritually alive must have more than a name. It must pulsate with divine power. We remember the warning given to the church in Sardis, "I know thy works, that thou hast a *name* that thou livest, and art dead" (Revelation 3:1).

To us it is heartening that since coming to the British Isles we have contacted many individual Christians like those found in the church at Sardis of whom the angel is reminded, "Thou hast a few names even in Sardis which have not defiled their garments" (Revelation 3:4).

Names are interesting and can have unusual significance. Take "John," for instance. John, the apostle, warned the churches of his day, as well as the churches for all time, through his great Book of Revelation. John Calvin, John Knox and John Wesley were three of the greatest church reformers of all time. The name "John Wesley" has been handed down from one generation to another in the Methodist tradition until thousands of sons have borne that worthy name, and many have done credit to it.

The names referred to in Revelation 3:4 were among those whom Paul referred to as "called to be saints." They had taken their calling seriously, and had not defiled their spiritual garments. In the twentieth century Christians avoid the use of this name lest they appear to be boastful. Why should they? Paul's description of a saint is not beyond the reach of any sincere Christian. In writing to the Thessalonians he does not use the word "saint," but sums up his evaluation of the early saints found in all of his letters to the churches. "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ . . ." (1 Thessalonians 1:3).

Though the word "saint" is considered old-fashioned, it is a name to be coveted, for, as one has said, "Saints have brought sweet sanity into the world." They express the mind and will of God on earth. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (1 John 4:17).

When Jesus' disciples returned with glowing reports from a successful missionary journey, He admonished them to "rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven" (Luke 10:20).

Worldlings have always delighted in giving names of derision to Christ's followers. The name "Christian" was first used in mockery of the church at Antioch. The Oxford students, headed by John Wesley, who took Christianity seriously and tried to live by hard and fast rules of conduct, were called "Bible Moths," "Enthusiasts," the "Holy Club" and "Methodists."

Many of the names that frequently stand out in bold type across the pages of our current newspapers and magazines will fade into oblivion forever. Thousands of names which never get into print will be recognized in the ages to come. God is keeping the records. He knows where the honors will go. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Revelation 3:5).

There is a name that is above every other, the name Christ Jesus. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Charles Wesley wrote,

"Jesus, the name high over all, . . .
Angels and men before it fall,
And devils fear and fly."

The great Napoleon boasted that his men would relentlessly carry out his least command, but he admitted that his power lasted only so long as he was present with his army, while Jesus Christ's authority causes His followers to obey His commands even though they have never seen Him.

In no other half century of time have there been so many millions who have denied the name of Jesus. This is an indictment upon the Christian church's failure to fulfill Christ's last command. If the Protestant church continues its half-hearted, lukewarm approach to world evangelization, it is in grave danger of being swallowed up by its enemies.

In every time of spiritual decline the church's one bright hope has been the remnant of blood-washed saints. Some years ago in the hills of Pennsylvania, a church had been officially closed; but one woman refused to accept defeat. She obtained the key, then for several years, on prayer meeting night, she walked, lantern in hand, to the church,

(continued on page fifteen)

NEWS AND NOTES

Of Denominational Interest

Revival Services to Be Held At Welcome Home Church

Revival services will be held at the Welcome Home Original Free Will Baptist Church at Bettie, North Carolina, conducted by the Rev. J. B. Starnes of Morehead City, beginning Monday night, August 19, and continuing through Saturday night, August 24. The services will begin at 7:45 p.m. There will be old-fashioned preaching and singing that you will truly enjoy. Make your plans now to attend these services. The Rev. Graham Baker is pastor.

Fellowship Conference To Be Held at Colquitt

On Monday and Tuesday, August 19 and 20, interested Free Will Baptists from several states will converge at Colquitt, Georgia, at Colquitt Free Will Baptist Church for a fellowship conference. The purpose of the meeting will be to perpetuate an organization beyond the state level through which Original Free Will Baptists can cooperate in extending the work of the kingdom of God.

The program follows:

MONDAY EVENING, 7:30 P.M.

Music, Song Service by Local Church
Devotions, Carol B. Hansley
Welcome, J. O. Fort
Response, N. Bruce Barrow
Special Music
Sermon, Louis A. Holliday
Song, Congregation
Benediction

TUESDAY MORNING, 9 A.M.

Devotions, Thomas Mellette
Call to Order
Election of Temporary Chairman and Secretary
Appointment of Committees
Congregational Singing
Message
Recess, Lunch
Reports of Committees
Business
Adjournment

Clinton Mission Acquires Property

The Free Will Baptist Mission at Clinton, North Carolina, has recently acquired a lot 225 x 230 feet. Sponsored by the Eastern Conference and State Convention mission boards, the mission plans to begin building immediately. Anyone who can and will help in this endeavor is requested to mail contributions to Mrs. Otis Tyndall, Route 1, Clinton, North Carolina.

Starnes Resigns Faith Church

The Rev. J. B. Starnes has resigned as pastor of Faith Free Will Baptist Church, Morehead City, North Carolina. The church has made steady progress under his pastorate for the past three years. Mr. Starnes, whose resignation is effective in ninety days, has no definite plans as yet.

Homecoming Services At Warden's Grove

Warden's Grove Free Will Baptist Church, Lowland, North Carolina, will observe its annual homecoming services on third Sunday, August 18. Special singing will be a feature of the program for the day. The church invites everyone to attend the services.

Carteret County Benefit Dinner

A benefit dinner in Beaufort Saturday night, August 3, raised $1,402 for the development fund of Mount Olive College. More than 130 representatives from eleven Free Will Baptist churches in Carteret County attended the dinner.

President W. Burkette Raper was the principal speaker and outlined the proposed building program of the college for its new 90-acre campus.

Members of the steering committee which planned the dinner were T. A. Taylor, Sea Level, chairman; the Rev. Jerry Rowe, Newport, secretary; and Reginald Styron, Davis.

Participating churches in Carteret County were Mount Pleasant, Welcor Home, Davis, Otway, Pilgrim's Re Holly Springs, Sound View, Russe Creek, Faith, Edward's Chapel, a Free Union.

The churches voted to sponsor a other benefit dinner for the college velopment fund later in the fall.

Revival Services At Belhaven

Revival services will be held at B haven Free Will Baptist Church, B haven, North Carolina, August 26-3 The Rev. N. B. Barrow of Snow H will be the evangelist for the servic Everyone is invited to attend the servic which will begin at 8 p.m.

Rockingham Church to Observe College Day

The Rev. W. Burkette Raper w preach at East Rockingham Free W Baptist Church, Rockingham, Nort Carolina, Sunday, August 18, the Re Walter Carter, pastor, has announce The church will observe Sunday "Mount Olive College Day."

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A Few Words

Hold on to your hand when you a about to do an unkind act.

Hold on to your tongue when you a just ready to speak harshly.

Hold on to your heart when evil pe sons invite you to join their ranks.

Hold on to your foot when you a on the point of forsaking the path o right.

Hold on to your temper when you a excited or angry, or others are angr with you.

Hold on to the truth, for it will serv you well, and do you good throughou eternity.

Hold on to your virtue—it is abov ıll price to you in all times and places.

Hold on to your character, for it i and ever will be your best wealth.—*Ou Youth.*

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"Physical strength is measured b what one can carry; spiritual strengt by what one can bear."

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Even a tombstone will say goo things about a fellow when he is down —*The United Evangelical.*

How God Taught Me To Give

Oswald J. Smith

I commenced my pastorate at this rticular church at a time when they ere holding their Annual Missionary onvention. I had never been to a nvention in my life, and didn't know e first thing to do. So I just sat there the platform and watched.

The ushers were giving out envelopes, d presently, one had the audacity to alk right up the aisle and hand me— e pastor—one of the envelopes. I sat ere holding it in my hand. Never ill I forget that moment.

As I held it I read it: "In dependence on God I will endeavor to give . . . _____ during the coming year." I d never read such a statement before. did not know that that morning God as going to deal with me and teach e a lesson that I was never to forget.

I started to pray, "Lord God, I can't anything. You know I have nothing. haven't a cent in the bank. This urch pays me $25.00 a week. I have wife and child to keep, . . ."

"I know that," the Lord said. "I ow you are only getting $25.00 a eek. I know you have nothing in your cket and nothing in the bank."

"Well, then," I continued, "that settles . I have nothing to give and I cannot ve anything."

Then the Lord spoke again. "I am t asking you for what you have," He id. "I am asking you for a Faith ffering. How much can you trust Me r?"

"Oh, Lord," I exclaimed, "that's dif- rent. How much can I trust Thee r?" I knew nothing about a Faith ffering. But I knew the Lord was eaking. Once I had given $5.00 for issions, once $3.00, once $2.00, but ever more than $5.00. I almost trem- led as I waited for His answer.

Presently it came. I am not going ask you to believe that God spoke me in an audible voice, but He ight just as well have done so. I was naware of the congregation as I sat ere listening to the Voice of God.

"Fifty dollars," I exclaimed. "Why, ord, how can I ever get $50.00?"

But again the Lord spoke, and I obey- d His command. How I ever paid at amount I really cannot say. Every onth I had to pray for $4.00, and ev- y month the Lord gave it to me. I received such a blessing, it was such a thrill, that as I paid the final amount, I realized that it had been one of the greatest experiences of my life.

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Coming Events

August 16—New River Conference, Welcome Home Church, Bel Air, Maryland

August 19, 20—Fellowship Conference at Colquitt Free Will Baptist Church, Colquitt, Georgia.

August 24—Piedmont Conference, Calvary Church, Concord, North Carolina

September 11, 12—North Carolina State Convention of Original Free Will Baptists at Raleigh Memorial Auditorium. Special feature on Wednesday night climaxing the Year of Jubilee celebration.

October 12—Rockfish Conference, Sandy Grove Church, St. Pauls, North Carolina

October 16, 17—Western Conference, Sherron Acres Church, Durham County, North Carolina

October 18, 19—Pee Dee Association, Mt. Beulah Church and Little Bethel Church, Horrey County, South Carolina

October 23, 24 — Eastern Conference, Assembly Grounds, Duplin County, North Carolina

October 30, 31—Annual Midway Association of Georgia, New Light Church and Bethlehem Church

November 6, 7 — Central Conference, Friendship Church, Greene County, North Carolina

Road Hypnosis

Olive W. Mumert

We live on a stretch of highway notorious for its high accident rate. This is not due to its dangerous curves, its roughness, or to poor visibility. Our roads are wide, new, paved highways across the flat prairies. Curves are few, and well banked. Yet accidents are all too frequent, and the death toll high.

Causes are said to include carelessness, speeding, and a condition called "road hypnosis." In several cases it has been obvious that the drivers have fallen asleep at the wheel. Authorities have come to the conclusion that the sameness of the road, the lack of need to concentrate on the driving, and the general monotony drug the drivers into sleep. The danger is especially great when the driver neglects to take time for the proper rest.

There is danger in thinking that because the road is comparatively safe one can continue to drive when nature warns of the need of sleep. The sameness of the roads tends to lull men into a false sense of security that, so often, has resulted in injury or death.

There is a similar tendency in the Christian life to neglect time for rest and refreshing when things are going along smoothly. The result is injurious to our spiritual well-being, and frequently we come a cropper and wake up with a start. We need that daily time of refreshing and rest in order that we may be strengthened to go safely on our journey. Satan wants us to think we don't need to bother with devotional time when everything is going along smoothly. But just as the driver is playing with danger when he neglects his rest, so the Christian plays with fire when he neglects to take time out for the things of God.

Strangely enough the Christian, like the car driver, is less likely to neglect the needed rest when the going is hazardous. Man feels his need more when things aren't too easy.

Are you finding time for God? Time, not only in public worship and service, but time each day for a quiet time alone with God? Satan will hinder, and if you neglect your devotionals you will grow rapidly less aware of your need. We find this true in our own lives.

Begin now to find time each day to spend time in the presence of your Lord. It is vitally important to you; and God loves to have you stop awhile and visit with Him. You'll find sweet enjoyment, that is refreshing and strengthening too. So, do begin today. And keep it up in spite of Satan's temptations to carelessness. — *The Gospel Herald.*

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You may be on the right track, which is good, but if you just sit there you will get run over, which is bad.—*The Biblical Recorder.*

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One must be fond of people and trust them if one is not to make a mess of life.—*E. M. Forster.*

Woman's Auxiliary

Notice

Those who plan to go to the Woman's Auxiliary Conference at Cragmont the week of August 19 are reminded to send their applications immediately to Mrs. Carl Dudley, 114 East Street, Fuquay Springs, North Carolina.

A bus and several cars will provide transportation.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church held its regular monthly meeting on Thursday, August 1, at the church with Mrs. S. M. Harrison, president, presiding. The hymn, "Saviour, Like a Shepherd Lead Us," was sung. Mrs. Earl Glenn, program-prayer chairman, read Psalm 121; and Mrs. C. M. Harrison led the prayer. Mrs. Glenn's topic was "With Christ Along the Highland Trails," in which she reviewed the story of the beginning of Cragmont Assembly at Black Mountain, North Carolina. Cragmont is the summer assembly for Original Free Will Baptists of North Carolina.

Mrs. Harrison welcomed those present and recognized Mrs. U. W. Daugherty and Mrs. L. H. Banks as visitors.

Routine business was transacted and committee reports were given. The circles were reminded that they are to contribute cakes to the U. S. O. during August. Circle chairmen were requested to give a complete record of the work of each circle for the past year to the secretary.

The following recommendations of the executive board were adopted: (1) To reorganize the circles in order that they might work more closely together and function more efficiently. This recommendation is to be effective at the September meeting. (2) That two additional circles be formed. Mrs. Harrison was named temporary chairman of each circle to organize the circles and conduct the election of officers. The circles are to be reorganized every two years in the auxiliary.

The attendance plaque was awarded to Mrs. W. J. Gaskins, chairman of Circle Number Two.

After the business session a very impressive installation service for the new officers was held with Mrs. Harrison serving as the installing officer. Each officer went to the altar to receive her charge and lighted candle. After the installation, Mrs. B. H. Dixon led the dedicatory prayer. The other members joined the officers at the altar, joining hands and singing "Blest Be the Tie That Binds" as the closing prayer.

Officers installed were as follows: president, Mrs. Bernard Adkins; vice-president, Mrs. Make Miller; recording secretary, Mrs. Joshua Rowe; corresponding secretary, Mrs. Clarence Gaskins; treasurer, Mrs. R. A. Morris; program-prayer chairman, Mrs. S. M. Harrison; enlistment chairman, Mrs. James Harrison; youth chairman, Mrs. D. W. Hancock; study course chairman, Mrs. Murray Phillips; children's home chairman, Mrs. Manly Jenkins; personal service chairmen, Mrs. Lester Williams and Mrs. Vance Smith; pianist, Mrs. W. J. Gaskins sick and cheer chairmen, Mrs. C. Z. Marshburn and Mrs. E. L. Mallard; youth sponsors, Mesdames Earl Glenn, Tull Register, W. E. Baldree, Sybil Godley, Jesse Melton, Make Miller, and Mr. and Mrs. Ross Phipps.

After the meeting, an ice cream social was held in the social room with the members of the Layman's League joining for refreshments. Mrs. R. A. Morris, Mrs. Ross Phipps, and Mrs. D. W. Hancock were in charge of the social.

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God's love is like a hole in the wall: the more you take from it, the larger it becomes.—*The United Evangelical.*

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No matter how bad the situation is, you can lose your temper and make it worse.—*The United Evangelical.*

Family Week

"AS YOU LIKE IT"

FOUNTAIN TAYLOR, Sr., *Director*

For the past few years Family Wee has been mistaken to be for the Taylo only. I would like to tell you that Fan ily Week at Cragmont Assembly, Blac Mountain, North Carolina, is for eve Original Free Will Baptist family i North Carolina.

Family Week offers good wholesom meals in a good wholesome Christia family atmosphere. If you have a fan ily with children under twelve, or teen agers, or grandparents over ninety, yo are the family we want Family Week If you haven't visited Mount Mitchel Chimney Rock, Cherokee, or any of th many places of Western North Caro lina, do it this summer while you are a Cragmont for Family Week. If yo have visited these places and want t rest on your vacation, come sit on Crag mont's porches and rock in one of th many rockers awaiting your arrival.

A typical "As You Like It" day begin with breakfast at 7:30 in the morning After breakfast we go to chapel for short but inspirational devotion directed by the Rev. Lloyd Vernon. After chapel you and your family are free for the many "As You Like It" activities your family can enjoy.

Don't forget Cragmont's inexpensive rates. If you are over twelve, you can eat and sleep at Cragmont for only $3.00 a day. If you are under twelve, remember *it is just half price.*

Come one! Come all! Come to Family Week August 26-31. Reservations are not necessary, but if you would like them, contact Mr. Fountain Taylor, Sr. Route 2, Richlands, North Carolina.

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"Thou hast given so much to us, dear Lord. Give one thing more—a thankful heart."—*Herbert.*

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One year of self-surrender will bring larger blessings than four-score years of selfishness.—*Henry Van Dyke.*

●

Happiness is not achieved by what happens outside of us, but what happens inside of us.—*Youth's Living Ideals.*

DANGER!

DO NOT LOOK AT THE FLAME

There is a craving in our nature to *try* ings for ourselves; to *see* things for our- lves, to *experience* for ourselves, in- ead of taking the testimony or warn- g of those who can tell us beforehand e results or consequences of things we ve not proved or experienced our- lves. How often we see or hear of sad sults from taking no heed to warn- gs, or from that insatiable desire of e natural heart to try for itself sinful easures, notwithstanding the admoni- ns of our faithful God by His Word!

These thoughts came to me as I pass- through the street of a city where en were at work, while a dazzling light as buzzing and crackling between iron ils on car tracks. A workman, with s face covered with a large mask and s hands with thick gloves, was engag- in welding together iron rails into e piece.

A large sign was standing by with ese words, in large letters, painted on board—

DANGER—DO NOT LOOK AT THE FLAME

And yet, while his sign was standing ere in full view, dozens of men were zing intently at the flame!

Speaking to the foreman, I inquired, May I ask what this flame is, and what e danger is?"

"That is what we call electric weld- g," answered the foreman; "it welds e iron to unite the two rails into one, that it cannot pull apart. This ight light is thousands of candle pow- strong; if you should look at it stead- for ten minutes, you might not feel y bad effect in your eyes at once, but out 9 or 10 o'clock at night you would el as if a handful of sand had been rown in your eyes, and severe eye ouble would follow, or even blindness ght result."

DANGER! DO NOT LOOK AT THE TEMPTING THING

Why should you bring eternal dam- e to your soul? Nay, flee from it into e open arms of Jesus. And if you have len into sin, come with true confes- n as the prodigal son to his father, say- g, "Father, I have sinned against heav- , and in thy sight." Then look to the viour, whose precious Blood can anse you from all sin and make you for heaven.—*F., in The Sunday- hool Visitor.*

The Refining Fire

NATHANAEL OLSON

Christian friend, are you going through a severe trial? Do you wonder why this had to happen to you?

Job said, "When he hath tried me, I shall come forth as gold" (Job 23:10). He had confidence that he would not be burned.

Someone has said, "The goldsmith is never far away when the gold is in the fire." What a comforting thought this is! And let us remember that the goldsmith is not trying to destroy the gold but the dross.

Also, it is said that the goldsmith in the olden times looked longingly into the molten metal for the reflection of his own face. When he saw that, he turned off the fire.

Perhaps the Lord wants to see more of Himself reflected from your life. We all have carnal "dross" which our heavenly Goldsmith must remove. Why? Because some day He wants to present us faultless to God the Father.

"The Lord certainly must love me," a Christian said.

"Why?" asked his friend.

"Well, He surely chastises me!" replied the afflicted one. Then he mentioned the Scripture: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:6, 11).

Never forget that trials, troubles and temptations are not necessarily signs that you are *out* of the will of God. In fact, they may often be proofs that you are *in* the will of God.

"The faster you go (in the right direction) the more friction you make."

Moses was in God's will but he still had headaches and heartaches by the hundreds.

Job, the most Godly man in his day, lost his health and wealth. But he was still in God's will.

Paul, the apostle, was buffeted by an unpleasant "thorn in the flesh." But through this trial he discovered: "[God's] grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12:9).

Jesus Christ did "the will of the Father" perfectly. Yet He was tempted and tested more severely than we could ever be.

Unless your Heavenly Father definitely reveals that you are *out* of His will, don't let Satan make you feel that your troubles mean that you are a disobedient child of God. Trials and sorrows face every true child of God. You are not alone in the refining fire!

God is for you. God is with you. God is in you, if you are His child through faith in the Lord Jesus Christ. Therefore, lift up your head and say: "Oh, God, help me to hold steady until I learn what lesson You have for me through this trial. Let this refining fire burn up the dross in my heart. Make me pure gold so that I may reflect Thy love, peace, patience and joy."—*Tract, from American Tract Society, Oradell, N. J.*

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Mutiny on the Bounty

Again, the thrilling story of *Mutiny on the Bounty* has been popularized and retold. Remember how that after the mutiny the sailors scuttled the ship and landed with their native women on the lonely island called Pitcairn. There were nine white sailors, six native men, ten native women, and a girl of 15. One of the sailors discovered a method of distilling alcohol. And in the years to follow the island was debauched with drunkenness, vice, disease and murder.

In time only one of the white sailors survived, surrounded by native women and halfbreed children. Then this sailor, named Alexander Smith, found a Bible in the bottom of one of the seachests taken from the Bounty. He began to teach his fellow exiles its principles with the result that his own life was changed, and then the life of all the island colony was changed.

In 1808 the United States ship Topaz visited the island and found a thriving and prosperous community, without whisky, without a jail, without crime, and without an insane asylum. The Bible had changed the life of that island community.

And so it has always been, as Psalm 119:130 says, "The entrance of thy word giveth light." So bring the light of the Bible into your life, your home, your community, and the Bible will change all for the better.—*The Beam.*

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The Christian's business in this world is to stand against the wiles of the devil, even if somebody calls him a crank.—*The Defender.*

NOTES AND QUOTES



By J. C. Griffin

THE CHURCH

The church belongs to Christ. He said, ". . . I will build my church; . . ." (Matthew 16:18). So the church belongs to Christ. He is the builder. What is the material used to build? In Acts 2:47 we read, ". . . And the Lord added to the church daily such as should be saved." Who should be saved? Believers—none others, only believers. God cannot save an unbeliever. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Then in John 3:36 we read, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jesus Christ did not come to save unbelievers. God cannot save an unbeliever and be just to His word: ". . . he that believeth not shall be damned" (Mark 16:16). "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1). There are unbelievers in God's family. There may be many who can and will say, "I do believe. Help thou my unbelief." The stronger that our faith is the more of Christ we receive and the more of Christ we enjoy. Someone has said, "A little faith will take you to heaven, but a great faith will bring heaven to your soul."

As I have often said, some folk have just enough religion to make them miserable. God wants us to be happy. Why not let God make it so? He wants it to be so. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (1 John 1:3, 4). God has a filling for us, but we are so prone to limit God (Psalm 78:41).

Yes, many of us who have accepted Christ live such a life that God cannot give to us the blessings that He has prepared for those who will obey Him by making Christ preeminent. Christ will be nothing but preeminent, not second place. If I leave my church for worldly pleasures, Christ is slighted and there is a sin lodged against me. In order to get back in fellowship with Christ and His Father, I must confess that sin to God and repent. God requires repentance, but not one in which we say, "Lord, I am sorry," and then go back and do the same thing over. True repentance is to confess that sin and stay away from that sinful habit or practice. David, though he stole another man's wife and caused that poor man to be placed in the front of the battle line where he would get killed, had to confess by saying, "Against thee and thee only have I sinned"; so the adultery and murder that David was guilty of was actually against God, and he had to confess to God. He said to Nathan, ". . . I have sinned against the LORD. . . ." (2 Samuel 12:3).

Every sin that we commit is against the Lord. It is said, "You cannot sin and get by with it." God is holy and His holiness shows our sins. Just as we can see our dirty face in the mirror, just so the holiness of God in some way will reveal our dirty heart and all its affections, even to lusting after women, and also with all sinful thoughts. We cannot even think that which is sinful but that God takes notice. "The thought of foolishness is sin: . . ." (Proverbs 24:9).

When we spend the time that we should preparing our Sunday school lesson or league program looking at foolish things that come on the TV, we rob ourselves of God's blessings, we rob our students of that which God requires us to give to them, and we rob God of that which we owe to Him in being obedient and searching and studying the Scripture. I know people who spend much of their time looking at scenes that come on the TV who are poorly prepared to lead a lost sinner to the Lord Jesus.

REV. L. E. BALLARD SAYS

"The Original Free Will Baptists operate under a form of government which can best be described as being both congregational and connectional. Each local church is a free body, so far as its internal affairs are concerned, but this is not a law of isolation. The local churches combine to form conferences, thus making connectional or denominational bodies. The conferences made up of representatives of several local churches decide what groups are qualified to be recognized as true Original Free Will Baptist churches and exercise disciplinary authority over the churches in matters that pertain to the denominational relationship and proper order of the churches, in keeping with the recognized faith and practices of the denomination." This quotation is taken from a tract by Mr. Ballard, "Who Are The Original Free Will Baptists?"

Why not send the Rev. L. E. Ballard an order for a goodly number of the tracts and spread them over the country. The tract is a portion of history that Brother Ballard has observed and collected by many years of study and research. Perhaps some of our readers know that the Rev. L. E. Ballard is field representative of the North Carolina State Sunday School Convention. At this time (July 31, 1963) you can reach Brother Ballard at the Cragmont Assembly, Black Mountain, North Carolina. When he is at home, you can reach him in Greenville, North Carolina.

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Obedience

There are two kinds of obedience—willing and reluctant. When the Lord Jesus performed various of His miracles those who assisted Him at His direction were willingly obedient. When the people were making merchandise of sacrificial material in the Temple, our Lord drove them from the Temple. They were reluctant in their obedience.

What motivates your obedience to Christ? Circumstantial compulsion or love's constraint? You may bow your knees to Him now in worship. You will have to bow your knees to Him in honor when He is King, if you refuse Him now. Love "doth not behave itself unseemly" and willing obedience to Him is very "seemly."—*L. L. R.*

Churches, conferences, and other organizations holding stock in the Free Will Baptist Press are asked to send their representatives to a meeting of the board of directors at the press September 2, 1963, at 10 a. m.

R. N. Hinnant, President



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Since you and others I ave known teach that all believers re-eive the Holy Spirit when they are con-erted or born again, I would like for ou to explain why Paul asked certain elievers, ". . . Have ye received the loly Ghost since ye believed? . . ." (Acts 9:2).—*R. S., Alabama.*

ANSWER: The Scriptures are quite ear in their teaching that the believer indwelt by the Holy Spirit from the me he believes. "And because ye are ons, God hath sent forth the Spirit of is Son into your hearts, crying, Abba, ather" (Galatians 4:6). Each person ecomes a son of God at the instant he elieves on the Lord Jesus Christ as his ersonal Saviour. "But as many as re-eived him, to them gave he power to ecome the sons of God, even to them hat believe on his name" (John 1:12). He that believeth on the Son hath verlasting life: and he that believeth ot the Son shall not see life; but the rath of God abideth on him" (John :36).

Let's now give attention to the ob-ction by examining Acts 19:1-7: "And came to pass, that, while Apollos was Corinth, Paul having passed through he upper coasts came to Ephesus: and nding certain disciples, He said unto hem, Have ye received the Holy Ghost nce ye believed? And they said unto im, We have not so much as heard hether there be any Holy Ghost. And e said unto them, Unto what then ere ye baptized? And they said, Unto ohn's baptism. Then said Paul, John erily baptized with the baptism of re-entance, saying unto the people, that hey should believe on him which should ome after him, that is, on Christ Jesus. When they heard this, they were bap-zed in the name of the Lord Jesus. nd when Paul had laid his hands upon hem, the Holy Ghost came on them nd they spake with tongues, and pro-hesied. And all the men were about welve." Here we are told of a com-any of men to whom Paul puts this uestion, "Have ye received the Holy Ghost since ye believed?" Their reply says, "We have not . . . heard whether there be any Holy Ghost." Then he asks, "Unto what then were you baptized?" They tell him, "Unto John's baptism." It is generally agreed that the answer these gave Paul indicated that they were on Old Testament grounds. This Paul indicates in Acts 19:4-6 quoted above.

Paul explained unto these inquirers that they must believe on Christ whom John preached, and with this explanation they believed and were glad to be baptized in water as a testimony to their belief. Then and not until then did the Holy Ghost come upon them. See Acts 19:5, 6 as quoted above. Until this time they were not New Testament believers. Being ignorant of the fact that Christ had finished their redemptive work on Calvary, they had been looking forward to a work which God would do for them, a work that Christ had done on the Cross and that of which until then they had not known. Now they received Him of whose presence they were ignorant before Paul set them right on the subject. They also admitted their ignorance as to what had taken place at Pentecost as well as that they knew nothing of what had for them been accomplished in Christ's death on Calvary. Paul's explanation was satisfactory to them and produced the desired results. It is equally important that you and I have the experience of these men and the experience of the twelve disciples, which both amounted to something.

While Jesus was upon earth, He gave the apostles orders; and they waited as He had told them. Just as He promised, they received the Holy Spirit: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 1-4). These who evidently had not seen Jesus and surely had not known of the apostle's experience on the day the Holy Spirit made His advent to the earth needed to have one like Paul, who himself had been introduced to the Holy Spirit, introduce them. This being accomplished, they—Paul and these Christians—were alike in experience. Every soul, regardless of whom or where, needs someone who has had the personal experience that one gains in the new birth to introduce Christ to him.

Some people I have known, and some after whom I have read, pose a similar objection using the Samaritan as their example by which to prove that being saved and receiving the Holy Ghost must come at different times. With this in mind, they ask, "Does each person on this side of the Cross receive the Holy Spirit when he believes?" Our answer which always is and will forever be the same, "Yes, it has ever been so except for the two instances." One of these as discussed above was the company that had only been baptized by John's baptism, a baptism unto repentance. The other is the case of the Samaritans. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost" (Acts 8: 14-17). In this case, the Holy Spirit did not come upon them until some apostles came from Jerusalem to them and laid their hands upon them. The reason here is plain: it was that the Jews had no dealings with the Samaritans. "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John 4:9).

There was an ancient schism between the Jews and the Samaritan that dated back to Old Testament times; and if the

(continued on page fifteen)

Stories for Christian Girls and Boys

LIGHT FOR TOMMY OSCEOLA

MARIE MANIRE CHAPMAN

TOMMY OSCEOLA sat on a fallen log and stared miserably into the waters of the swamp near his home in the Florida Everglades. He was unaware of the whistle of the birds high in the treetops. He hardly noticed when a lizard glided over the log and slid along the ground near him. The ugly long, deep scratches on his arms and legs hurt too badly.

"I know I have done wrong this year," he muttered to himself, "but all this pain does not take away the heavy feeling inside of me." Tommy was a teen-age Seminole Indian boy — and when a boy gets to be that old, he doesn't cry. But something inside of Tommy Osceola cried out, "This is not the way to be forgiven for sins."

Ever since he was a raven-haired toddler, Tommy had seen scars on the brown-skinned bodies of his friends. Some bore them across the legs and arms, while others had scars on their chests and backs. When he became old enough to wonder about it, he asked his mother how it happened.

"Everyone does wrong things," his mother explained to him. "Even a little boy may not obey as quickly as he should. Sometimes he tells a lie because he has failed to obey." Tommy knew what she was talking about. He had broken a pottery bowl and blamed it on the dog.

When he became old enough, there was nothing else to do. He must submit to the shedding of blood to pay for his sins. Everyone did it. Why should he be any different? That didn't make him like it, he thought, as he suffered there in the swamp that day. And he knew some of his friends felt the same way. They had been off to the city to school and heard that their white friends did not pay for their sins in this way. He wondered how they did . . . everyone must, he knew.

He shuddered again as he remembered the events of the night before, when he and several of his friends were given opportunity to pay for their wrongs. The medicine man had taken that terrible board, with pins and needles sticking through it—and raked it across Tommy's arms and legs, so that the flesh was torn, and the blood trickled down from the deep scratches.

Now that he was past 12 years old, too, Tommy had other painful memories, and scars to show for them. He had gone through the ceremony of providing "light in the body."

Of course, he was glad it was over—for without light in the "better life," he would fall into the pit, to be devoured by an alligator. Ugh! One of the Cypress boys had a leg snapped off by one only last week.

So to avoid such a terrible fate in the next life, Tommy bravely allowed his arms to be seared with the hot coals on the end of a stick of wood. The coals, he was told, put "light into the body." The resulting scars proved he had that light.

The chikee where Tommy lived with his father and mother was the only kind of home he had ever known. It was just four posts with a thatched roof over them, forming a room about 15 x 10 feet. A few miles off the Tamiami highway, the chikee was part of a tiny village where missionary work had not begun.

"The white man comes to show pictures that move," Ben Billie told him one day. Ben lived closer to the highway. "He is coming to my uncle's place on Saturday night, and my uncle has invited me to come. Can you come with me?"

Tommy was excited. That would be something new! "I'd like to. Perhaps my father will not mind if I do." Frank Osceola did not care. He felt it was good for his son to know more of the ways of the white man. The white man was living better than they were—perhaps his ways were best. He gave l permission readily.

"Just see that you don't believe a of that nonsense I hear they tell. Th talk about some Man shedding H blood, so nobody else needs to sh blood. We know everybody has to p for his own sins," warned Mr. Osceo Tommy felt there was no need to w ry. He knew what his people believ —and he had the light.

The pictures the white man broug came out of a strange machine th hummed along while a big wheel tur ed around and around. Tommy foun it fascinating to see how the light ma the pictures show on the big whi sheet on the wall. Many of his frien and relatives were squatted on the flo at Billie's home, wide-eyed at the pi tures.

A talking machine told in their la guage the story of the pictures. Th were about the Man who once shed H blood, Tommy learned. He listene with all his heart. Here was the answ to his questions. He knew there mu be another way to be forgiven, besid those torturing pins!

When the white man, the missionar asked who would like to know that h sins were forgiven, Tommy stood to h feet. He was not the only one, but f each one it took real courage.

The missionary told them their sin might be forgiven once and for all, b cause Jesus, God's Son, had paid f them on the Cross, when He had hun there for the sins of others. He Him self had never sinned. Would Tomm accept forgiveness and believe in wha Jesus had done for him?

By the Spirit of God speaking to hi heart, Tommy knew this was the wa he had sought with tears. He knelt t ask this God in heaven to forgive hi and make him His child. A peacefu feeling came into his heart, such as h had never felt when he shed his ow blood in the ceremony.

It was not easy to go back home an face his father's wrath. He was sur his father would be very angry. Bu

(continued on page sixteen)

ISAIAH'S CHRIST

(continued from page three)

resident of the college which I attend-
l as a young man, is worthy to note.
n a sermon which was preached and
hich was published in the Kansas City
tar, he said in part:

"Let me talk to you awhile about the
rgin birth of Christ. This is really the
ost important doctrine of the Christian
ith. It includes our Saviour's pre-
istence and His resurrection. His birth
etermines His person, who He really
. If He was begotten of the Father,
l the rest is easy—His pure character,
is wise teachings, His miracles, His
eath, His resurrection and His ascen-
on to 'the right hand of God.'

"Some say, 'We cannot understand
ow this can be!' Here is really the reas-
n most men deny the virgin birth.
hey cannot understand and therefore
nnot believe. 'The supernatural is un-
asonable,' is their cry. I admit such a
rth is unusual. There has been only
ne of its kind. The extraordinary, even
explicable, may reasonably be accept-
l. Christ's birth was mysterious. So
as ours. We do not understand our
wn birth. I know that we can trace
ne germ to its full growth, but how
d life get into the germ?

"Remember the best men with the
eatest minds, have not stumbled over
is birth, scientists as well as theolo-
ans. Louis Pasteur and Le Conte be-
eved in the supernatural. Pasteur said
ere is room for revelation and for
ith, and Le Conte said the incarnation
as necessary. It behooved the Son of
od to come in the flesh." Thus when
ne prophet saw the glory of the virgin
rn Savior, he saw the sinless Christ.

Isaiah saw

The Glory of Christ's Omnipotence

Of Him the prophet wrote, "*For unto
s a child is born, unto us a son is given:
nd the government shall be upon his
oulders: and his name shall be called
Vonderful, Counselor, The mighty God,
he everlasting Father, The Prince of
eace*" (Isaiah 9:6).

It is a blessed experience to see the
ighty God and to know that His power
available.

It is amazing that this little child of
hom the prophet speaks was to be the
ighty God. This man of God saw an
dequate Christ who was to come into
ne world, first as a babe, later as the
rince of Peace carrying the government
pon His shoulder.

Isaiah seemed to see much of the
uth presented by John in his Gospel.
he beloved apostle wrote this book to
ow that Jesus Christ was the Son of
od and that by believing on Him men
ight have eternal life. In Jesus we do not see a subject, but the Sovereign; we do not behold a weakling, but the One of infinite power who is called "The mighty God." As such He cannot be the creature, but the Creator.

How assuring it is and how delightful it makes the ministry to be able to present an adequate Christ. Philip knew this when He preached Jesus to the Ethiopian eunuch in the desert. When Paul stood on Mars Hill just outside of Athens, he was conscious of the adequacy of Christ as he pointed to the unknown God. When John the Baptist was preaching to the multitudes in the wilderness it was in the realization that the Christ, whom he was declaring, was the Father of Eternity, the mighty God.

When we look at the dying form of Jesus on the Cross of Calvary we behold the mighty God who died. It took God to satisfy God, and Jesus alone could atone for the sins of mankind and at the same time meet the demands of a holy and righteous God.

The prophet saw

The Glory of Christ's Kingly Office

Could it be that the lowly Jesus was born a king? The answer of Isaiah is clear, "*. . . The Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this*" (Isaiah 9:6-7).

If bringing in His kingdom into this world can be accomplished by the work of a man, then the last statement of this text is meaningless.

The fact is, Isaiah saw the second coming of Christ as clearly as Enoch of old saw it, and he bore similar witness concerning its significance. Jesus was born a king, presented Himself as such, was rejected and crucified beneath a kingly inscription, but has never occupied the throne of David. This is yet to be. How foolish it is when men think that their zeal will bring in the kingdom of God. We hear much about "dollars and peace," in this day but all the dollars in the world will not bring Christ back to sit upon His throne. The dollar sign is not the emblem of His kingdom. The time is coming when He will wield the sceptre and everything will give way to His will. We pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." And so it will be when His kingdom comes, but it will come only when the King comes whose right it is to reign.

This mighty man of old saw

The Glory of Christ's Humility

"*Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles*" (Isaiah 42:1).

Every student of the Word knows there is a twofold account of the coming Servant of Jehovah. Dr. Scofield points out that (1) "He is represented as weak, despised, rejected, slain; (2) and also as a mighty conqueror, taking vengeance on the nations and restoring Israel. The former class of passages relate to the first advent, and are fulfilled; the latter to the second advent, and are unfulfilled."

Jesus came as a servant, one who was not among men "*. . . to be ministered unto but to minister, and to give his life a ransom for many*" (Mark 10:45).

In His humility the Lord Jesus has given us a blessed example. If we would but follow Him, we would soon discover that true joy is found in losing our life in the interest of another. No one begins to live in the truest sense, until his life is poured out for others as was the case with Jesus. He declared that it was "more blessed to give than to receive." Why do we not try it and discover for ourselves the truth of His own words? The reason we do not is because of our unbelief. If we really believed what He said, would we not do it? Too often we feel it is the responsibility of the other fellow to give, but make excuses for ourselves.

Then Isaiah saw

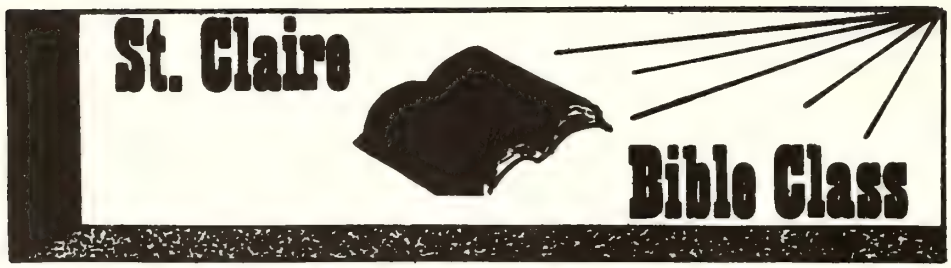
The Glory of Christ's Universality

Writing by the Holy Ghost, Isaiah declared, "*I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles*" (Isaiah 42:6).

This was a remarkable vision for a Jew. Most of them in Jesus' day, as well as in former days, could not think of Messiah beyond the bounds of their own little country. They felt Messiah would come to them alone, and that they had a corner on divinity. The old prophet leaps over this narrow provincialism and looks beyond the borders of Palestine. He declared that Christ would be a stone of stumbling to His own people and a rock of offense, but to the Gentiles He would be a glorious light.

The prophet knew he was writing of

(continued on page sixteen)



A Dream and a Discovery

(Lesson for August 25)

LESSON: Genesis 28:10-22

GOLDEN TEXT: Genesis 28:15

I. INTRODUCTION

The lesson last Sunday was on Abraham's test of faith. He was called upon to offer Isaac as a sacrifice on a mountain in the land of Moriah. When he had done everything in carrying out God's command to offer him, except take his life, God stayed his hand.

Because of Abraham's obedience and faith, God confirmed the covenant with him that He had made a long time before.

Today's lesson concerns Jacob as he was exiled from his home. Tired and weary, he relaxed to rest. He went to sleep; and during a dream, he had a vision which suggested communication between heaven and earth. What impressed Jacob most was not the vision, but that God was at the other end of the line of communication and that He spoke to him.

On waking, Jacob declared his new consciousness of the presence of God. It is not to be wondered at that such a revelation filled him with a sense of awe as he cried, "How dreadful is this place."

—Intermediate Class Quarterly.

II. HINTS THAT HELP

The teacher should study the background Scripture for this lesson.

1. Various scenes from Isaac's life (Genesis 26:1-35).

2. Isaac blessed Jacob (Genesis 27: 1-45).

3. Jacob's dismissal from home and his first vision (Genesis 27:46—28:22).

—The Teen-Age Teacher.

III. ADDITIONAL TRUTHS

1. "*And Jacob went out from Beersheba, and went toward Haran*" (v. 10). The distance from Beersheba to Haran is about 425 miles. This was a long distance when you consider their modes of transportation and communication. Family ties had been broken by Jacob, and the security of home was now far behind him. Actually, at this time, Jacob was only about seventy miles from home, but it is always a crisis time when a person leaves home to go into a new land. Some would say that the mental condition of Jacob at this time caused his dream. We do not care to conjecture on the matter.

"*And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep*" (v. 11). The expression *lighted upon* leads one to believe that there was no particular reason for Jacob to select this place except the fact that he was tired and night was approaching. The town of Luz was nearby, but Jacob either had not reached it when darkness came, or else he preferred to be alone rather than venture into a strange town. The fact that Jacob used a stone for a pillow is not unusual. Shepherds who spend the night in the open still make use of stones for this purpose. Of course, we can only guess as to what thoughts were in Jacob's mind as he lay down to rest. He must have thought about what he had done and wondered if God would still honor his covenant.

"*And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it*" (v. 12). "There is no reason to doubt that God has often used men's dreams, not only to throw into brilliant and beautiful forms the thoughts and aspirations of the day, but also to bring forgotten and unimagined truths to light. It is probable that Jacob's dream was 'woven out of the materials that, all day long, had been fermenting in his mind.' His ladder or staircase might be suggested either by a broad shaft of a quivering light, shot down from a summer cloud, or by a terraced mountain-slope bathed in the crimson of the setting sun. Be that as it may, the mystic ladder of his dream, on which angels ascended and descended, and at the top of which stood the Lord, was the [illegible] dium of a divine revelation. As a [illegible] closure of the spiritual world, Jacob's vision makes life on earth far more wonderful than he has imagined it to be. The dream will fade, the symbols vanish, the voices fall silent. But the facts will remain: God in His heaven, loving and caring for men, sending forth His ministering spirits, and Himself speaking to the souls of men."—*James Strahan.*

"*And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed*" (v. 13). The promise given to Jacob here is almost identical to the ones given to Abraham (Genesis 13:14-16) and Isaac (Genesis 26:3, 4). We suggest that you turn to these passages in your Bible and compare them.

"*And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed*" (v. 14). Jacob is receiving anew the promise that had been made to his grandfather Abraham and his father Isaac. You will note the Messianic promise in the last part of the verse. This was part of the spiritual heritage that passed from Abraham to Isaac to Jacob. This is the first of seven revelations that Jacob received. The others are as follows: Genesis 31:3; 32:1, 2; 32:24-30; 35:1; 35:9-12; 46:1-4.

"*And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of*" (v. 15). Jacob had just left home. His journey was just beginning. He did not know how long he would be gone nor what dangers or trials he might have to face. He was not even sure that he would ever return. But now God reassured him with a fourfold promise: (1) I am *with thee* (2) *and will keep thee in all places whither thou goest,* (3) *and will bring thee again into this land:* (4) *I will not leave thee.*

—The Advanced Quarterly

2. How wonderful it is that man can begin his life anew in God. It is an act of His grace when He intervenes. Jacob's response was in keeping with God's will and purpose in the vision.

Jacob realized that he had been in the presence of God. There is no indication that he had any thoughts of God's presence the night before. "*And Jacob awaked out of his sleep, and he*

d, Surely the Lord is in this place; I I knew it not" (v. 16). May we nsider the following facts that are re-led to us:

1. God speaks to men when their rts are ready to respond no matter ere they may be. Jacob had found d where he least expected to find m. Surely Jacob was astounded that d should have sought him out, and was even more surprised that God ne to him in that desolate place.

2. Jacob stood in awe as he realized t God was present with him. *"And was afraid, and said, How dreadful his place! this is none other but the use of God, and this is the gate of ven"* (v. 17). Jacob took the vision ously. His reaction was not one of ifference.

3. Jacob set up a memorial unto God . 18, 19). In keeping with the cus- n of commemorating important nts, Jacob set up a memorial of God's rcy, that whenever he should pass t way, he might again tarry at this red spot to worship the Lord. He ned the place Bethel, which means *use of God.* In setting up the me- rial, Jacob confessed his belief in d.

A vision of God will cause us to dge ourselves anew to Him. It has n said that any person who gets a mpse of God, in whatever way it may will never be the same. *"And Jacob ved a vow, saying, If God will be with , and will keep me in this way that I and will give me bread to eat, and nent to put on, So that I come again my father's house in peace; then shall Lord be my God"* (vv. 20, 21). Ja- is not bargaining with God as it y seem in these verses. In gratitude, made a vow unto God. He declared t the Lord would be his God.

Jacob promised to give a tenth of at he would receive of God back to d. Many people do not believe in ing, but it is the best way to support cause of Christ and the program of church; it is God's way, and God's is the only right way. *"And this ne which I have set for a pillar, shall God's house: and of all that thou lt give me I will surely give the tenth o thee"* (v. 22). Some say that tith- was important only during the time the Mosaic law. Jacob, however, ed before the Mosaic law was given. ob's vow included the true factors of yer. God had been at work on his l, and he responded. God is ready speak to us if we are ready to listen.

—The Bible Student.

A NAME TO LIVE

(continued from page five)

prayed alone—yet not alone—then locked the church door and returned home.

One day an evangelist and a friend were driving along on their way to begin a revival meeting in a neighboring community. As they passed the side road that led up to the little church, the evangelist spoke to the driver of the car, saying, "Turn up this road, please."

"We must get on our way to the meeting," his friend objected.

"God tells me to go up this road, and I must obey," replied the evangelist.

When he met the old lady who had prayed alone for many years, she said, "You are the man God showed me would come to preach in our church."

Soon a revival broke out, and scores were converted. In due course of time, out of that congregation came eight young men who went forth to preach the glorious gospel of the Lord Jesus Christ.

The woman's name is not important to us, but it is known to Him who holds the rewards in His hand. She, together with others who remain faithful to the end, will receive the promised prize. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name" (Revelation 3:12).—*The Free Methodist.*

Questions & Answers

(continued from page eleven)

Holy Ghost had come upon these Samaritans without the breach of this Old Testament quarrel being bridged, the schism would have, without doubt, been taken over into the church and its activities. Knowing this, Christ purposely withheld the Spirit until a selected group of Christian Jews went from Jerusalem to fellowship with the Gentile Christians. It was necessary that Jerusalem go down and that Samaria receive Jerusalem. Then and there the schism was ended. This was the way of the Holy Ghost in settling what might have been the source of a great difficulty in the church. This is the only exception in the whole of the Bible to the truth herein set forth. Every believer on this side of the Cross, except these, has been indwelt by the Spirit since the instant he accepted Christ as his personal Saviour. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13).

•

Church on Sunday Night

Let's go to church Sunday nights. You used to, before TV. Are you willing to cancel out the values of the Sunday evening church activities and the value of your own influence on others because of a TV program or two? If so, your Christianity has lost something.

Let's go to church on Sunday nights. You used to, before you acquired this circle of unchurched friends who have had more influence over you than you have had over them. Surely you aren't willing to cancel the influence of Sunday night church services in favor of a little social circle that is unwilling to use six other nights for its secular fellowship.

Let's go to church on Sunday nights. You used to, when friendships made on the basis of the common Lordship of Christ were the friendships dearest to you. Do you think it would be well if we turned out the lights and joined the host of churches that have found it necessary to cut the Lord's Day in half?

Let's go to church on Sunday nights. Our fathers did. Old ministers used to announce that services would begin "at lamp lighting time." Their religious devotions grew the moral fiber that largely made our culture what it is. Is yours as strong as theirs? Will the future be as strong? Your world, for instance?

Let's go to church on Sunday nights. Jesus did. It was in the Upper Room, at eventide, on the first day of the week, that our Lord appeared after the Emmaus travellers reported His being "made known to them in the breaking of bread." In fact, our custom of first day of the week (Lord's Day) worship began with Sunday night services during Jesus' postresurrection appearances.

Let's go to church on Sunday nights.

—Friendly Tidings

•

So live towards others that they will keep your memory green when the grass grows on your grave.—*Youth's Living Ideals.*

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ISAIAH'S CHRIST

(continued from page thirteen)

a universal Savior, One who would go beyond the borders of Jewry and reach out and save the Gentiles. It might have been hard for Isaiah to have borne this witness; nevertheless, he did so, and we have experienced the truth of his statement about Jesus.

Many things might be said about the light which Jesus sheds in the midst of sinful darkness, but this one thing stands out clearly: you and I are called upon to shine as lights in the world, hence, it is our great responsibility to reflect His light among men. Every Christian is a divinely appointed reflector. There is no light for the world apart from Isaiah's Christ, and He has ordained to shine through His redeemed people.

As we read on in this wonderful prophecy, it is to discover how Isaiah saw

The Glory of Christ's Atonement

To Isaiah there were not five theories of the atonement as is generally believed; there were no theories. He declared a great prophetic truth which was to be fulfilled with the first advent of our Lord when he wrote, *"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him and with his stripes we are healed. We all like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all"* (Isaiah 53:5-6).

There is no need to quibble over the meaning of Christ's death. *"It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand"* (Isaiah 53:10).

I realize there are many who cannot see any glory in the gory sight of Calvary. To them the story of the crucifixion of our Lord Jesus is repulsive. I have heard men actually call Christianity a butcher shop religion. But irrespective of how the unregenerate may feel and how they may scoff, to this inspired prophet of old, the sight of Jesus upon the Cross dying for the sins of the world was glorious.

The primary object of Christ's coming was to be an offering for sin. All through His earthly ministry He came in contact with sin, but the supreme moment was when He actually bore the sins of the world in His own body on the tree.

To look on the atoning work of our Lord in any other way than that of substitution is to miss the paramount purpose. In Christ, Isaiah makes it plain that we have a sin bearer, a substitute and One who met for us the judgment our sins merited. Out of His great heart of love He gave Himself. One reason why the critics denounce Isaiah and his message is because the old prophet had such a clear vision of the atoning work of Christ upon the Cross, which work is the object of the hatred of our carnal hearts.

Finally, Isaiah beheld

The Glory of Christ's Transforming Power

Let us see what the prophet saw as he wrote of His glory. Having presented a beautiful picture of the Lord in two verses, he quickly follows them with this statement, *"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified"* (Isaiah 61:3).

Is it not wonderful to know that Isaiah is presenting a Savior who is able to save to the uttermost all who come unto God by Him? No weakling is our Lord. He can do marvels. We know it is so. There was a day when a great exchange was made. We had nothing to present to Him but ashes, a burnt-out life consumed by sin. In exchange He gave us beauty beyond words to describe. His own character has been imputed to us, and His own nature imparted by the power of the Spirit.

The story of sin is bound up in heaviness and mourning, and all we can do is to come to Him in the misery of our shame and nakedness, and He clothes us and fills our hearts with joy unspeakable to make life worth living. All is of Him. We can take no credit to ourselves. We are indeed the planting of the Lord.

History records how Antonio Pollario was one of the great Itali reformers. One day he was arrested a brought into court, being accused heresy. He was asked, "What is t first article of faith?" He replied, "J sus Christ.' And what is the second a ticle?" The answer was the same. A the same for the third repetition of t question. They burned him at t stake because they thought he left r room for the church. It is Jesus, Jesu Jesus. It was the same with Isaiah w saw His glory and wrote of Him. Prai God that we have such a clear picture our blessed Lord and Savior, Jes Christ.—*Christian Victory.*

Boys' and Girls' Storie

(continued from page twelve)

Tommy was convinced he had foun the truth, and went home to share it.

"You must leave my chikee," h father said sternly. "You cannot sta here any longer unless you follow th belief of our fathers."

In going, Tommy went not alon Jesus was with him. With the help Christian friends in Florida and in othe states, he was able to go on to hig school. After he goes to Bible schoo he'll be going back along the Tamiam highway, hoping to show others of hi people how to have the real Light i their lives, the Light of the world.— *Gospel Herald.*

•

Even if you are on the right track yo have to keep moving or you will be ru down.—*The United Evangelical.*

•

Men, like rivers, are crooked from fol lowing the low places.—*The Unite Evangelical.*

•

Withhold not good from them t whom it is due, when it is in the powe of thine hand to do it.—Proverbs 3:27

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 21, 1963

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ictured above is Memorial Auditorium, Raleigh, North Carolina, where he fifty-first session of the North Carolina State Convention of Original ree Will Baptists will convene September 11 and 12.

Editorial

THE COST OF DISCIPLESHIP

Near the end of His earthly ministry, our Lord gave some incomparable teachings on the question of discipleship. Although completely revolutionary when compared with the philosophies of man, they tend to grow in eternal significance when compared with the concepts of quality and quantity. Throughout His ministry Christ sought to impress His disciples with the nature and proportions of His kingdom. They continued to be painfully slow, however, in understanding that He was concerned with the inward quality or personal stature of man rather than the popular external accomplishments. His kingdom would be built of yielded lives which gave themselves rather than of apparently successful lives which projected themselves.

One day a rich young ruler came running to the Lord Jesus and asked, ". . . Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17). He had much to his credit—wealth, political power, and social prestige. In addition, he could boast of the fact that he had kept the six commandments on the second table—those that have to do with man's relationship with his fellowman—from his youth up.

The fact that he came running shows that he was in earnest and that he was deeply convinced of the importance of the matter. It also implies that he was determined to seek an answer to his query.

The Lord's answer—"Why callest thou me good? there is none good but one, that is, God"—has been a problem for some; but it is not really a problem at all. The young ruler acknowledged Jesus as a good person. But what did he mean? The Bible teaches that only God is good. Hence, the Lord's question. He wanted the young man to accept Him as God or either not to recognize Him as being good. In other words, Jesus attempted to get the man to accept Him as God or to completely reject Him as such. There was no alternative.

Jesus, looking into the very soul of this man, loved him. Christ searched the depths of his devotion and discovered the weakness that must be removed if he would inherit eternal life. One thing was lacking; one condition separated him from the eternal blessings of God. He stood at the very threshold of salvation, and yet the distance was immeasurable for it was a matter of complete dedication or complete desecration. His many worthy deeds would only increase his condemnation in judgment if he failed to sanctify them by a complete yielding of himself to God. Jesus, understanding the dire inward necessity of the youth, probed to the very source of his trouble when He said, "Go thy way, sell whatsoever thou hast, and give it to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me."

Christ dealt with this man in the way peculiarly suited to his needs. In order to help the Samaritan woman find her true relationship with God, He said, "Go call your husband." To establish the position of this youth to his God, Christ said, "Go sell your riches and give it to the poor and follow me."

The law of the kingdom of God is to forsake a follow. Without a forsaking there can be no followin for with the forsaking comes a filling which enabl one to follow. Some have sought to follow witho first forsaking all for Christ, but soon they were tric ed into depending upon that which they had failed forsake. Riches are particularly deceptive in this r gard. They give one a feeling of self-sufficiency, ther by causing the victim to trust in riches. That is th danger. If one finds it possible to place complete tru in Christ regardless of possessions, then his riches w doubtlessly be used to the glory of God.

In spite of his professed desire for eternal life, th young man evidently loved money better than his sou "And he was sad at that saying, and went awa grieved: for he had great possessions." His aspiratic was noble but weak. It is apparent he was only pa tially prepared to do good. The remedy had surprise and disillusioned him. He expected to do some pe formance rather than sacrifice. He expected instru tions by which to continue his life anew. Like a victi of a serious illness who hears the remedy but refuse to appropriate it for healing, he went his way.

Christ became our example in the matter of dis cipleship. He taught by His own life that His kingdo rests upon a foundation of love, not hate; condecensio not tyranny; giving, not receiving; serving, not bein served. By His lovely life He proved that one receive happiness by making others happy, and received lif by giving his life.

He that would be His disciple must forsake a and follow Him.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, *Editor*

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When the Grip Is Gone

"Lot went out and spake unto his sons-in-law . . . and said, Up, get you out of this place, for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law."—Genesis 19: 14.

PAUL S. REES

IF PEOPLE do not take seriously what you say to them about God d the affairs of the soul, it *may* be cause they see too clearly the white ht of all you stand for and they are nply unwilling to receive it. Certain- this was true in the life of Jesus. me mocked Him for the simple reason at the immaculate sword of His pres- ce and truth had wounded their pride. hen He *lived* them out of their com- t, they *laughed* Him out of their urt.

But there is sometimes, alas, a very fferent reason why men refuse to take seriously when we talk to them of the gher, eternal things. It is because, for long time, they have seen no connec- on between the way we piously talk d the way we practically live. We ve no grip on them such as comes om a great strength of conviction they ve felt in us and a certain consistency conduct they have seen along the y.

oved God a Little

This—precisely this—was the unhap- case with Lot—the man who loved od a little but who loved the world a eat deal more. He had come, more d more, to feel at home in Sodom. n, to be sure, there were occasions nen the grossness and beastliness of e city's vice gave him a momentory udder, but in the main he learned to t on very well with the Sodomites.

Then, one day, came the messengers God. Sodom is ripe for judgment, ey warned. There's no time to lose. ot and his people must take to the lls if they do not want to perish in the mes.

At that, Lot was really excited. He broke out of his Fool's Paradise. He began doing some missionary work. For the first time in a long while he was in dead earnest. "Look," he exclaimed to his sons-in-law, "we've got to get out of this place, and quick. It's a doomed city. God is ready to let it have its fill of the iniquity it has chosen. Let's run!"

They looked at him, half amused, half perplexed. "Dad, what have you been eating—or drinking? Lie down and take a good nap. Your nerves are all on edge."

"Listen, boys, I'm not joking," protested Lot. "This is nothing to fool about. We've got to get out of Sodom or we're done for!"

"Dad, quiet down! All these recent meetings of the City Council and these big real estate deals you've had have been too hard on you. Get a good rest this afternoon. So long! We'll see you tonight after the dance—or tomorrow morning!"

And there you have the tragedy of a man who, having lost his grip on God, had lost his grip on people. Whatever moral convictions he had left were so contradicted by his personal conduct that they were all bleached out into something pathetically unimpressive.

I.

From this case history it can be seen, for one thing, that *we gradually lose grip, but we suddenly come upon the consequences of our loss.*

Lot's very presence in Sodom was the result, not of some sudden and momentous decision, but of a process of drift and decline that had been going on for a long time. In Genesis 13 we see this ambitious young nephew parting company with his uncle, Abraham. He elected to dwell in the lushness of the valley, while Abraham hugged the heights. Even in the valley there were good cities and bad. Sodom was the worst of them. Lot kept moving from one to the other, always a little nearer to Sodom. The chronicler, in Genesis 13:12, tells us that he "pitched his tent toward Sodom."

The Downward Progress

Here are three snapshots by which you may plot the downward progress of this pathetic man:

Lot *looking* toward Sodom!

Lot *leaning* toward Sodom!

Lot *living* in Sodom!

As searching and significant a question as you can ever ask yourself is this: Which way is my life headed? What direction does it face? What is the slant of my soul?

Later in the Old Testament we read of another young man, Daniel, that he "opened his windows toward Jerusalem" (Daniel 6:10). Daniel was in Babylon, but he didn't want to be there; his soul leaned out toward the Holy City. Lot was not in Sodom, but he wanted to be; his soul was leaning Sodom's way. His finally landing there should have been no surprise to anyone.

Have you ever sat in the cab of a railway locomotive watching the track ahead? The safety of everyone on the train depends on the consistency with which those steel rails remain true to their guage—exactly 56½ inches apart —mile after mile. Suppose those rails began to grow wider apart. Oh, not much—say one-tenth of an inch each

(continued on page thirteen)



THE CHURCH WORLDWIDE



Preach to Recruit Ministers

For several years the shortage of ministers in some of the major Protestant denominations has been alternately emphasized by denominational bodies and soft-pedaled by various church leaders.

Despite frequent denials that there is a scarcity of young men training for the ministry and that there are not enough seminary graduates to cope with the rapid rise in population and a seemingly unrestrained enthusiasm for the building of churches, the shortage remains a matter of concern. In almost every denomination there is a group, large or small, seeking an answer to the question: "How can we recruit enough young men to fill our pulpits?"

The answer, DECISION Magazine asserts editorially in its September issue, is to stop recruiting and concentrate on Gospel preaching.

In what is virtually an open letter to the highest judicatory of any of the major denominations, the editorial writer notes that candidates for the ministry "almost invariably come from churches that are filled with a divine fire."

"You do not have to recruit these men, brethren," the editorial asserts. "You can't hold them back! God recruits them Himself out of His finest soldiers."

The editorial warns against crash programs to attract men into the ministry. It declares: "There is no possible way that we can attract good men into the pulpit by holding out inducements of one kind or another. Men do not go into the ministry because it is a promising line of work. The way to draw able, godly pastors into the pulpits is to forget about them, and start preaching the Gospel and living it."

Agreement to Film the Bible

LONDON (EP)—Columbia Pictures has signed here a $20 million agreement with Italian movie producer Dino de Laurentis to film "The Bible," a screen epic concentrating mostly on the Old Testament.

Christopher Fry, the noted dramatist, has been working for more than two years to adapt "The Bible" for the screen. Orson Welles and Luchino Visconti have been signed by Mr. de Laurentis to direct parts of the film.

Columbia executives said the filming of "The Bible" was one of the largest projects ever to be undertaken by the company. "We are particularly proud to join with Dino de Laurentis in bringing to the screen the greatest book of all time," they said.

"The Bible" will require more than a year to film. Outdoor scenes will be shot in Italy, Egypt, and Spain, while interiors will be done at the new de Laurentis Studios outside Rome.

A single-length feature, the film will cover the Book of Genesis—The Creation, The Garden of Eden, Adam and Eve, Cain and Abel, Noah and the Flood, The Tower of Babel, Abraham, Isaac, Esau, Jacob, and Joseph and his Brethren.

Stars for the leading roles in the film have not yet been chosen.

Voluntary Prayers Endorsed

MIAMI BEACH, Fla. (EP) — The national governors' conference went on record here as favoring voluntary prayer in the nation's public schools.

By a vote of 38 to 1, the governors adopted a resolution urging Congress "to make clear" the right of public schools "to have free and voluntary participation in prayer." The single "no" to the resolution came from Gov. Karl F. Rolvaag (Dem.-Minn.)

Gov. John H. Reed (Rep.-Maine) proposed the resolution. He stressed, however, that it was "in no way critical of the U. S. Supreme Court" for its interpreting present laws as forbidding school prayer.

Last June 17 the Supreme Court ruled unconstitutional the devotional practices of Bible reading and recitation of the Lord's Prayer in public schools in Maryland and Pennsylvania.

During the convention, Michigan's Gov. George Romney, a Morman, officially requested that future governors conferences be scheduled to leave Saturdays and Sundays free.

"I have a personal commitment to serve Sundays for church activities and for my family, and I know of many more persons who have either personal or religious commitments of much the same character about either Saturday or Sunday," he wrote to the conference chairman.

House Studies School Prayer

WASHINGTON, D. C. (EP)—Efforts to force House debate on prayer and devotional Bible reading in public schools continued in Congress with formation of a bipartisan committee to draft a new proposed constitutional amendment.

The committee was named by Rep. Frank J. Becker (Rep.-N.Y.) who was designated by some 30 Representatives to take the action, aimed at drafting a compromise for the approximately 20 different proposals for constitutional amendments which have been introduced.

Rep. Becker on July 9 filed a discharge petition to remove from the House Judiciary Committee a prayer resolution he introduced. If 218 House members sign the petition, the prayer issue would go to the House floor for debate.

The representative said he would then substitute for his own resolution the one drafted by the bipartisan committee.

Alcoholism Reported Growing

WASHINGTON, D. C. (EP)—Alcoholism has reached epidemic proportions in the U. S. and is now one of the country's major health problems, the head of an international organization said here.

W. A. Scharffenberg, executive secretary of the International Commission for the Prevention of Alcoholism, spoke before a session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism. The meeting was held on the campus of American University, a Methodist-related school here.

"I say alcoholism is an epidemic," he said, "because it is a growing national problem and nothing is being done nationally to prevent it. Of the nearly 6,000,000 known alcoholics in the country, we will bury 350,000 before the year is out."

(continued on page sixteen)

Christian Education



Items from Colleges Sunday Schools Vacation BibleSchools



Griffin Scholarship Fund Grows

Through the month of July, friends of ıe Rev. J. C. Griffin have contributed 1,034.84 to the Griffin Scholarship und.

The fund will be used to assist worthy ıd needy students to obtain a Chris- an education at Mount Olive College.

Mr. Griffin is one of the most be- ›ved and esteemed men in the Original ree Will Baptist Church. His minis- y has been a monumental contribution › mankind. At the age of 84, he is robably the oldest full-time minister in ıe denomination.

He has been an advocate of Christian ducation all his life, and a scholarship ı his honor will be an enduring tribute › him.

he Measure of Our Concern

But is $1,034 the measure of our ap- reciation for Mr. Griffin? During ıne and July 46 contributions have een received.

Donors have been:

Individuals—Dorothy Griffin, Bertha . Rietmann, Miss Verdie Davenport, C. Griffin, Pannie M. Rhodes, John . Winfield, Raymond W. Hardison, Ir. and Mrs. W. Burkette Raper, R. C. aggette, Virgil H. Day, Mr. and Mrs. om Mallard, Miss Margaret Carol anks.

Churches — Mount Zion, Johnston's nion, Bridgeton, Cabin, Free Union Beaufort County), Union Chapel, Rock prings, Trent, Sound View, Mount live, New Haven, Sound Side, Oriental, arboro, Rocky Mount, Bethany, Long idge, Core Creek, Bethel, Davis.

Denominational Organizations—Rose f Sharon Sunday School, Pleasant rove Woman's Auxiliary, North Caro- na Ministerial Association, Lanier's hapel Sunday School, Pine Level Sun- ay School, Whaley's Chapel Sunday chool, Gethsemane Woman's Auxiliary, Iount Tabor Sunday School, May's Chapel Sunday School, Dublin Grove Sunday School of Royal, New Sandy Hill Sunday School, Eastern Conference, Fifth Eastern Union Meeting.

CONTRIBUTION FORM

For the convenience of other friends who would like to share in this project, the following form is provided:

____I (we) desire to give $_____ to the J. C. Griffin Scholarship Fund. (Check enclosed)

____I (we) desire to pledge $_____ to the J. C. Griffin Scholarship Fund, payable as follows: _____.

Name _____

Address _____

City _____ State _____

Church _____

Mail to: J. C. Griffin Scholarship Fund
Mount Olive College
Mount Olive, North Carolina

"If a man leaves children and friends behind him, it is as if he did not die."

Vacation Bible Schools Contribute Nearly $1,000 to Development Fund

Forty churches contributed their vacation Bible school offerings this summer to the development fund of Mount Olive College. Total amount of the gifts was $940.49.

President W. Burkette Raper expressed the sincere appreciation of this support from the young people of North Carolina and Georgia. "In giving to the college development fund, our children are helping to build a college which many of them will someday attend," he declared.

Among the Bible schools contributing were:

Albemarle Conference: Mount Tabor

Cape Fear Conference: Oak Grove, Mount Olive

Central Conference: Elm Grove, Winterville, Little Creek, Grimsley, Hull Road, Reedy Branch, Friendship, Howell Swamp, Ayden, Black Jack, Free Union, LaGrange

Eastern Conference: Rooty Branch, Snow Hill, Deep Run, Christian Chapel, Davis, Bethel, White Oak Grove, Smith's New Home, Pearsall Chapel, Dublin Grove, Juniper Chapel, Warden's Grove, Rock of Zion

Pee Dee Conference: White Oak

Western Conference: Daniel's Chapel, Marsh Swamp, Pine Level, Little Rock, Free Union, Stoney Hill, Mount Zion, Milbournie, Stancil's Chapel

State of Georgia: Jakin

Pamlico Churches Plan Benefit Dinner

The Free Will Baptist churches of Pamlico County have set Saturday, September 14, to hold a benefit dinner for the development fund of Mount Olive College. The dinner will be held in the Bayboro Masonic Hall.

Members of the steering committee are chairman Earl H. Holton, Vandemere; the Rev. Graham Lane, Ernul; and Ralph Broughton, Oriental.

Cooperating churches and committee chairmen are Arapahoe, Thomas Hott, chairman and W. A. Hales, pastor; Bethel, W. F. Whorton of Merritt, chairman, P. C. Wiggs, pastor; Trent, Harold Spruill of Merritt, chairman, T. C. Smith, pastor; Mount Zion, Mrs. Margaret Rose of Vandemere, chairman, E. E. Edwards, pastor;

New Bethlehem, H. S. Price of Grantsboro, chairman, Graham Lane, pastor; Oriental, Mrs. Bertha Thompson, chairman, E. E. Edwards, pastor; Rock of Zion, Elbert M. Prescott, chairman, Andrew Hill, pastor; and Warden's Grove, Cash Caroon of Lowland, chairman.

Mount Olive College Personnel Announced

The faculty, administration, and staff of Mount Olive College for the academic year beginning in September was an-

(continued on page seven)

NEWS AND NOTES

Of Denominational Interest

Youth for Christ Rally Installation Service

The newly elected officers of the Third Eastern Union Youth for Christ Rally will be installed at the regular meeting Saturday night, August 17, at 8:00 at the Sandy Plain Free Will Baptist Church near Pink Hill, North Carolina.

The program will consist of special music, choruses, and a message by the Rev. Eugene Sumner. The installation service will follow the mesage.

The officers to be installed are Preston Smith, president; Guy Casteen, vice-president; Kathy Lee, secretary; and Ruffin Mercer, treasurer.

Children's Home Report For July

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledge the following receipts for the month of July, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED

(Includes gifts for all purposes)

Albemarle Conference	$1,032.76
Cape Fear Conference	143.29
Central Conference	949.18
Eastern Conference	1,416.68
French Broad Association	50.00
Jack's Creek Association	13.00
Pee Dee Association	18.51
Piedmont Conference	40.00
Western Conference	370.80
Subtotal	$4,034.22
Parents and Relatives	309.05
Friends and Others	129.21
Miscellaneous (All other sources of income)	187.25
Total Receipts for the Month	*$4,659.73

*Amount of above received by the Farmer Concert Class $1,763.84

HONOR ROLL

Special recognition is hereby given to the following who made gifts of $100 or more during the month:

Fifth Eastern Union	$100.00
Yelverton Grove, Cape Fear Conference	$106.00
Woodmen of the World	$119.21
Malachi's Chapel, Columbia	$164.50
Edgemont Church, Durham	$100.00
Deep Run Church, Deep Run	$104.00
Trinity Church, Albemarle Conference	$136.50
Mt. Zion Church, Pamlico County	$100.00
Oriental Church, Oriental	$100.00

An Open Letter to All Free Will Baptist Pastors

Dear Pastor:

The fifty-first annual session of our North Carolina State Convention of Original Free Will Baptists will convene Wednesday and Thursday, September 11 and 12, 1963, in Memorial Auditorium, Raleigh, North Carolina.

The Steering Committee for the "Year of Jubilee" observance will be in charge of the special program for Wednesday night which will climax our "Year of Jubilee" celebration. A pageant depicting the birth and growth of Original Free Will Baptists will be presented.

In addition to the pageant, we want a large choir composed of about 100 to 150 voices to sing. The choir will open the service with the same songs which were used to begin our Holy Convocations. They are "Battle Hymn of the Republic" and "God of Our Fathers."

We need the cooperation of our ministers and choir directors in order to have a service of which we can all be proud. We need your support. Will you personally contact your choir director and ask him to see how many volunteers he can get from your choir to help sing for this special service? Then m a list of those who volunteer and parts they sing (soprano, alto, tenor, bass), and mail them to me at y earliest convenience. We must kn how many we can count on in order have proper stage arrangements.

In the meantime, your choir direc should rehearse these two songs w those who plan to sing in the spec choir. Other congregational songs v not have to be rehearsed.

One other thing. We need sev good trumpeters and several good dru mers. Do you have any young peo in your church who blow the trum or play the drums well? If so, ple make a personal contact to see if y can get them to attend the special serv and help with the accompanime Send me their names also, and t which instrument they play.

We look forward to hearing from y very soon.

Yours in Christ,
Earl H. Glenn
P. O. Box 774
New Bern, N. C.

Year of Jubilee Observance

This is the fiftieth year, "The Ye of Jubilee," of the North Carolina Sta Convention of Original Free Will Ba tists. The fifty-first annual session the convention will convene at Raleig Memorial Auditorium in our state ca tal on September 11 and 12.

Our churches are reminded of a reco mendation passed at the last session our State Convention:

"That each local church hold its ow special service, in keeping with the o servance of the 'Year of Jubilee,' ar that each local congregation be e couraged to make an offering of fif dollars ($50.00) or more as a 'specia anniversary gift to be turned in at th fifty-first annual session of the Nort Carolina State Convention."

C. L. Patrick
President
North Carolina State Conventio

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"After the sins of the past have bee removed we need to be taught how t walk in the way of truth."

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"The trial may be too hard for u too hard for others, but God is equ to it."

Christian Education

(continued from page five)

unced today by President W. Burkette per.

Seven new additions were included: ss Rachel Steinbeck of Greenville, siness; Larry Thomas Nance of Asheo, physical education and athletics; nny W. Moore of Wilson, psychology d director of student personnel ser-es; Charles Leon Sapp of Winterville, igion department and director of re-ious activities; Charles H. Harrell of eensboro, business manager-treasurer; arjorie Herring of Middlesex, secretary the dean; Mrs. William F. Griffin New Bern, counselor for women.

Returning personnel include Dr. Roy O'Donnell, dean and chairman of department of English; Mildred S. uncill, librarian; Josephine H. Ricks, istrar; Douglas A. Barnett, music; nald E. Becker, social studies; Lois P. yette, business; Gayle Melton Hart-, English;

Lorelle F. Martin, natural sciences; chael J. Perret, modern languages; eph M. Vann, mathematics; Kathleen Warren, voice; Mrs. Eddice R. King, ht courses in business;

Pattie Lee Davis, food service; Bertie n Hill, secretary to the president; ther B. Jinnette, Foyd B. Tanner, and rtha R. Martin, counselors for women; ward W. Miles, superintendent of unds and buildings; Shirley W. Wilms, bookkeeper; Dr. C. C. Henderson, ysician; Whitley and Nowell, college orneys.

Michael R. Pelt of the department religion is on leave of absence for duate study at Duke University.

Room Charges Increased

For the first time since 1959 Mount ive College has increased its room arges for resident students. The inase is from $67.50 to $78.75 per nester, Charles H. Harrell, business nager, reported. All resident students ve been notified of the change to be-ne effective in September.

Harrell explained that on a monthly e, the increase is from $15 to $17.50. e new rate will apply to all resident dents whether in the homes of landlies or properties owned or leased by college.

"We had a choice between refusing mission to a number of students or making a modest increase in room rates to help offset the cost of additional housing," Harrell declared. "With this increase, we can continue to accept applications for the fall semester with the assurance that we can provide housing for them," he said.

September 1 Is Student Aid Sunday

Sunday, September 1, has been designated as *Student Aid Day* in North Carolina churches and Sunday schools by the executive committee of the State Convention.

The primary purpose of Student Aid Day is to raise scholarship funds for ministerial students, missionary candidates, and students from the Free Will Baptist Children's Home who will be attending Mount Olive College this fall.

To assist these students, each church and Sunday school is requested to make a special contribution to the "Benevolent Scholarship Fund" of the college.

Coming Events

August 24—Piedmont Conference, Calvary Church, Concord, North Carolina

September 11, 12—North Carolina State Convention of Original Free Will Baptists at Raleigh Memorial Auditorium. Special feature on Wednesday night climaxing the Year of Jubilee celebration.

October 12—Rockfish Conference, Sandy Grove Church, St. Pauls, North Carolina

October 16, 17—Western Conference, Sherron Acres Church, Durham County, North Carolina

October 18, 19—Pee Dee Association, Mt. Beulah Church and Little Bethel Church, Horrey County, South Carolina

October 23, 24 — Eastern Conference, Assembly Grounds, Duplin County, North Carolina

October 30, 31—Annual Midway Association of Georgia, New Light Church and Bethlehem Church

November 6, 7 — Central Conference, Friendship Church, Greene County, North Carolina

Nance Appointed To Faculty

The appointment of Larry Thomas Nance as chairman of the department of physical education at Mount Olive College was announced today by President W. Burkette Raper.

Nance will also serve as director of intramural games and director of sports and athletic activities.

A native of Asheboro, Nance holds B. S. and M. A. degrees from Appalachian State Teachers College with majors in physical education and a graduate minor in junior college education. This summer he held a graduate teaching fellowship at Appalachian.

He is listed in *Who's Who in American Colleges* and is a member of Collegiate Civic Club, National Education Association, and American Association of Health, Physical Education, and Recreation.

Mr. and Mrs. Nance plan to move to Mount Olive about September 1.

Night Business Classes To Be Offered

Night classes in business will be offered at Mount Olive College again this year as in the past, Dean Roy C. O'Donnell announced today. Mrs. Eddice R. King, instructor in night business courses for the past nine years, will be the teacher.

Courses to be offered include typewriting, bookkeeping, and shorthand. No college credit is given for these courses and graduation from high school is not required for admission.

Classes have been scheduled for Monday and Wednesday evenings, and students may enroll for one or more courses.

Application forms and additional information may be secured by contacting the registrar's office.

Registration will be held Monday, September 9, 7 p. m.

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When poverty, pain or sorrow seems to overwhelm you, look up to your Saviour and say, "Lord, give me strength for this day. Help me to live just one day at a time and not to think about tomorrow." It's carrying the trials of tomorrow that will cause you to faint and falter in your Christian life.—A. F. *in Gospel Herald.*

MISSIONS

Missionary Timmons Writes

I wish to inform our Free Will Baptist churches and pastors that we now have a Free Will Baptist Mexican Mission started in Eagle Pass, Texas. The mission is located at 927 Avenue C. We have rented the building at $30 per month, and feel that this is a project well worth the cost of rent and pray that God will lay this field on the hearts of Free Will Baptists. We had 17 persons in our first service. We are planning a vacation Bible school soon.

We also have started in full force our mission work in Piedras Negras, Mexico, with 43 attending our first service. This seems to be a promising field. We have gone in the homes with the Word, and there is a hunger for the Word. There is a possibility to open another mission in this large city of Piedras Negras; in fact, we are now working toward the opening of another mission.

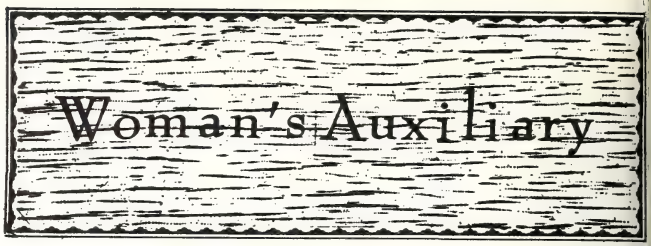
We have had calls to go to the many small villages to preach to hungry hearts. Our native workers are encouraged as never before, because you good people have helped in such a time as this. Now please do remember us in prayer, and come visit this mission field. I wish it were possible that a number of our Free Will Baptist pastors could come and spent a week with me. I believe it would be one of the best mission investments yet.

Yours for Mexico Missions,
James E. Timmons

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WHAT KIND OF A TIRE ARE YOU?

In most churches, there are some *tired* Christians. They will work if cajoled and coaxed. They disobey the command, "Do all things without murmurings and disputings." Their service brings no joy to themselves or anyone else. There are some *retired* Christians. They are the have-beens who sit idly by, and are sometimes destructively critical and faultfinding. There are some *rubber-tired* Christians. They'll go along if the way is clear and the road is smooth. There are some *flat-tired* Christians whose ego was punctured, and whose pride has brought them low.—*Gospel Herald.*



WOMAN'S AUXILIARY CONVENTION TREASURE'RS REPORT

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the first quarter of the year, ended July 31, 196

Balance in Bank, April 30, 1963		$1,531.2
Receipts		
State Auxiliary Home Missions	$ 101.55	
Per Capita Dues	73.76	
General Fund	207.00	
Designated Denominational Enterprises	2,176.49	
Total Receipts		2,558.8
Total for Which to Account		$4,090.0
Disbursements		
State Auxiliary Home Missions	$ 200.00	
Convention Expenses	228.77	
Denominational Enterprises	2,176.49	
Total Disbursed		2,605.2
Balance, in Bank, End of First Quarter, July 31, 1963		$1,484.7
Summary of Bank Account Balances		
State Auxiliary Home Misions	$ 651.12	
Per Capita Dues	535.42	
General Fund	244.67	
Interest	53.53	
Total	$1,484.74	
Banks		
Edgecombe Bank and Trust Company	$ 931.21	
Tarboro Savings and Loan Company (4%)	553.53	
Total	$1,484.74	
Summary Convention Expenses		
Treasurer's Salary	$ 60.00	
Treasurer's Expense	8.49	
Secretary's Expense	39.75	
Secretary's Filing Cabinet	45.53	
Convention President	25.00	
Convention Secretary	50.00	
Total Expense	$ 228.77	

NOTE: Total receipts above include the convention offerings for Mount Olive C lege and the Children's Home as well as registration fees.

Total disbursements include the above offerings as well as the allocations ma by the convention. For itemized list see Finance Committee report in conventi minutes.

Denominational Enterprises Report

		Received	*Disbursed*
Home Missions, Special			
Arizona-Mexico	$ 5.00	$	$
Roanoke Rapids	15.00		
Wilmington	4.80		
North Carolina State	3.45	28.25	28.25
Foreign Missions, General		101.77	101.77
Foreign Missions, Special			
National	3.00		
Luther Sanders	5.00		
Harold and Jo Stevens	5.00	13.00	13.00
Free Will Baptist Bible College		16.00	16.00
Mount Olive College			
General Fund	162.65		
Piano Fund	129.00		
Alice Lupton Scholarship	324.50		
Western District $1,000 Club	213.92		
J. C. Griffin Fund	5.00		
Book of the Month Club	112.00	947.07	947.07
Free Will Baptist Children's Home			
General Fund	119.92		
Mother's Day $1.00 Per Member Offering	71.06	190.98	190.98
Superannuation			
General Fund	38.21		
Adopted Widows and Ministers	27.00	65.21	65.21
Cragmont Assembly		77.27	77.27
Christian Service Fund (See note below)		181.07	181.07
Life Membership (Cragmont)		50.00	50.00
Anna Phillips Loan Fund		3.00	3.00
Metal Building Project		502.87	502.87
Totals		$2,176.49	$2,176.49

NOTE: Christian Service Fund disbursed as follows:

Mount Olive College	$ 45.27
Missions	45.26
Free Will Baptist Children's Home	36.21
Cragmont Assembly	36.22
Superannuation	18.11
Total	$181.07

Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met on August 5, 1963, in the educational building. Mrs. Mamie Lee Rouse presented a most interesting program on "Conversion" with the Scripture taken from John 3:1-21.

The secretary, Mrs. William E. Tyndall, read the minutes of the previous meeting and called the roll with 33 members, 14 daily Bible readers, one new member, and eight visitors present.

It was moved, seconded, and carried to apply the offering of the evening on the building fund of the church.

A thank you note was read from Mrs. Fred McLawhorn, who is a patient at the Eastern North Carolina Sanitorium for the gift recently sent her.

The auxiliary also decided to give Nancy Sue Heath of the Children's Home music and voice lessons for another year and also to give her one dollar per week for spending money.

An article was read relative to the need of good used clothing on the Arizona-Mexico mission field. After discussion, a motion was made, seconded, and carried that the auxiliary adopt this project of sending good used clothing to the mission field.

The president, Mrs. W. B. Warren, announced that $12 had been sent to Cragmont for the dishes to be used in the kitchen.

The meeting was dismissed with prayer by the Rev. A. B. Bryan, after which Mr. and Mrs. Bryan were honored with a surprise birthday party.

Wilmington, N. C.—The Woman's Auxiliary of the First Original Free Will Baptist Church held its August meeting in the home of Mrs. Travis Brown.

The Scripture was read by Mrs. F. T. Heath and the program was introduced and discussed by members of the auxiliary.

During the business session the auxiliary decided to help send two members of the church to Cragmont in 1964.

The group was dismissed with prayer by Mrs. J. H. Kornegay.

During the social hour everyone enjoyed delicious refreshments.

Smithfield, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met Tuesday night, August 13, at the church. The meeting was opened with the group singing "Close to Thee." The program chairman, Mrs. Carmen Martin, gave the Scripture reading, which was taken from Psalm 84:1-4. Prayer was offered by Mrs. Lily Crumpler. The group then sang "Savior, Like a Shepherd Lead Us."

The program, "With Christ Along the Highland Trails," was introduced by Mrs. Carmen Martin. The first topic, "The Cragmont Story," was presented by Mrs. Pat Wall; second topic, "The Cragmont Program," by Mrs. Merla McLamb; third topic, "The Cragmont Challenge," by Mrs. Doris Peedin. Several members who had visited Cragmont in the past made some very interesting and enlightening comments. Picture cards of Cragmont were passed for the group to see.

After Mrs. Ruby Moore and Mrs. Carmen Martin sang "Follow the Gleam," the closing hymn was sung and Mrs. Luda Hinnant dismissed the group with prayer.

Seventeen members were present.

Refreshments were served by the hostesses, Mrs. Lily Crumpler and Mrs. Jessie Owens.

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"WE'RE GENERALS!"

Two boys were playing war. They were dressed like real soldiers. Their father asked them, "What are you doing, boys?" "Oh, we are playing war!" "But," said the father, "I don't hear any firing of guns, nor do I see any clashing with the enemy!" "Oh, Dad, we are *generals!*" proudly said the boys.

In the Lord's army, are there not too many "generals," who are ensconced in "the seats of the mighty," in places of ease and safety? Are there not altogether too few slogging foot soldiers who battle the enemy and storm the forts of entrenched wrong, and "spiritual wickedness in high places"?—*Gospel Herald.*

NOTES AND QUOTES



By J. C. Griffin

BREAD CAST ON THE WATERS

The writer of Ecclesiastes 11:1 says: "Cast thy bread upon the waters: for thou shalt find it after many days." I think these words coincide with Galatians 6:7, ". . . whatsoever a man soweth, that shall he also reap." What is true regarding an individual should hold good with a group of individuals. Approximately fifty years ago, two or three of God's children, ministers, called in those days "Elders," began talking about establishing an orphanage in North Carolina. Every time they met in a union meeting or conference the subject would come up. I was young in the ministry at that time. I remember Elders John Exum Davis, B. B. Deans, P. T. Lucas, and others as being among those who talked "orphanage" (our Children's Home now).

A few days ago when I visited Mount Olive Junior College, I witnessed the fact that the "bread had returned" and the sowing was being harvested. How? I saw Dr. W. B. Raper sitting beside a table dictating letters and a fine young lady, Miss Marjorie Herring, who was brought up at our Children's Home, writing in shorthand at a rapid rate of speed. This scene soon changed and the young lady went into another room and began clicking the typewriter. Mr. Charles Harrell, business manager-treasurer, walked in and took a seat opposite Dr. Raper; and they began discussing some of their problems connected with the college and the work in general for the year 1963-64.

Then it was that I began thinking how the "bread cast on the waters" many years ago is returning. Dr. Raper, president of Mount Olive College, was reared at the orphanage; Charles Harrell was reared at the orphanage, and that fine young lady also was reared at the orphanage. Those elders who talked "orphanage" never lived to see what the "casting of their bread on the waters" would be; now those seed which were sown have germinated and given to us one of the finest institutions of its kind in the country—The Free Will Baptist Children's Home, located at Middlesex, North Carolina, where more than 500 boys and girls have been reared and educated, and are now filling places of responsibility among the people of North Carolina and in other states.

Since I am old-fashioned, I felt like shouting when I saw our children carrying on as officials of Mount Olive Junior College. I could look back and see in my mind those dear old saints of God who talked "orphanage" in the days when we had no Children's Home. When I get to heaven, through the grace of God and the shed blood of His dear Son, I want to look up those old brethren and say, "Brother, your orphanage talk down in North Carolina and the Western Conference has brought forth much fruit, in that ministers, educators, schoolteachers, and good sensible businessmen have gone forth from the orphanage."

Let us, the Free Will Baptists of North Carolina, with the prayers and support of the old-fashioned Free Will Baptists and our many friends, pray and pray—actually make sacrifices to support our Children's Home at Middlesex and our Mount Olive Junior College, and by so doing help to make and prepare great men and women for the benefit of mankind throughout the world

The July Newsletter

The Mount Olive Junior College Newsletter is really encouraging. It shows us the greatest work of any year in the history of the college. But I wonder if everyone did all that he could have to make the report better! I really want to "nose" in and say, "Did any of us make a sacrifice in our giving?" Many of us have never made a sacrifice to carry on the work of the Lord. Yet, we sing "O How I Love Jesus."

I heard a story many years ago of a very wealthy couple. The wife was a member of a church, but her husband was not. In fact, he was an unbeliever who leaned toward infidelity. He respected his wife and her faith in her church. Sometimes he would go with her to church just to satisfy her. One Sunday when a great mission rally was being conducted, a large offering was being ask for to carry the message of salvation to those who were in darkness. This rich lady placed a one dollar bill in the plate as it passed. Her husband took notice of this. The following week he purchased a cheap one dollar ring for his wife and a $1,000 diamond set in a gold band. He took the ring to his wife, and he showed her the gold ring set with a diamond he had bought for himself. The lady cried out, "You don't love me." Then the husband replied "I just wanted to show you how much you love your Lord when you place a dollar bill in the missionary offering at your church when you could have given a $1,000." That story may not be true, but it is just like a great many of those of us who sing "O How I Love Jesus." If we actually love our Lord, let us show our love by making a real sacrifice to carry the gospel to a lost world. We can do this if our love measures up to that of the early church. They sold their possessions and gave it to the Lord's cause, and ". . . the Lord added to the church daily such as should be saved" (Acts 2:47).

Our Jubilee

As almost all Free Will Baptists know, our Year of Jubilee is to close with the annual session of the North Carolina State Convention, which convenes in the city of Raleigh the early part of September. Let us, as servants of the Lord, show to the world that we are happy in the service of our Lord and that this Year of Jubilee has been the best in the history of our State Convention. As we view the success already made by this convention year of 1962-63, it looks encouraging. May we remember that gifts to the cause of Christ must continue in order to carry on the work of our denomination. We must remember that as we grow each department must have larger gifts and more regular giving in order to keep growing. God is blessing in a great way; but while God blesses, our obligations increase. By the grace of God, we hope to see a large delegation at Raleigh when the State Convention convenes.

I want to say to those who have donated to the J. C. Griffin Scholarship Fund in order to help young ministers and missionaries to obtain an education, "Thank you and God bless you abundantly."

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If it be true that a man is responsible for the way he handles his money in this life, is it not true also that he is responsible for some handling of his money after he is dead?—*Roy L. Smith.*



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain, "And I saw hree unclean spirits like frogs come out f the mouth of the dragon, and out of he mouth of the beast, and out of the nouth of the false prophet. For they re the spirits of devils, working mira- les, which go forth unto the kings of he earth and of the whole world, to gather them to the battle of that great lay of God Almighty" (Revelation 16: 3, 14).—*Mary J. Bunn, Tennessee.*

ANSWER: There are those, regarded as being in the upper bracket as Bible cholars, who think these are to be false ystems of teaching that are to plague he saints of God in the latter days. Dr. Louis Talbot is among this number. He points out the fact that these come rom the mouths of the dragon, the beast, and false prophet. He thinks this ndicates that these doctrines will go orth and "permeate the masses and ring about a world crisis ending in Armageddon." We find this view in his book, *Questions Explained.* He calls ttention to the fact that we are not to et the time of the Second Coming, but hat we are to observe the signs of the imes. Who knows but that some of he new cults of the past thirty to fifty ears that are deceiving so many Chris- ians, many of whom have been reared n Christian homes, are not to be reck- oned with as being the false systems hat will help to usher in the evil, god- ess generation that will substitute some- hing else for true, unadulterated, Bi- ble-controlled Protestantism, the religion hat made our forefathers fight, bleed, nd die to give us, their offsprings, this goodly land in which to worship God ccording to the dictates of our cons- cience.

I would not venture to say for sure hat these unclean spirits are in the world today; that would be too close to deliberate violation of the warnings he Scriptures furnish us in that they plainly tell us that no one knows the day nor the hour when the Son of man may return. Some of these cults have set dates, only to be embarrassed by such dates when Christ did not show up at the time they appointed.

One of these cults has set definite dates for His coming twice, and some of the followers of that false cult will tell you that Jesus did come as their predecessor said, but that He did not make Himself known to any except the 144,000 or to those other than these who call themselves the 144,000 who could not see Him when He appeared. Whether or not we think these unclean spirits are in the world today, Satan's tactics never change. His purpose has ever been and will always be that of seeking to bring to naught God's wonderful plan of redemption; while here on this earth regardless of when that may be, the three frog-like spirits will seek to downgrade and destroy God's redemptive purpose and plan. Satan will seek through them, as he has done in the use of all means at his disposal, to attract both Christ and God's people. Therefore his purpose, in a real sense of teaching or system of dogma, has been in the world since he courted and fooled Eve; and such tactics will remain the same though it appears different.

QUESTION: Some say that the wicked do not go to the lake of fire when they die, but at some later date. If this is so, how do you explain, "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:24)?—*Pete Sims, Illinois.*

ANSWER: The Great White Throne Judgment is to come one thousand years after the judgment seat of Christ. During that one thousand years Christ is to reign in His kingdom here upon this earth. Read Revelation 20:1-7. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death" (Revelation 20:13, 14).

Death and hell (hades) are to be cast in the lake of fire. The rich man of Luke 16:24 was in hell (hades) when Jesus described him; so when that in which he now is, is cast into the lake of fire, then he will be in the lake of fire. The context plainly indicates that the judgment at the Great White Throne is yet future; so the rich man has, perhaps, quite a long wait in the place called hell before he is to be conveyed, together with that place, to the lake of fire.

In the above passage death might be as well called the grave for accuracy of translation and hades the present abode of the wicked dead. Hades, the place wherein both the rich man and Lazarus were when the events of the story of Luke 16:24 occurred, is now, I think, only the place of the abode of the wicked dead, since it appears that the righteous dead, those that have died since Christ's ascension, have gone immediately to be with Christ in heaven. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:8).

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A Sweet Voice

"Oh, Father, I wish I could sing! It's so nice to give pleasure to other people. Florence sang at school today, and we all enjoyed it so much. She sings memory Psalms every night to her father too. I'd give anything if I could. But there's no use wishing; there isn't any music in me."

"Is that so?" asked her father, taking her wistful face between his hands. "Well, perhaps you cannot sing; but don't tell me your voice has no music in it. To me it is full of music."

"Why, Father, how can you say so?"

"Almost every evening," answered her father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying, 'Don't cry, Billy, I'll mend it for you.' Sometimes I hear it reciting Golden Texts and memory Psalms to Grandmother. Last week I heard it telling Mary, 'I'm sorry your head aches; I'll do the dishes tonight.'

"That is the kind of music I like best. Don't tell me, my little daughter hasn't a sweet voice!"—*Selected.*

Stories for Christian Girls and Boys

The Greatest of These

"NEXT Sunday's lesson," said Miss Richards, addressing her Sunday school class, "will be on 'Charity.' The lesson is the 13th chapter of First Corinthians. Now what is 'charity'?"

Susie Barnes held up her hand. "It is giving things to poor people, ma'am."

"Yes, dear, that's what we generally mean by 'charity.' But in this chapter the word means more than that. It means what makes us give things to poor people. It just means love. I want you all to remember that as you study the lesson. And now I'm going to ask you to study it in a rather remarkable way."

The children grew more interested, and leaned forward eagerly.

"Let me see, there are five of you."

"And Mary Erskine makes six," put in Susie.

"Yes, that's true, although she is too sick to be with us. Well, I'm going to ask each of you to take one thing that is said in this chapter about charity, or love, and try to live it. Then tell us about it next Sunday."

The girls looked at each other doubtfully. It sounded hard; but then Miss Richards never asked them anything they could not do, so each one resolved to try.

"Susie, you may take the first part of the fourth verse, 'Suffereth long,' (that means, is always patient), 'and is kind.' Irene, you are to show, this week, how love 'vaunteth not itself, is not puffed up.' "

Irene flushed a little. She was the richest girl in the class.

"Helen, you must be 'not easily provoked.' Violet, dear, love 'rejoiceth not in iniquity, but rejoiceth in the truth.' Try to show that this week. Claire, love 'envieth not.' Tell me next Sunday if you have succeeded in having that kind of love in your heart. Besides, I want you to call on Mary this afternoon. Tell her about our plan, and tell her that her verse is the seventh. There is the bell. Good-bye, dears, all of you."

One week later the five girls were in their places again, so eager for the lesson to begin that they could hardly wait for the opening exercises.

"Well," said Miss Richards, smiling into the blue eyes and brown, "I hope you've all had a good week. Claire, suppose you begin with your experience."

The girl, who was more simply and coarsely dressed than the rest, blushed to find all eyes upon her; but she gave her story bravely.

"I was to try to love without envy. For two or three days it was easy enough, for I had a splendid time, better than almost any girl I knew. But one day I had been on an errand over to my aunt's and was on my way home. It was dusty, and I was hot and tired. Just then I heard a car coming, and there was—was—somebody I knew, riding along, so cool and comfortable, when I had to walk, and stand to one side to not be run over. I was fond of her, really, but just for a minute I came pretty near envying her, I guess."

The girls all looked at Irene, for they knew she must have been the girl in the car. She smiled and said nothing.

"And what do you think?" Claire went on hurriedly, with pink cheeks and shining eyes. "While I was trying hard not to envy the car stopped, just ahead, and there was Irene"—she checked herself suddenly, but she had let the name out, so she continued, "There she was calling to me, and she made me get in and ride with her the rest of the way."

Miss Richards looked pleased, and gave an affectionate pat to the girlish hands, one gloved and the other bare and brown, on her right and left.

"Susie, did you find your verse hard?"

"Once or twice, Miss Richards. A boy teased me till I was almost ready to cry, when I remembered, and laughed instead. That stopped him right off. Oh, and I lent my 'Longfellow,' and the borrower brought it back with the binding all bent, where she had leaned on it. I told her I guessed I could fix it all right," added Susie brightly.

Helen's experience was something like Susie's, except that she had answered sharply to a provoking taunt. But sh had atoned for her fault by saying sh was sorry, and then "made up" wit her friend.

"I just said I was sorry," said Violet quietly, "and then I told her how goo the poor woman was to the barber's so when he got hurt last winter; and w both forgot all about the unpleasan things we had heard, talking about th lame boy and planning to send hin some magazines and papers"

"There is only one more to hea from," said Miss Richards, after a mo ment's silence, and that is Mary. Her is her letter:

" 'DEAR MISS RICHARDS:

" 'It was so nice of you to remembe me, and let me take part in the lesson I have been thinking of my little love verse all the week, "Beareth all things believeth all things," and I've tried to do all four as I lay here in bed. The doctor has just told me I may be able to sit up in an easy chair before many weeks, so I can do the two hardest, the second and third, and I am very happy in believing and hoping. And the Great Physician you have often talked about to us helps me all the time to bear and endure the pain and the being tired.

" 'With best love to you and to all the girls in the class,

" 'MARY ERSKINE.' "

There was a pause when Miss Richards finished the letter, and the eyes of one or two of the girls were suspiciously bright. Then the teacher said softly, leaning forward as the superintendent's bell rang, "And now abideth faith, hope, love, these three, but the greatest of these is love."—*Selected.*

CRAGMONT FAMILY WEEK

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When the Grip Is Gone

(continued from page three)

hile. At first you couldn't see it. For few miles the train would speed along s though nothing were wrong. But ist let those tracks continue to widen y these small fractions of an inch, and he wreck of the train is sure. Mathematically indeed you could project those ightly spreading rails to infinity, and ave them as far apart as the two sides f the Milky Way.

The Small Things

My fellow Christians, if you don't ant to lose your grip, then watch the rift and direction of your life. The mall things that work slowly—keep a harp eye for them. The little insinceries in the words that you speak! The mall liberties that you take with truth, hading it here, coloring it there! The rifling increases in your tendency to ossip, to waste your own time and the ime of others in pointless talk about ther people's business! The inch-by-nch growth of a "wisecracking" menality, usually under the delusion that ou have a reputation for wit which you nust maintain! The tiny leaks in that uilt-in dike of modesty and chastity hrough which, as time goes on, there ours an enlarging stream of impure hinking, and impure speaking, and imure acting! The small dishonesties in usiness that tend so fatally to become ig ones! The creeping paralysis of your enerous impulses, so that the older you et, without your even realizing it, the tingier you are with your family, your hurch, and your God!

If there is any law of life on which ou can depend, it is the law according o which these small, obscure, slowly-leveloping vices will one day—perhaps vith terrifying suddenness—come home o you.

J. Wilbur Chapman used to tell of he day when a rather seedy-looking man lipped into an afternoon service at a hurch where evangelistic meetings were n progress. Near the close of the hour e got to his feet and asked the leader f he could say a word. Permission ranted, he started in: "This is my fa-her's church," said he. "He was an fficer here. That was his pew. With ix other boys I was in a Sunday school lass here. Our Sunday school teacher sed to have us in her home on Saturlay afternoons. She taught us to play ards. We forsook the Sunday school. Of the seven boys, three of them are in prison for life; and, sir, if the officers of the law knew that I was here, I would be arrested." He paused. Then concluded with this: "All I have to say is that I would to God my Sunday school teacher had had a different influence!" The man turned and was gone. But by now there was a woman on her feet. With a voice choked with emotion, and a body so staggered by the effect of it all that she quickly sank into her seat, she said: "My God, I am that teacher!"

Long years before, the grip had gone out of her life. And when it did, no matter how correctly or biblically she taught her lessons, she "seemed as one that mocked."

Let's face it: we gradually lose our hold, but we suddenly come upon the consequences of our loss.

II.

Consider this, too: *We inevitably lose grip when we complacently treat the forewarnings of our loss.*

It's a long leap from Genesis 19 to Ephesians 5, but I want to take it for an instant. Recall Paul's word to the Ephesian Christians: "*Let your lives be living proofs of the things that please God. Steer clear of the activities of darkness; let your lives show by contrast how dreary and futile these things are. (You know the sort of things I mean—to detail their secret doings is really too shameful.) For light is capable of 'showing up' everything for what it really is*" (Ephesians 5:9-13, *Phillips*). The Authorized Version has it, "All things that are reproved are made manifest by the light."

Due Warning

Paul has no doubt about it: God can be counted on to warn us, and rebuke us, and discipline us. No child of the Father ever backslides, loses grip, becomes a contradiction of the very faith he professes, without due warning. The red lights flash. It is ours to take notice of them.

There's your *conscience*. Lot had it as part of his soul equipment. You have it as part of yours. Remember that what you keep telling your conscience, your conscience, after a while, will begin telling you. Have you put your conscience in Jesus Christ's care for Him to keep it sensitive, or have you put it in the Christless world's care for the world to deaden it?

Lot did not reach Sodom and become one of its leading citizens until he had run a whole row of red lights that conscience had set flashing.

There's that *friend*, who sometimes becomes the warning voice of God when we are in the process of losing grip. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Proverbs 27:6). A warm-hearted Christian man was motoring along with a friend in Colorado. The two men had not been together for some years. It pained the keen Christian to find that his friend, once a zealous Christian himself, had grown prosperous and spiritually negligent. At one point in the conversation the wealthy friend said, self-defensively, "You see, I no longer take any stock in the old-fashioned teaching of hell." To which his companion replied, after a pause, "George, I've often noticed that the looser a man gets in his living, the less likely he is to believe in hell!" It was a center thrust, and left the man silent with his thoughts! Yet he did not resurrender his life to God.

God Will Speak

And there's the warning ministry of *Scripture*. If a man has known anything of the Holy Bible at all, the Spirit of God will speak through it in tones that resemble nothing so much as alarm bells. King Saul was on the spiritual decline when he heard the alarm: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:15). Peter was losing grip when he heard the warning: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31).

Somehow or another, you see, God waves the red lantern when we are losing grip. We do not go headlong into trouble till first we have gone heedless of the roadblocks that a faithful God has thrown up to halt us.

III.

Looking at Lot once more, there's a third declaration to which your assent is invited: *We have not hopelessly lost grip if we humbly and honestly acknowledge our loss and receive the renewing grace of our merciful God.*

There isn't much to be said for this pathetic man. This sad chapter of Genesis gets sadder as it unfolds. In verse 30 we are told that Lot "dwelt in a cave." As the chapter closes, and as Lot disappears from the Genesis record, he is in a state of drunkenness. It's a wretched picture.

But let this at least be said for Lot: he got out of the doomed city. He lost

(continued on page sixteen)



Struggle and Victory

(Lesson for September 1)

LESSON: Genesis 32:22-32

GOLDEN TEXT: 1 Peter 5:6

I. INTRODUCTION

Last Sunday we studied about Jacob's experience at Bethel; today we study about his experience at Peniel. The experience at Bethel came on the first night of his flight from his brother Esau, whom he had deprived of both his birthright and his father's blessing. The experiences that followed include (1) Jacob's arrival at his uncle's home in Haran; (2) Laban's promise of Rachel as Jacob's wife in recompense for seven years of labor and his deceitful substitution of Leah; (3) Jacob's marriage to Rachel also; (4) birth of Joseph; (5) Jacob's accumulation of vast herds; (6) God's call for Jacob to return to his homeland; (7) Jacob's flight, Laban's overtaking; (8) peaceful settlement between Laban and Jacob; (9) Jacob's prayer for deliverance from Esau; (10) Jacob's sending messengers and gifts to appease Esau before their meeting. These are the things that happened between the incident at Bethel and the one at Peniel. If we are to understand Jacob's struggle and victory at Peniel, we must understand these events that transpired in the life of Jacob. Therefore, we urge you to take your Bible and read Genesis, chapters 29—32.

When Jacob's mother sent him to her brother Laban's for "a few days" to escape the wrath of Esau, she did not expect him to be away long. Those few days were extended to a period of twenty years, and Jacob never saw his mother again. After Jacob had worked seven years for Laban's daughter Leah, and seven more for Rachel, and a few more years for a portion of the flocks, he took his possessions and family and started homeward.

Jacob sent messengers to Esau to inform him of his return. When the messengers returned and told Jacob that Esau was coming to meet him with four hundred men, he was frightened. He divided his company and possessions into two groups, feeling that at least one group might escape Esau's wrath. Esau's wrath had cooled and he was not hostile, but Jacob did not know this. It was while Jacob was waiting to meet Esau that he had this experience at Peniel.

—*The Advanced Quarterly.*

II. HINTS THAT HELP

Along with the introduction the teacher should study the background Scripture in making preparation for this lesson.

1. Jacob arrives at Laban's home (Genesis 29:1-12).

2. Jacob marries Leah and Rachel and has a family (Genesis 29:31—30:43).

3. Jacob returns to Canaan (Genesis 31:1—33:20).

4. The outrage on Dinah avenged by her brothers (Genesis 34:1-31).

5. Jacob at Bethel (Genesis 35:1-15).

6. Jacob's sons (Genesis 35:16-26).

7. Isaac's death (Genesis 35:27-29).

8. The history of Esau (Genesis 36: 1-43).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "*And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had*" (vv. 22, 23).

Jacob had previously sent his placating gift to Esau; but when his servants returned with the news of Esau's coming, Jacob was purely and simply terrified. Jacob's imagination saw four hundred men with swords in their hands ready to execute vengeance on him for the wrong done to his brother twenty long years ago. Jacob thought this most likely because he knew that he merited such treatment. It was time for desperate devices. Taking his two wives and two concubines (womenservants), he forded the river in the dark. Now it is tough business to ford a river in the daylight much less in the dark. Jacob knew it was better to take this chance and lose a few cattle and sheep than be caught crossing the next day by vengeful brother who would have complete advantage of him. Meanwhile Esau had no compulsion to attack anybody; but "the wicked flee when man pursueth . . ." (Proverbs 28:1).

—*The Bible Teache*

2. Very few biblical men ever m God with such force and purpose as d Jacob. This experience stands out one of the most unique encounters, the part of man, with the divine.

Jacob's experience on this occasi was the height of his spiritual expe ences. His life had been marked mountaintop blessings and blessings the valley. In other words, he had ups and downs with the Lord. "A*Jacob was left alone; and there wrestl a man with him until the breaking day*" (v. 24). Concerning who th wrestling partner was, "The Laymen Bible Commentary" states: "Who th nocturnal visitor is we are not told. Th indefinite term 'man' allows for a number of interpretations. Jacob, a cording to the Biblical account, realiz that his antagonist is a supernatural b ing (32:25), a god in human for whom he identifies as God Himse (32:30). Hosea calls the assailant a angel, who was overcome by Jacob tears and supplication (Hosea 12:3, 4 Luther sees in the 'man' an appearan of the preincarnate Christ, who 'showe Himself to the fathers in such form would indicate that He would sometin dwell with us on earth in the flesh an in human form.' Whoever we m think the 'man' in this verse is, the bi lical writer believes that Yahweh, th God of Israel, is dealing directly an personally with Jacob to change his li and to give him a new name."

The purpose of the struggle was convince Jacob once and for all that must rely on the power of God to dire his life and to protect him, rather tha trusting in his own craftiness. Actuall it was not necessary for him to send th gifts to Esau. God would have take care of the matter.

The heavenly wrestler did not preva against Jacob. Of course, we unde stand that he could have, but there w a definite purpose in the long, ha struggle. "*And when he saw that h prevailed not against him, he touche the hollow of his thigh; and the hollo of Jacob's thigh was out of joint, as h wrestled with him*" (v. 25). Jacob persistence was not for the purpose overcoming the heavenly visitor, but t get a blessing from God, and this h

s determined to have. Jacob, during s entire life, was a persistent man who ually got what he wanted. True ristian dedication requires persistent fort.

—*The Bible Student.*

3. "*And he said, Let me go, for the y breaketh. And he said, I will not let ee go, except thou bless me*" (v. 26). the preceding verses, the man is seen restling with Jacob, but here Jacob is nging to the man. The mysterious anger brought Jacob to the point here he had to lean his entire weight him. That the man had been vicrious is shown by the fact that Jacob w wanted a blessing from him. The avenly wrestler accomplished his purse, and Jacob felt his dependence up- him.

Jacob did not ask for a blessing until e hollow of his thigh was touched. e realized fully that his strength was othing. Is this not true with anyone day? A person must realize his weakess before he will cling to God for a essing.

"*And he said unto him, What is thy ame? And he said, Jacob*" (v. 27). Vhy did the stranger ask Jacob his ame? Jacob means *contender*. He ad contended, in his own strength, gainst God and failed. But had he ally failed? Certainly not. His failure used him to turn more fully to God, hich meant a greater victory.

"*And he said, Thy name shall be call- d no more Jacob, but Israel: for as a rince hast thou power with God and ith men, and hast prevailed*" (v. 28). acob contended for the birthright and ucceeded (Genesis 25:39-34). He conended for the blessing and succeeded Genesis 27). He contended with Laan and succeeded (Genesis 31). He ontended with men and succeeded. At his point, he contended with God and ailed. His name was changed to *Israel* o remind him that his true strength lay ot in the flesh, but in God. This is ne of the most important lessons that nyone can ever learn.

"*And Jacob asked him, and said, Tell ne, I pray thee, thy name, And he said, Vherefore is it that thou dost ask after ny name? And he blessed him there*" v. 29). Jacob asked the wrestler his ame, but the most important part of he verse is *And he blessed him there.* When Jacob fully surrendered himself, he blessing came to him. Always that s the case. God sends His blessings pon those who fully rely upon Him.

"*And Jacob called the name of the lace Peniel: for I have seen God face to face, and my life is preserved*" (v. 30). The important thing to Jacob in this whole experience was that he had a personal encounter with God. So he named the place Peniel, meaning *the face of God.* Jacob did not actually see the face of God. "No man hath seen God at any time; . . ." (John 1:18). But this was an encounter with God, even though Jacob did not actually see His face. Jacob had been afraid of meeting Esau, but this experience with God prepared him to meet his brother. A meeting with God always prepares one for any task that is his.

"*And as he passed over Penuel the sun rose upon him, and he halted upon his thigh*" (v. 31). The rising of the sun began a new day, and it also began a new day in the life of Jacob. His life would never be the same again. He had surrendered to God, a thing which always makes one a different person.

"*Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank*" (v. 32). It became the custom of the Israelites to remove this sinew from the hindquarters of animals that were used for food. They were not commanded to do this; but they voluntarily observed the practice, thus indicating the great importance they attached to this experience of Jacob, who now became Israel.

Those who are willing to forsake every sin and seek the blessings of forgiveness in Christ Jesus will find it. Every soul can experience the victory which Jacob experienced.

—*Intermediate Class Quarterly.*

Visit Cragmont in the Autumn

"When the mountains are bathed in golden glory"

L. E. Ballard

Hundreds of people have visited Cragmont during this summer, when the mountains have been green, and of course, beautiful. Thousands, of all ages and from many places, have been here during recent years. They have enjoyed the balmy summer weather where breezes blow most of the time, and green and growing things speak of life and vitality. And those who have been here for conferences or as guests have had their own lives renewed—especially spiritually.

But not many people from eastern North Carolina have ever seen the mountains in autumn, when nature dresses up the trees in robes of royal purple, deep red, and golden yellow. The mountains are truly beautiful in the time of harvest of the year. As truly as the green of the summer inspires to vital living, the gold of the autumn encourages profound reflection upon the deeper meanings of life. Thus blessing follows blessing in the "Land of the Sky."

This year Cragmont is remaining open to church and family groups and to individual guests until the end of October. Why not plan a brief vacation from the toils of the summer and come to Cragmont? Here you can find comfortable places for sleep and relaxation, along with wholesome and appetizing food in the evenings, nights, and mornings, while you spend your days visiting some of the wonderful places in the vicinity. Many places in the Smokey Mountain Park, Mt. Mitchell, Grandfather's Mountain, Linville Caverns and Falls, and other attractions are close enough to Cragmont for parties to leave the assembly after a hearty breakfast and return in time for a satisfying supper. By arrangement, picnic lunches can be provided to be eaten at noon in one of the parks convenient to all these places. For examples, one day you can take the road to Linville, visit Grandfather's Mountain, and return via the Blue Ridge Parkway, seeing Mt. Mitchell, the Craggies, and other places. Another day you can go through Asheville, on by Maggie Valley and "Ghost Town," and to Cherokee, with stopovers at many places.

After September 1 it is not going to be necessary to make advance reservations; however, we would appreciate groups' planning ahead and letting us know of their arrival and the number in the party. But if you decide in haste to pay a visit to the mountains, just come right along to Cragmont. You will find us ready to receive you.

Churches, conferences, and other organizations holding stock in the Free Will Baptist Press are asked to send their representatives to a meeting of the board of directors at the press September 2, 1963, at 10 a. m.

R. N. Hinnant, President

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THE CHURCH WORLDWIDE

(continued from page four)

Mr. Scharffenberg, who also is head of the U. S. National Committee for the Prevention of Alcoholism, said social pressure is a major reason for the increase in alcohol consumption in the U. S.

Whether he wants to or not, the average adult will accept a drink to please his host or hostess, he said.

When the Grip Is Gone

(continued from page thirteen)

virtually everything—including his influence over his own relatives—but he did listen to God's warning. He did take notice of the fate that threatened him in the city. He did seize his one chance of safety.

Fortunately for Lot, he had an uncle who never gave up praying for him. Let verse 29 give you a new respect for the value and power of intercessory prayer: "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow." Lot, my dear fellow, listen to that! *You* didn't deserve to be saved. *You* had it coming to you—this loss and panic and doom. But for Abraham's sake—much more than yours—God gave you your chance. You should have been far more thankful than you were.

THE RENEWING WORD

Has the grip gone out of our lives? Then no good will ever come of denying it. Let's face it. Face it with *God*. The failure is supremely against Him. Let Him speak the renewing word of forgiveness and strength. "I will heal their backsliding," He says, "I will love them freely" (Hosea 14:4).

Face it with others! You have been a stumbling block to them. They pay little heed to your piety because they know it has no depth.

A mother confessed to Dr. Philpott's wife: "My daughter is dying, and yesterday I got up enough courage to ask her about her salvation. But she replied, 'Mother, I don't want to hear anything from you about it. You have not lived the life.'" It is high time some of us shallow, inconsistent professors of Christ got in the clear with those who know us best.

For here is the inescapable fact: You and I, in the eyes of our fellowmen, are either *confirming* the faith of Christ, or we are *contradicting* it. We are either Christ's *authentication*, or we are His *repudiation* We are either His *seal* or His *shame.—The Free Methodist.*

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Let's Get Away from It All!

Nathanael Olson

Summer months are vacation months. Millions of people, camera in hand, loaded with fishing gear, or just "traveling light," head for the seashore, the mountains, or a hundred and one other places. Their one common desire is "a change." Or as a catchy song puts it, "Let's Get Away From It All!"

Many are tired of their jobs, their environments, and even themselves. A vacation in a quiet place seems to be the way out.

And a vacation is a wonderful time for relaxation and change. The only catch is—you have to take yourself along. Wherever you go—Hawaii, Yellowstone, Banff—you take your disposition, your thought patterns, your deceitful heart along with you. You have to live with yourself.

An alcoholic soon finds that he didn't leave his craving for liquor at home.

A lustful man finds temptation lurking even in vacation spots.

A nervous, hot-tempered woman soon finds that there's plenty to upset her on a long trip.

The Psalmist David felt his need to get away from it all. He knew the pressure of responsibility and the tension that comes from trying to satisfy people. In Psalm 11:1, he sighed, "How say ye to my soul, Flee as a bird to your mou tain?"

But soon he realized that the streng and the calmness he needed would n be found in escaping from his post duty. He discovered that real soul re does not come from around but fro above; not just a new view, but a di ferent viewpoint; not altitude, but a titude. He expressed it this way: " will lift up mine eyes unto the hill from whence cometh my help. My hel cometh from the Lord, which mad heaven and earth" (Psalm 121:1, 2 David didn't look just at the hills; h looked above the hills to his helper an strength—God. In Him he found th restoration he needed.

Someone has pointed out that we ofte ask the Lord to change our circum stances, or other people, but seldom d we ask Him to change ourselves. Bu God is interested in changing peopl God has promised that "if any man be i Christ, he is a new creature: old thing are passed away; behold, all things ar become new" (2 Corinthians 5:17).

Before you enjoy the snow-cappe mountains, experience the mercy of Go that is higher than the mountains an deeper than the sea.

Before you take a trip to a vacatio land, confess your faith in Christ, an your desire to live for God.

Remember, it was Jesus who offere the rest cure that you need: "Come unt me, all ye that labor and are heavy laden and I will give you rest" (Matthew 11 28).

Come to Him—NOW—and He wil give you the heart-change you desperate ly need.—*American Tract Society.*

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LITTLE CLOUDS

VIVIEN M. OGDEN

The heavens are so wide
And there is much of blue;
Why not be satisfied
Though blessings do seem few?

Why see the little cloud—
Does not the sun shine through?
Why let it hide and shroud
Your little patch of blue?

—*Selected.*

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AUG 30 1963

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 28, 1963

LUOMA PHOTOS



Editorial

EDITOR CLOSES WORK

This edition of "The Free Will Baptist" brings to a close my work at the Free Will Baptist Press. The work has been gratifying indeed; and were it not for the eastern North Carolina climate which is incompatible with my health, I would continue indefinitely as editor.

The cooperation of the entire staff has been wonderful. Each has worked fervently and diligently in the total task of writing, editing, printing, and distributing literature to Original Free Will Baptists throughout the states. Particular mention should be made of Sylvia Allen, Leah McGlohon, and Ralph Bowen, who have worked untiringly in the editorial department getting the material in shape for publication. To all the personnel, I wish to express my profoundest gratitude and appreciation for their fine service.

The people on the field have been understanding and appreciative, for which we are very grateful. They have helped to make the work of the Press successful.

My work as pastor of the Ayden Free Will Baptist Church has been an inspiration. The people stand unreservedly for the Lord Jesus Christ and the principles that have characterized Original Free Will Baptists for generations. They are a fine people, and it has been a happy privilege to serve them.

The work at the two places has been more than a man-sized job, but it has been a good year. In fact, I count it as one of the greatest years of my life.

Beginning with the next issue, the Rev. C. H. Overman, whom I succeeded here will assume the responsibility at the Press that I am leaving. He will become editor as of August 30. To him go my best wishes for a successful work.

As was announced in this paper several weeks ago, I am going to the University of Georgia, where I will further my education. Beginning September 17, I will be enrolled as a full-time graduate student. Although I will be in school, I shall continue to write for the Press.

Again, I wish to say that it has been a pleasure to serve as editor and to work with all the fine people with whom I have been associated. As I leave, I wish them everyone the very best that God has in store for them.

SUGGESTIONS FOR VICTORIOUS LIVING

Forget each kindness that you do as
soon as you have done it.
Forget the praise that falls to you
the moment you have won it.
Forget each slight, each spite, each
sneer, wherever you may meet it.
Remember every kindness done to you
whate'er its measure.
Remember praise by others won and
pass it on with pleasure.
Remember every promise made and
keep it to the letter;
Remember those who lend you aid
and be a greatful debtor.
Remember all the happiness that comes
your way in living:
Forget each worry and distress, be
hopeful and forgiving;
Remember good, remember truth,
remember heaven's above you,
And you will find through age and
youth that many hearts will love you.
—Selected.

IN APPRECIATION

Leah McGlohon, Assistant Editor

The editorial staff and other personnel of t Free Will Baptist Press join me in expressing gratitu and appreciation to the Rev. Ralph Lightsey for h fervent and unceasing efforts in his total task of ed ing literature for Original Free Will Baptists. He h worked diligently to improve the appearance a quality of the literature.

Not only has he been a good person to work wit but he has been a personal friend to each of us. A though we hate to see him leave, we realize that t climate here in eastern North Carolina is against h health.

He will be greatly missed, not only at the Pres but by the people of Ayden and the Free Will Baptis of North Carolina. However, we are glad to kno that he will continue to be associated with the Pre in the capacity of a writer of Sunday school literatur

It has been a pleasure indeed to work with hi and to fellowship with his fine family. We wish f him better health and all the good that God has store for him as he goes to the University of Georgi

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RALPH LIGHTSEY, *Editor*

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THE FREE WILL BAPTIST PRESS
N. BRUCE BARROW ..... Manag
RALPH LIGHTSEY ..... Editor of Literatu
LEON DUNN ..... Treasur

Responsibility of Teachers

By Albert M. Ezell

SCRATCH the green rind of a sapling, or wantonly twist it in soil, and a scarred or crooked oak tell of the act for centuries to come. it is with the teachings of youth, ch make impressions on the mind heart that are to last forever."

low true and how applicable are those ds, spoken by a nineteenth century ss philosopher!

believe that in our time, and in our rches, we give too little time and ught to the importance of instruction our youth. Too many times teachers selected for these groups that are ly lacking in the art of teaching. It misconceived idea that the teachers the young can get along without as ch Bible knowledge as the teachers the more advanced classes. Remem- that the minds of our youth lack the erience and stability of the older ses; also that their minds are tract- e and much more impressionable. An n or impression that is imbedded in mind of a youth could be a regulat- factor throughout his entire lifetime, we should make every effort that he aught the truth.

believe that the number that uld deliberately teach a creed of error our young people are definitely in the nority. But I do believe that many in- rtently make the mistake of trying teach without first making themselves iliar with every phase of the lesson. Many times I believe that the church n error much more than the teacher. find a common practice in our rches of selecting someone for re- nsibility of teaching (1) because he recently become a member of the rch and the church wants to show n he is needed and appreciated, without first considering his qualifications to fill the place; (2) because the church has failed to take into consideration the versatility of his personality, that is, whether he would be adaptable to the teaching of young people (many teachers are above average for the teaching of adult classes who would be sadly inadequate for teaching the younger classes, simply because of their inability to adapt themselves to an understanding of the minds of younger people); (3) because many times there is the mistaken idea that the position of a young people's teacher is of less importance than that of the adults because the lesson is stated in simpler terms and is therefore easier to teach and to understand.

But we must remember as we consider this that the younger classes are also, as a rule, less versed in the Scripture and could therefore much easier be led into error. Young minds are much more open to suggestion, and we should remember that we are capable of steering them in the right direction.

If we, for instance, were planning an overhaul job on our automobile, we would seek out the very best mechanic, one who had proven himself competent for the job. How much more then ought we to be concerned about the welfare of our young people than about our car or other perishable possessions!

Just as the mechanic, in order to keep abreast of the times, must be ever alert to changes and improvements in a motor, so must the teacher spend much time in diligent and prayerful study in order to be at his best.

I in no way wish to infer that the one who is fitted for the office of teaching is to feel that he holds an exalted position over the very humblest lay member of the church. Everyone has his place to fill, and only he can fill it properly. But I would like to say that it's not a good practice to try to minimize our job; whatever it may be, we should feel that it is a very important job and that it is our obligation to give it the very best of our efforts.

I believe that we are justified in taking, as we could call it, a kind of holy pride in a job well done; but there is a vast difference in taking pride in the job we have done and in ourselves for having done it. In taking pride in the job we have done, we must feel our humility and our lack of strength and ability, and we are made to wonder how God has accomplished this through us despite our ignorance and many errors.

Pride in ourselves is self-flattery, self-esteem, egotism and all the unlovely traits of character that one would not expect to find in a good consecrated Christian teacher.

I believe that the best teacher that we can possibly find is the one that knows his own limitations and lack of ability and feels that he is a very little man trying to fill a big job, who knows that the meager scope of his knowledge is far inadequate to do justice to the task at hand, but who is resolved in the realization of his own weakness to draw on the inexhaustable riches and strength of Almighty God, remembering the inspiring words of the charge that was given to Joshua by Moses, "And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." Those words and promises are as surely for us today as they were for the prophets of old so long as we know our weakness and look to God for leadership.

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Church-going people are the most substantial group of citizens in the Nation. Church attendance and crime appear to be like the ingredients of oil and water, they do not mix.—*J. Edgar Hoover.*



Amendment Would Protect References to God in Government Matters

CONCORD, N. H.—(EP)—A New Hampshire Congressman has proposed a Constitutional amendment "to preserve and protect references to reliance upon God in government matters."

The amendment offered by Rep. Louis C. Wyman of Manchester would specify the right of anyone attending public schools, public institutions, and other public places to participate or decline to participate in prayers and religious exercises.

Mr. Wyman's proposal would permit reference to belief in or reliance upon God in any governmental or public document, proceeding, ceremony or institution, or upon coinage, currency or obligation of the United States.

It also provides that no United States citizen could be required, upon his objection, to take an oath as a condition to federal or state rights, privileges or public office.

World Opposition to Apartheid Held "Hardening" South Africa Stand

LONDON, Ont. (EP)—Two Anglican prelates from Africa said here that world opposition to the South African government's apartheid policy is hardening the attitude of whites in that country against non-whites.

Expressing this view were Archbishop F. O. Green-Wilkinson of the Province of Central Africa and Bishop Leslie Stradling of Johannesburg, South Africa. They were here for the opening of a meeting on the preparation of missionaries sponsored by the World Council of Churches.

Archbishop Green-Wilkinson said the United States embargo on the sale of weapons to South Africa was one of the factors uniting whites in Africa against the rest of the world.

Bishop Stradling said that as world criticism of the apartheid, or racial separation, policy increases, South African whites fear for their security and the tendency is to give the government stronger support for its program.

Praises Israeli Government For Attitude Toward Christian Community

JERUSALEM (EP)—Praise for the understanding shown by the Israeli government toward the Christian community was voiced here by the Rev. Roger C. Allison, chairman of the United Christian Council in Israel and senior Anglican minister in Jerusalem.

Writing in the Council's news sheet, he said that "in days when the Christian church is suffering from extreme pressures, particularly in a number of Middle East and African countries, let us be thankful for the measure of real understanding which is shown by the authorities of the State of Israel."

Meanwhile, he urged, the churches should show "a corresponding understanding of Israel's problems and pray and work for the total well-being of all her people, at the same time embracing in our prayers the world of nations."

The news sheet cited among "encouraging" recent developments involving the country's main Protestant denominations and institutions, the opening of a new Finnish Lutheran school building in Jerusalem, and of a new reading room at a Baptist book and art shop in Tel Aviv.

It also cited the British and Foreign Bible Society's "impressive" participation last spring at the First Jerusalem International Book Fair.

Finally, it noted the special study courses inaugurated in Jerusalem and Haifa to develop a better understanding of Judaism among Christians.

Gideon School Bible Distribution To Continue Despite Court Ruling

DENVER, Colo. (EP)—The recent Supreme Court decision on prayer and Bible reading in the public schools will not halt the distribution of Bibles to school children by the Gideons, group's international president said l

Jacob Stam of Paterson, New Jer in his annual report to the worldw Bible distributing organization s "The June 1963 Supreme Court de ions have not ruled specifically aga our form of voluntary placements, only against compulsory Bible read and prayer, prescribed by law."

He noted, however, "the attitude schools boards in view of the rec Supreme Court decisions may mak substantial difference in our progra

Mr. Stam also pointed out that outcome of a Dade County, Flori case, which does involve among ot things distribution of Scriptures in public schools by the Gideons, co make a difference in the program.

The international president explain that the student Scriptures, consist of Psalms, Proverbs and the New Te ment, are given to students who w them by a member of a local Gid camp personally without any expense effort on the part of the schools.

Charge Jewish Zealots with Stoning Tourist Buses

JERUSALEM (EP)—Twelve you Jewish religious zealots were brought l fore a magistrate's court here and ord ed detained pending completion of police investigation into the stoning buses filled with Baptist tourists a pilgrims.

The outrages occurred when the b es, manned by non-Jewish drivers, pass from Jordan on the Jewish Sabba through the Mandelbaum Gate and in the Mea Shearim quarter of New Je salem, a stronghold of Orthodox Ju ism. No one was hurt.

Said to be one of those gathered stone the buses was Amram Blau, kno as an "unofficial leader" of the Nator Karta, the most fanatical element amo the religious extremists.

The Baptist visitors came in groups about 500 from Beirut, Lebanon, whe they attended the recent Sixth Bapti World Conference.

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Friends

Make friends with your trials, and y will see that when you cease to ta thought for your own deliverance, G will take thought of it for you.—*Mrs. E. Menzies.*

Miracle of the Coliseum Repeated

THE MIRACLE of the Coliseum has been repeated—20 centuries er and some 7000 miles distant from e ancient Roman ampitheatre.

History records that the blood of the rtyrs shed in the Roman Coliseum ecame the seed of the church." Stu-nts of church history know that the faltering faith of those helpless vic-ns aroused throughout the known rld an eagerness to share that faith, urance and sense of triumph.

In Los Angeles Memorial Coliseum t week, Billy Graham and the team at has accompanied him to five conti-nts witnessed to their faith in the rd Jesus Christ with the same uncom-omising firmness of the martyrs.

True, the tall, personable evangelist s not called upon to face actual phy-al persecution, but attempts to arouse cial hatred against him were not lack-g; and temptations to compromise, to ften his denunciations of sin, and to fer salvation at a discount confronted n at every turn.

The evangelist and his associates od fast, believing as did those earlier sciples that "we ought to obey God her than men."

And the miracle of the Coliseum was peated. The audience in Memorial oliseum responded to the invitation to epent, receive Jesus Christ as your rsonal Saviour, and promise to obey m from this day on" in exactly the me way that the throngs in the Roman oliseum received it.

Some responded by committing their es to Christ. Some turned away with shrug of their shoulders. Many ought the price of forgiveness, peace d eternal life too high.

But in the hearts of many who have tnessed the Graham Crusades around e world there was the firm belief that God had breathed life into the South-ern California Crusade that He had fashioned from the brains and hands of human beings and that the Crusade had become a living instrument in His hands. Around the world, Christians prayed that the fire of spiritual revival kindled in this "City of the Angels" with the third highest crime rate of ma-jor cities in the United States, will spread throughout the modern world as the fire of Christian zeal spread through the Roman empire.

"No city influences the nation more than Los Angeles does," Dr. Graham said in opening the Crusade. "If Los Angeles would lead the way in a spiritual awakening, the whole nation would be affected. Therefore Los Angeles has a peculiar responsibility."

The turnstiles at Memorial Coliseum recorded an attendance of 38,708 at the opening service on Thursday night, August 15, and 31,254 on the next night. Signed cards showed that 1514 persons responded to Dr. Graham's invitation at the opening service, while 1154 were listed as inquirers on the second night. The number of inquirers represented 3.9% of the attendance at the opening service and 3.7% on the next night, in both cases fractionally above the 3.2% average around the world.

On both nights the audience was to a degree a counterpart of the crowd that filled the Roman Coliseum to see the martyrs die. Actually, it included some who might, if they had wished, trace their lineage back to those very Romans, for the platform amplifiers frequently carried appeals for counselors who could speak Italian. But there were in the audience also thousands of Spanish-speaking people, whose ancestors cen-turies ago lived in the land known to the Romans as Iberia; others whose An-glo-Saxon features and coloring suggest-ed an ancestry going back to those is-lands whose cities and highways still bear the marks of the Roman conquer-ors; still others whose forebears chal-lenged Roman power in the great con-tinent south of the Mediterranean. Probably every country ruled by Rome at the zenith of her power was represented in the audience, and certainly many cen-turies of which the Caesars never dream-ed.

They came from the high deserts and the canyons of the foothill country, from valley farms and vineyards, from fish-ing villages and the playgrounds of the wealthy, from city streets and the long white beaches of the Pacific.

They brought with them their bur-dens of sin, frustration and futility. Their sense of compulsion was indicated not only in the tension that lined their faces but by the fact that they thronged the roads leading to the Coliseum on the first and second nights of a Crusade scheduled to continue through Septem-ber 8.

Perhaps there were other thousands who said within themselves: "After all, the Coliseum seats more than 100,000; there will be lots of seats and many nights for us." But those who came were eager to hear this man who speaks not of himself but transmits the mes-sage of God as a trumpet, having no reed, transmits only the music of the musician.

They heard from his lips God's mes-sage to them concerning "sin, judgment, the cross of Christ, the resurrection of Christ, the power of Christ to change lives, life after death, the necessity for love of neighbor, family life and many of the social problems of today"—their own problems.

And, having heard, many of them be-lieved and went home rejoicing.—*Cru-sade News Bureau.*

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"We build the ladder by which we rise from the lowly earth to the vaulted skies."

"We do indeed build our own heav-en-reaching ladders, by our choices as we go on from day to day. No one can do it for us. We must step on what we have chosen for ourselves."

"I will be merciful to their unright-cousness, and their sins and their iniqui-ties will I remember no more" (He-brews 8:12).

NEWS AND NOTES

Of Denominational Interest

Revival Services to Be Held At Hickory Chapel Church

Revival services will be held at Hickory Chapel Original Free Will Baptist Church, Ahoskie, North Carolina, September 1-7 at 7:45 p.m. The pastor, the Rev. Robert May, will conduct the services. The public is invited to attend.

Saint Mary's Seeks Historical Material

The historical committee of Saint Mary's Free Will Baptist Church, New Bern, North Carolina, is setting up a historical room in the church and is anxious to obtain information or anything of historical value that can be placed in a display case.

Anyone having such information is requested to please contact Ross J. Phipps, Oaks Road, New Bern, North Carolina, or Mrs. W. J. Gaskings, Box 281, New Bern, North Carolina.

Mount Zion to Be Hot For Youth Rally

Mount Zion Free Will Baptist Church, Route 2, Nashville, North Carolina, will be host for the Second Western District Youth for Christ Rally on Saturday, August 31, at 8 p. m. Music, singing, and fellowship will be a great blessing to those who attend.

Each Free Will Baptist of the district is urged to attend and to pray for the youth work.

Revival Services to Be Held At Spring Hope Church

Revival services will be held at Spring Hope Free Will Baptist Church near New Bern, North Carolina, beginning August 26 and continuing through August 31. The Rev. W. A. Hales of Arapahoe will be the evangelist. The Rev. A. J. Lyczkowski will be the song director; and Miss Theresa Lyzckowski, the pianist.

Everyone is invited to attend the services which will begin at 7:45 p. m.

Core Creek Honors Pastor

The Core Creek Free Will Baptist Church, Cove City, North Carolina, honored their pastor, the Rev. Albert Keech, and his wife on their fourth anniversary, August 16, with a surprise party. The Keeches were given drapes as a gift. Approximately fifty people attended.

Winford Brickhouse Ordained

The Rev. Winford Brickhouse of Columbia, North Carolina, was ordained at the Mount Zion Free Will Baptist Church, Roper, North Carolina, on Sunday, March 30. The ordination was made during the quarterly union meeting.

Mr. Brickhouse is at present the minister at Piney Grove church in Washington County and at Piney Grove church in Beaufort County.

Woodington to Have Revival Services

Revival services will be held at Woodington Free Will Baptist Church near Kinston, North Carolina, September 1-7. The Rev. Allen Bryan, pastor of the First Free Will Baptist Church of Kinston, will be the evangelist for the services. The Rev. Clarence Little is pastor.

Everyone is invited to attend the services which will begin at 7:30 p.m.

Homecoming at Sound View

Sound View Free Will Baptist Church near Newport, North Carolina, will observe homecoming services on Sunday, September 1. A lunch will be spread at the noon hour. All former members and pastors are cordially invited to attend.

THE MAIL BOX

CHANGE OF ADDRESS

"Will you please print in the Baptist my change of address from Route 3, Benson, to Route 3, Elm City, North Carolina."—*The Rev. R. W. Allman.*

My Meditation

In Eastern North Carolina Sa
torium—Sunday, August 18, 1963

Beyond the clouds the sun is shin
So why should I spend my time pini
A cloudless day is on the way
So content and happy I must stay.

There is a stop sign in the crossing
Where Jesus stands to point the way
All His warning you must hear
Always knowing God is near.

I am my cross that I must bear
And other cares I should share.
Jesus is the only way
I must live from day to day.

Affliction is a stop sign we must read
And Jesus' warning we must heed.
In His love we must confide
If in heaven we shall abide.

—*H. B. H*

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Confidence and faith are yours if y
read your Bible tonight and say with t
Psalmist, "Truly my soul waiteth up
God; from him cometh my salvation
—*The Free Methodist.*

Coming Events

September 11, 12—North Carolin
State Convention of Original Fr
Will Baptists at Raleigh Memori
Auditorium. Special feature
Wednesday night climaxing t
Year of Jubilee celebration.

October 12—Rockfish Conference, Sa
dy Grove Church, St. Pauls, Nor
Carolina

October 16, 17—Western Conferenc
Sherron Acres Church, Durha
County, North Carolina

October 18, 19—Pee Dee Associatio
Mt. Beulah Church and Litt
Bethel Church, Horrey Count
South Carolina

October 23, 24 — Eastern Conferenc
Assembly Grounds, Duplin Cou
ty, North Carolina

October 30, 31—Annual Midway Ass
ciation of Georgia, New Lig
Church and Bethlehem Church

November 6, 7 — Central Conferenc
Friendship Church, Greene Count
North Carolina

CHRISTIAN EDUCATION

Items from Colleges Sunday Schools Vacation Bible Schools

Student Aid Day

C. L. Patrick, President
North Carolina State Convention

The executive committee of the North rolina State Convention has desig- ted Sunday, September 1, as "Student l Day," at which time every church l Sunday school is requested to make cial contributions to the "Benevolent holarship Fund" of Mount Olive nior College.

At the Free Will Baptist Children's me we have about eighty boys and ls whose education is just as expensive that of our own children and whose eds are just as acute. May we never guilty of neglecting those who have en entrusted to our care. If Original e Will Baptists of North Carolina to continue to send our children m our own Children's Home to col- e, we need to constantly remember "Benevolent Scholarship Fund" of r college.

Constantly churches are asking, Where can we find a good pastor?" r so long we were without a college our own here in North Carolina that w there is a serious shortage of well- ined ministers. It's good for us to . . Pray ye therefore the Lord of the rvest, that he would send forth la- urers into his harvest" (Luke 10:2). rtainly it's also good for us to help in those whom the Lord sends through ts to the "Benevolent Scholarship nd" of Mount Olive College.

In recent years the question has so ten been asked, "When are we going send some of our own missionaries to e foreign fields?" Two answers have ually been given, "As soon as we have e money to send them, and as soon as can train our own missionary can- dates." Here is an opportunity to lp train candidates for the mission field rough liberal gifts to the "Benevolent holarship Fund" of Mount Olive Col- ge.

And who can tell; it may be that a member of your own church or even a member of your own family may need help to secure a college education? Let me suggest an investment in this scholarship fund of our own college at Mount Olive.

Organizational Meeting for Craven Benefit Dinner

An organizational meeting to plan a benefit dinner for the development fund of Mount Olive College will be held Friday, August 30, 8 p. m., at Saint Mary's church, New Bern, North Carolina.

Ralph A. Morris of New Bern, member of the college board of directors, announced the meeting and reported that invitations had been sent to all Original Free Will Baptist churches in Craven County to attend.

Craven County contains fifteen Free Will Baptist churches with a combined membership in excess of 2,500.

Organizational meetings were also held this week to make plans for dinners in Lenoir and Wayne Counties. The Lenoir meeting was held at the First Free Will Baptist Church of Kinston, and the Wayne meeting was held at the First Free Will Baptist Church of Goldsboro.

The college is currently seeking to raise $250,000 from denominational sources for the development of its new 90-acre campus in Mount Olive.

Accommodations Found for Resident Students

Mount Olive College has succeeded in finding accommodations for its resident students for the fall semester, Charles H. Harrell, business manager disclosed today.

Three additional off-campus houses have been leased and Mrs. William F. Griffin of New Bern has been employed as a counselor for women.

The college now has room for eight more men and five more women resident students. An additional twenty-five day students can also be accepted for the semester beginning September 5. Interested students are invited to contact the college for application forms and catalogues.

July Gifts Highest in History

Gifts to Mount Olive College for the month of July were the highest of any July in the history of the college.

Total contributions were $6,765. Of this amount $4,901 was received from Free Will Baptists, $271 from the College Area Foundation, and $1,592 from other communities.

Johnston Union to Observe College Day

Johnston Union Free Will Baptist Church, Smithfield, North Carolina, will observe Sunday, September 1, as Mount Olive College Day. Dr. W. Burkette Raper, president of the college, will preach at the morning worship service.

The Reverend J. W. Everton is pastor.

All Contributions Now Deductible on State Income Tax

The following letter was recently received from the North Carolina Department of Revenue relative to deductions of contributions to Mount Olive College in determining North Carolina income tax.

Dear Dr. Raper:

Upon recommendation of the North Carolina Department of Revenue, the 1963 General Assembly enacted legislation removing contributions and gifts to private, nonprofit educational institutions *located in North Carolina* from the provisions of Section 105-147 (15) of the General Statutes of North Carolina. This is the section which limits the amount of charitable contributions that may be deducted in determining the North Carolina income tax liability of the donor.

(continued on page sixteen)

Woman's Auxiliary

Attention Benevolence Chairmen of the Local Auxiliaries

We have a great responsibility in our work as benevolence chairmen. As we come to the end of another year, we trust that you have done all you could as an auxiliary in this work.

Maybe you are not sure what our work is; thus I shall list several of our duties as benevolence chairmen:

1. We are to minister to the needy of our communities. Even though they may not belong to our church, we owe them our Christian love just the same.

2. We are to have cottage prayer meetings with our shut-ins. They need a little sunshine also.

3. One of the most important things that we are to do is to remember our retired ministers and widows of ministers that have gone on to their reward. Let's do all we can for them; it is our duty and responsibility *now!* They have given their lives for us, and we owe them much more than we could ever repay.

4. Last, but not least, is our Children's Home. Let's do all we can for them. There one finds a mission within itself.

Benevolence chairmen, we have work to do. Let's not fail our people, especially those around us. "For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9).

Mrs. Woodrow McCoy, Benevolence Chairman of Eastern District

Cove City, N. C.—The YFA of Core Creek church met Friday night, August 16, at the home of Julia McCoy for its monthly meeting. The president, Glend Heath, called the meeting to order, after which the group sang "Saved to Tell Others." Then the group said the motto and watchword.

After the business period Dianne Avery led the group in several choruses. Julia and Glend then gave the playlet, "A Wise Look." The meeting was adjourned with the group's forming a circle and singing "Blest Be the Tie."

Following the meeting the YFA gave a surprise social in honor of three of the girls who graduated from high school and will be leaving. Those honored were Dianne Avery, Glend Heath, and Rosa Hellen White.

Clinton, N. C.—The Woman's Auxiliary of West Clinton Free Will Baptist Church held its August meeting in the home of Mrs. C. Felton Godwin, Newton Grove, North Carolina.

Mrs. Fannie Tyndall, president, presided over the meeting.

After the group sang "Make Me a Channel of Blessings," Mrs. Houston Crumpler gave the devotional from Psalm 84:1-4. Prayer was led by Mrs. David Wise.

Mrs. Sam Boone, program chairman, presented the program, "With Christ Along the Highland Trails." Those taking part were Mrs. Leonia Austin, Mrs. Frank Wright, and Mrs. Willie Hobbs.

The meeting was closed with the singing of "He Leadeth Me." Mrs. Wright gave the benediction. Afterwards the 14 members and 10 visitors enjoyed refreshments served by the hostesses.

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Climbing

Somewhere in Switzerland, in a little graveyard, there is a gravestone of an Alpine guide. On the stone are the simple words: "He died climbing."

The Christian life demands that we keep climbing. The Psalmist speaks of following hard after God. Paul wrote: "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." There are peaks of communion and blessing that challenge us all to "die climbing."

Think of the peak of *sacrifice*. That is a peak that demands our best. T Saviour gave His all for us; shall we g give our all for Him? In the words C. T. Studd: "If Jesus Christ be G and He died for me, then no sacrifi can be too good for me to make Him." Missionary Studd, needless say, "died climbing."

Too often we sing, "Love so amazin so divine, demands my soul, my life, all"—when we ought to sing, "Love amazing, so divine, *shall have* my so my life, my all."

Then there is the peak of *servic* Cried David Livingstone, "I am rea to go anywhere, provided it be forward

Is God calling me to do a work f Him? Then let me quickly respon "Lord, here am I; send me."

Finally, there is the peak of *submi sion*. Only those who submit then selves to the will of God can truly said to be climbing in the Christian lif "The greatest mission is submission."

Amy Carmichael prayed:

"Make me Thy mountaineer;
I would not linger on the lower slop
Fill me afresh with hope, O God
hope,
That undefeated I may climb the hi
As seeing Him who is invisible."

May God make us all His mou taineers.

Yours, climbing
—*Uncle Te*
In *Prairie Overcome*

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"He's in Conference"

The superintendent of a large factor wanted to talk with the company's man ager about an urgent matter of business He went to the manager's office. Hi secretary said: "The manager is in con ference now, and cannot be disturbed." "But how can he be in conference whe there is no one in the office with him?" asked the superintendent. "I must se him now on a matter of great impor tance." "You may come back in 1 minutes if you wish," said the secretary "or you may leave your message with me. At present, he is not to be disturb ed." The irate superintendent pushe by the secretary and quickly opened th door to the manager's private office After a quick glance within, he quickly and quietly closed the door. Said h apologetically to the secretary: "Why, h is on his knees! He is praying!" "Yes he is in conference, as I told you." said the secretary.—*Gospel Herald*.



ELLISTON ITINERARY

The Rev. and Mrs. John B. Elliston, missionaries and director of the Arizona-Mexico Mission, accompanied by Fabian Guzman, student of the Nogales Academy, will be on itinerary August 24 through September 22 in North Carolina. Itinerary in part is as follows:

August 24, 11:00 a. m.—Piedmont Conference, Calvary Church, Concord
8:00 p. m.—Bethany Church, Wadesboro

August 26-30—In the western part of the state.

September 1, 11:00 a. m.—Shady Grove, Dunn
8:00 p. m.—First Church, Wilson

September 2-7—In the Wilson area, sponsored by the Western Conference Mission Board.

September 8, 11:00 a. m.—Bethany Church, Winterville
8:00 p. m.—Free Union, Walstonburg

September 10, 8:00 p. m.—Pleasant Grove, Pikeville

September 11-12—State Convention, Memorial Auditorium, Raleigh

September 15, 11:00 a. m.—Union Grove Church, Freemont
7:30 p. m.—First Church, Smithfield

September 22, 11:00 a. m.—Edgemont Church
7:30 p. m.—Sherron Acres Church

If your church desires to have the missionaries visit for a service please advise immediately: A. B. Bryan, P. O. Box 308, Ayden, North Carolina; or call JA 3-3903, Kinston, North Carolina.

Supreme Court's Ruling on Bible Reading and Prayer

The recent decision of the United States Supreme Court against reading the Word of God and praying in the classrooms of our public schools is alarming. It is another step—and a big one—toward total secularization of our entire national government and an expansion of controls. This is a pathetic departure from our nation's heritage under God. If this decision is not challenged and reversed, it will increase the difficulty of the church and the home in building Christian character into the lives of our future generations. It is distressingly evident that we are gradually undermining the foundation upon which our nation supposedly was established.

These actions are presently dangerous and ultimately destructive to our whole social, cultural and moral way of life. It is time that much prayer go up to God for the spiritual welfare of our beloved nation. If we slip much further downward to the prevailing materialism and secularism of our day, it will be an almost impossible task to recover our spiritual values. We must earnestly and wholeheartedly seek God for a nation-wide revival of old-time religion. This and only this can save us from the unwise actions of an increasing number of high ranking, liberal thinking persons in government, education and religion. God grant this soon before we reach the point of no return.—*Evangel.*

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Nothing is settled until it is settled right.—*Abraham Lincoln.*

A Sure Way to Lessen Sunday Work

Bill usually attended church regularly. He had been absent for several Sunday mornings. His pastor was deeply concerned. He went to see Bill, and said: "I haven't seen you in church lately. Is there any reason for your continued absence?" Yes, there is a reason. As you know, I handle perishable commodities. Someone must handle them, even on Sundays. My employees want to attend their church, so I take over on Sundays, though I greatly miss the fellowship of God's people. But, Pastor, since I am doing this necessary work on the Lord's Day, I am going to give to the Lord all the money I make on His time."

How little work there would be on the Lord's Day if all Sunday workers followed Bill's example!—*Gospel Herald.*

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The Dog Pit

A student in college tricked up a pail of water over his door so as to fall on a troublesome fellow from down the hall who came to pester him every evening. Called from his room by a side door, the student returned to his room by the front door and forgot the pail of water till it tumbled soakingly over him. The other students laughed. The psalmist spoke of a fellow who dug pits, covering them over to trap animals but, forgetting where he had dug them, fell in one (Psalms 7:15-17; 9:15; Proverbs 26:27). Someone wrote,

"He digged a pit; he digged it deep;
He digged it for another.
It so fell out, that he fell in;
The pit he digged for a brother."

—From *Serve Him with Mirth* by Leslie B. Flynn.

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A DOUBLE CURE

F. F. CLIMPSON

My sins, oh, black and dark account,
Are pardoned and forgiven;
All are blotted out,
By faith, by faith in Him.

My heart, so vile, unclean,
The center of deceit and sin,
Is now made pure and clean within,
By faith, by faith in Him.

NOTES AND QUOTES



By J. C. Griffin

WORLDWIDE MISSIONS

Scriptural authority for worldwide missions rests, not upon a group of proof texts, but upon the design and spirit of the Bible as it traces the unfolding of God's purposes down through the ages. God's purpose began in the Garden of Eden and continues to the present day.

Abraham stands out as a striking example of missionary spirit and effort. In him began a long procession of missionaries which has now covered many thousands of years. His divine call (Genesis 12:1) provides a worthy model for any modern missionary, and his heroic rescue of the victims of King Chedorlaomer's raid (Genesis 14:1-16) and his steadfast pleading for Sodom (Genesis 18:22-33) are fine instances of missionary zeal, courage, and devotion.

Joseph was a great missionary to heathen Egypt. His work helped millions in that nation and adjoining countries. Moses, a true missionary leader, was disciplined by God for his undertaking. He renounced wealth, social position, and worldly pleasure and gave himself in unselfish abandonment to those who sorely tried his spirit and spurned his devotion. Brave Esther, heroine of a fascinating missionary narrative, flung herself into the breach, regardless of all cost and danger to herself, and by her heroic action saved a whole nation.

Daniel was another great foreign missionary whose divine commission, like that of the Apostle Paul, took him before kings and rulers. The missionary idea which buds in the Old Testament burst into full bloom the moment we cross the threshold of the New Testament. God's Son became a missionary . . . a pioneer missionary . . . a missionary martyr. That's the "good news"; but news is only news to those who have not already heard it. Have you shared it with someone today?

A Great Question

In the closing of an article in the *World Vision Magazine* the question is asked, "Have you shared it with someone today?" Shared what? The "good news." Some may say, "I know of no one within my acquaintance who has not heard. All the people with whom I associate have heard the 'good news' over and over." There are ways in which we can share the "good news" with millions who have never heard it.

First, we can pray for those who have never heard it. If we cannot pray for those who have never heard it, we need to go to the throne of grace and ask God to save us from the darkness of sinful death. If the Holy Spirit dwells in us, we have a Teacher who will show us how to pray in such a glorious way that we cannot pray for self without the knowledge of the need of others who have not heard the "good news."

Second, we can share the "good news" with those who have never heard it by supporting the foreign mission program of our church. It takes money to get the gospel of Christ to those who have never heard it. The individual who refuses to support foreign missions has never known the real joy of sharing the gospel. He may be in darkness himself and cannot know the joy of obedience to the Great Commission of our Lord Jesus when He said, ". . . All power is given unto me in heaven and earth" (Matthew 28:18). ". . . Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

There is a special way of sharing the "good news" that everybody cannot share. This includes personal surrender of one's life. God calls many to a personal commitment to the foreign mission field; but a great many, according to observation and testimonies, go as did Jonah, in a different direction from that which God would have them go, and lose the blessing that is for the obedient. Jonah was swallowed by a fish for his disobedience.

Acording to the records, a certain young man, who was called of God to go to Africa as a missionary when he was a youth and who was dedicated to the end of going to Africa, grew up, married and got into business, made money as a prosperous businessman, backslid, and, according to John Wilson's own word, said, "I am the man who forgot God." Instead of going to the house of God for worship on the Lord's Day, he would go to the golf course and play golf instead of worshiping the Lord. In the meantime, God gave to John and his wife a sweet little girl. One day this little girl was taken very sick and the doctor was called. He told the parents that this little girl could not live more than ten days. The little girl died and John fell down by the side of the bed and cried out, "Lord, what have I done?" John had gone back on God and denied the faith, but the sight of seeing his dead child caused him to renew his vow, and he and Sallie locked arms and went to the altar of their church and sang:

"It may not be on the mountain's height, Or over the stormy sea;
It may not be at the battle's front My Lord will need of me;
But if by a still, small voice He calls To paths I do not know
I'll answer, dear Lord, with my hand in Thine, I'll go where you want me to go.
I'll go where you want me to go, dear Lord, O'er mountain, plain, or sea;
I'll say what you want me to say, dear Lord, I'll be what you want me to be."

—*Mary Brown.*

It took the death of John and Sallie's sweet little girl to get them out of that backslidden state and to the foreign mission field.

We, the Original Free Will Baptists of North Carolina, have a wide-open door to the mission field at the Arizona-Mexico Mission and the work in old Mexico, and let us go all out for the work that God has opened up for us. Let us pay no attention to our enemies who would discourage and prohibit us from doing our best. Let us remember that Satan, the enemy of our Christ, has always been opposed to Christian missionary endeavor. Yes, Satan works through the ignorance of mankind, usually through religious ignorance coupled with jealousy and selfish interest. Let us remember that our college at Mount Olive is helping to prepare young people who are called to the mission field to carry the "good news." Let us pray and give to the college, the only liberal arts Free Will Baptist College that is accredited by the State of North Carolina and that has regitional accreditation; and remember, too, that it is genuinely Christian. Let us pray and pay for the work of missions, both at home and abroad. Let us remember that Satan will get in the way by working through human beings who are filled with hatred, jealousy, and bigotry.



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward" (Deuteronomy 10:17).—*A. R. G., Texas.*

ANSWER: We have only one God in the absolute sense, though the heathen have many false gods—gods in the minds of men, but in reality they are no gods at all. This is what the Holy Spirit inspired Moses to write in the above verse. He here emphasizes the sovereignty of God over all creation, everything in both heaven and earth. Satan seeks worship and is called "the god of this world," meaning the god of this present world system. He seeks worship and, therefore, ways and means to dethrone God. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4). His desire to be God was the cause of his fall, and in his desire to be worshiped he has deceived thousands and even millions of all ages since the world became populated following Adam's fall. This is how he wins their loyalty and worship.

The prophet Isaiah tells us how many gods there are: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). In order to see some of Satan's history, read Isaiah 14 and Ezekiel 28:12-19.

The Bible tells us that the heathen do not know what they worship; they worship demons, it says. These demons, fallen angels or evil spirits, once were numbered among the angels of God; but being with Lucifer, now the devil in rebellion, they are fallen angels, and they work their wiles subtly upon the hearts of men. In that way they gain control of them and, when able, they cause men to curse God.

One of the heathen practices for which God took Israel out of Egypt and warned her against was wrong worship when she came into Canaan. They sacrificed their children to the demons in some cases. "And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sins and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance" (Psalm 106:36-40). The fact that Israel did not obey God but patterned their worship after the heathen caused Him to allow them to play for awhile at their folly and reap the results of demon worship, until their land was plagued by those possessed and controlled of demons.

When Jesus came, He saved Mary Magdalene and cast demons from her. "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils" (Luke 8:2). Another person possessed of demons was that man so possessed of and controlled by them that his nickname was Legion, for many lived in him. "And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters" (Matthew 8:28-32).

There are many folk in heathen nations who even today are controlled by these same evil spirits. There are certain mediums in this country so possessed of demons that they are reported to have power sufficient to communicate with spirits in another world. Witches, fortune-tellers, magicians, and the like should not be in any way catered to by Christians, nor by anyone whom a Christian may have the influence over to keep them from any of these.

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Victim of Her Past Life

A brilliant girl, professionally trained, applied for a position with a large concern. She failed to get it, and complained: "I don't see how anyone can believe in a kind God when a thing like this happens." Said a close friend: "Let's not blame God for your failure to secure the position. You are the victim of your own past. In life, all things have their connections—like the links of a chain. At least one member of the committee knew about the dishonest things you had done. Each one of us is the inheritor of himself, you know! God forgives and forgets the past, but people are slow to forgive and forget!"

"This is the debt I pay,
Just for one riotous day,
Years of regret and grief,
Sorrow without relief!"

—*Gospel Herald.*

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Perfectly Balanced

During the French Revolution, the Lord's Day was abolished in France. One day in ten as a day of rest was substituted for one day in seven. "We cannot destroy Christianity until we first destroy the Christian Sabbath," said Voltaire. The experiment worked so disasterously for man and beast, that horses, going for ten days without rest, broke down in the streets under the strain. In writing about God's beneficent law, providing rest on one day in seven, a writer of that time said: "So trascendent is the harmony between six days for work and one day for rest, we would be guilty of intellectual dishonesty to say that Moses gave the regulation by chance, apart from divine guidance. Diminish the week by a single day, the work is too small to require the rest. Increase it by a single day, the work is too great to go without rest."—*Gospel Herald.*

STORIES for our BOYS and GIRLS

THE STORY OF ESTHER BROWN

SARA SHIELDS

THIS is the story of a little girl named Esther Brown. She was nine years old and lived over 100 years ago, in the city of Belfast, in Northern Ireland.

It was the year of 1859, and in answer to the prayers of His people, God sent a mighty revival to Esther's homeland.

Esther couldn't remember her father; he died when she was a baby. Her mother earned the living for them by helping the lady who kept a large boarding house. Her name was Mrs. Wilson.

Esther's mother was a sincere Christian, but her employer let it be known she was not, nor had she any desire to be. At first she tried to make Mrs. Brown see as she did, and even tried to influence Esther, but when she saw how firm Mrs. Brown was about walking in God's ways, she let her be. Mrs. Wilson also knew a worker like Mrs. Brown would be hard to replace.

On Esther's ninth birthday, her mother became very ill, and when the doctor told her she wouldn't recover, Mrs. Brown called her little girl to her side. She said gently, "Esther, sit close to me and listen very carefully to what I say. I've asked God to help you understand. I've placed you in His loving care, and believe He will watch over you. We don't get much time to talk, but Mrs. Wilson is away for a few hours. I want you to take this letter to the Mission Hall, and give it to Mr. Hill. I know he will be a good friend to you as he has been to us since we came here. God is going to take me to my heavenly home, and He will bring you to me when your life here is over. Then we will never have to be separated again. Keep close to Him, my dear, as I have tried to teach you."

Esther hurried to the Mission Hall and gave the letter to the man of God. Unknown to Mrs. Brown the missionary was aware she hadn't long to live. He gently prepared Esther, and the little girl had been asking her Saviour to make her a comfort to her dear mother, in her last days on earth.

After her mother's death, life began to be very hard for Esther. Mrs. Wilson told her she could remain at the boarding house, but would have to earn her keep. Esther's mother had early taught her child to learn how to be useful around the house, and there were many jobs she could do well. Mrs. Wilson was hard to please, and poor little Esther often longed for her dear mother, but she was brave. She committed herself continually to the Lord, and did her work well.

Esther attended the Mission Hall every Sunday morning, and was growing in grace, and in the knowledge of Christ. She was an example to many of the other children, and was encouraged when Mr. Hill told her God was using her.

One never-to-be-forgotten Sunday, a wonderful thing happened at the Mission. Mr. Hill told the people of a great movement from God, that was spreading through Northern Ireland. Many people had been converted, and quite a few children among them. He asked the people who knew the Lord to be much in prayer that the revival would come their way. The closing hymn that morning was, "Come to the Saviour, make no delay." As they sang the last stanza, Esther Brown walked to the front of the hall, and almost all the children followed her.

Many long nights had the good missionary spent in prayer to God, that He would have mercy on the many godless people who lived around the district where the Mission Hall was located. The good man's heart was especially burdened for the children. As he looked now at the company of sincere children before him, Mr. Hill knew God had heard, and had been pleased to answer.

The children were very quiet, and most reverent. Formerly some of them had been very unruly. Each one of them gave his and her heart to Christ, and the presence of the Lord was felt in that place, in a way never before known.

Esther went home so happy, and thankful to God. But when she tried to tell the boarding-house keeper about the wonderful things that had happened, Mrs. Wilson became very angry, and told the little girl she couldn't ever go to the Mission again. This troubled Esther very much, also life became harder for her, and she could no longer have the comfort of fellowship with the dear Christians at the Mission.

One day Mr. Hill called at the boarding house to find out why Esther was absent from the Mission. Mrs. Wilson was very rude to him, and refused to let him see his little friend. He became more anxious when some of the children who loved Esther, told him she wasn't at public school either. When they had tried to see her, she was frightened to be seen talking with them. The children also said their little friend looked sick, and had a bad bruise on her face.

Quickly, Mr. Hill made his way to an office of the law, taking with him the letter Mrs. Brown had entrusted to him. An officer accompanied him to the boarding house, and Mrs. Wilson was forced to admit them. They found Esther in a little dark bedroom, frightened and sick. Very gently the good missionary guided her out to a waiting carriage, driven by one of the members of the Mission Hall. Mr. Hill's housekeeper took wonderful care of the little girl, but it was many weeks before she was well again.

One day as Esther lay in her comfortable little bed she began to think about her future. Apart from kind Mr. Hill, and some of the mission people, she had no earthly friends. Her mother told her God would take care of her, but somehow the awful experiences she had come through at the boarding house, made her frightened. Then she fell asleep. She had such a lovely dream. It seemed her mother came and sat beside her bed, and held her hand. How good the feeling was. When Esther awoke, to her surprise there was a lovely-looking lady sitting by her bed, and the

(continued on page sixteen)

REBUKE AND ENCOURAGE

by R. Barclay Warren

The Christian has a great responsibility to the people of his day. Like his Lord, he is in the world but not of the world. There are two attitudes, the extremes of which he must avoid, yet a portion of each he must possess. His position is expressed in the words of Paul to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine."

Some people specialize in reproving and rebuking. They are pessimists who see only evil about them. They are destructive, breaking the bruised reed and quenching the smoking flax. They earn resentment and cause confusion and misunderstanding even among Christians.

On the other hand, many today are optimists, seeking no evil. They speak only soft and gentle words which sooth the sinner in his downward way. Like the false prophet and priest of Jeremiah's day, they heal the hurt of the people slightly, saying, "Peace, peace when there is no peace."

Every Christian must proclaim the Word as it is in the Bible. He must pattern his life after Jesus Christ, the Word made flesh. By attitudes, words and actions he must reprove, rebuke, and encourage. He must keep a good balance.

Our Lord rebuked sin directly (as hypocrisy—Matthew 23), and by contrasting with the good (the prodigal son). Likewise, He gave the most encouraging words ever spoken, as the offer of rest to the weary (Matthew 11:28-30), and of assurance to His disciples (John 10). There are hundreds of examples.

The trend today is to shy away from rebuking sin, whether it be the church, politics, or business. Huge doses of soothing syrup are administered. The "no hell" teaching is popular, and so there is little emphasis on Christ shedding His blood to save us. What was once called sin is represented as only an irregular working of the glands; unfortunate, but we must not worry about it. The sinner can sleep under this modern teaching, and the church is liable to smother under it.

Encouragement is needed. Even Paul was refreshed by it (Acts 28:15). But sin must be reproved and exposed. Only then will the sinner be disposed to repent and entrust himself to Jesus Christ. Man must be shown that he is sick unto death, but Jesus Christ is able to save him.—*The Free Methodist.*

"DON'T LEAVE IT UNSAID"

Rev. O. G. Wilson

"A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11).

Warm words of approval will sometimes crowd for utterance yet are allowed to die unexpressed because we fear we shall be thought bold or considered a flatter.

Because of our diffidence, a sorely-tempted soul goes down to defeat, accepting the devil's lie that "no one cares," when he must have been cheered by just a word of commendation. Appreciation warms the heart like a bright fire on a winter's night. It makes people feel important and "the need to feel important is the greatest urge in human nature."

A young man, blinded by accident, was the organist for a great and aristocratic congregation in an imposing church. Week after week through the years he had played the organ, putting into his playing his very soul. The listeners were captivated, but no one ever told the blind musician. Visitors crowded the great church to hear the heavenly strains that flowed from the touch of the hand of the master with the organ, but no one ever told the blind musician.

One day it was announced that the gifted organist had resigned, that he would play no more on the great church organ. One after another the pleased listeners found the blind organist and expressed deep regret that he would play no more, telling him how greatly they had enjoyed his music.

With a sob in his voice he replied, "No one ever told me before that my music was satisfactory. Oh, why didn't you tell me sooner?"

A busy man in the heat of life's activities was inspired to noble living and to generous deed by the example of his aged father who lived in a distant city. Again and again he said to himself, "I must write to Father this week and tell him how much of an inspiration his life has been to me." But he was so busy and the weeks galloped by. One day he was summoned to the side of his father who was dying. Arriving in the closing moments of his father's life, he poured out, in a torrent of words all that noble father's life had meant to him.

With shortened breath and eyes that were dim, the father replied, "Why didn't you tell me sooner?"

Say words of cheer to the newsboy, to the man who delivers the milk, to the mailman. They render much faithful service, and their task may seem a bit monotonous. A cheering word would be like a cool breath on a hot day; such would bring a song to the lips on a day when the skies are gray with winter's cold.

The minister preached such a helpful message. It revived your faith, brought courage to your lagging steps, and enabled you to break through the fogs with which Satan had surrounded your soul. Did you tell him so? A sincere word of the helpful spiritual tonic will chase away the demon of discouragement and cause the man of God to intensify his effort .

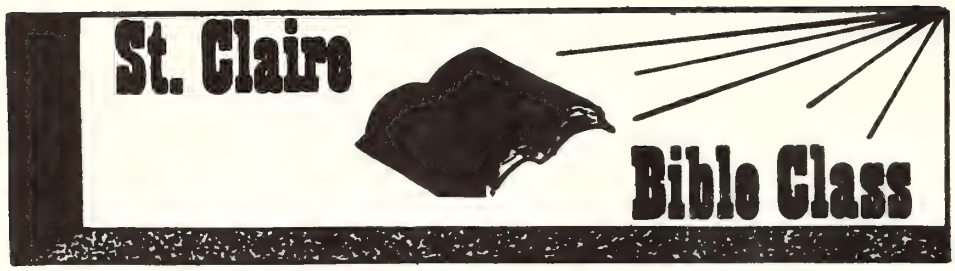
Words of appreciation spoken in genuine sincerity will bless the speaker, banish selfishness, and start the songbirds of happiness singing within. He who cheers another by kind words builds a cable over which the divine Master sends, into the soul, power to smile despite the tears and to persist in service despite the gray outlook. He who fails to give expression to the emotion aroused by kindness received soon becomes callous, critical censorious, and complaining. Kind thoughts unexpressed fall back dead, and soon the soul becomes a tomb filled with blind selfishness.

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Proverbs 16:24).—*The Wesleyan Methodist.*

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Basic Exercises

I have found there are three basic exercises which strengthen me spiritually. The first is the exercise of prayer. The second is that of reading the Bible. The third is one that is vital to every Christian—that of asking in prayer each day that you might be allowed to talk to someone about the Christian way of life.—Bill Wade in *The Goal and the Glory—America's Athletes Speak Their Faith.* (Fleming H. Revell Company).



When We Wonder Why

(Lesson for September 8)

LESSON: Genesis 37:17-28

GOLDEN TEXT: Romans 11:33

I. INTRODUCTION

This lesson and the two that follow deal with the last fourteen chapters in the Book of Genesis. All of these chapters are concerned with the story of Joseph. The lesson today deals with Joseph's rejection by his brothers and covers chapters 37 and 38. The two most perfect characters in the Old Testament that we know much about are Joseph and Daniel. Of course, there are others, Enoch for example, about which we know so little.

The birth of Joseph is recorded in Genesis 30:20-24, where we learn that he was the first son of Rachel, the more beloved of Jacob's two wives. This probably explains, in part at least, why he was his father's favorite son. Jacob's other wife, Leah, had six sons before Joseph was born.

Since this lesson deals with Joseph's rejection by his brothers, naturally it will be concerned with jealousy and envy. One is jealous of people and envious of material things. There are at least three reasons why Joseph's brothers hated him. First, he brought back reports to his father that his brothers were living in sin. It appears that Joseph's motives in this were good, but this did not keep his brothers from resenting it. Second, the brothers were jealous of the father's love for Joseph and envious of the coat of many colors that the father made for him. Third, the brothers resented the dreams that Joseph had about them.

It is well to remember that it is the very nature of jealousy to divide those who ought to be the closest. One, for example, would not be jealous of a complete stranger. The closer people ought to be, the easier it is to become jealous and this jealousy will drive them apart.

—*The Advanced Quarterly.*

II. HINTS THAT HELP

The background Scripture for this lesson should be studied.

1. Joseph sold into slavery (Genesis 37).
2. The danger that threatened Jacob's sons (Genesis 38).
3. Joseph's imprisonment (Genesis 39).
4. Joseph interprets the prisoners' dreams (Genesis 40).
5. Joseph's exaltation (Genesis 41).
6. Visited by his brothers (Genesis 42—44).
7. Joseph disclosed his identity to his brothers (Genesis 45).
8. Jacob and his family settled in the land of Goshen (Genesis 46—48).
9. Jacob's prophecy and death (Genesis 49—50).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. Joseph is a popular Bible character and he is loved by all Bible scholars. Usually he is considered as one who was ideal in every respect, thus placing the blame for all the wrong on his brothers. To view him in this way, however, is to miss part of the story. Although he might not have meant to, Joseph acted in such a way as to arouse the envy of his brothers. Of course, they were not right in their thoughts and actions concerning him.

"*. . . And Joseph went after his brethren, and found them in Dothan*" (v. 17). After inquiring about his brothers at Shechem, Joseph learned that they had moved northward to Dothan, a distance of about fifteen miles. Dothan was located on the caravan route between Syria and Egypt, which explains why Ishmaelite merchants passed that way. After Joseph learned where his brothers went, he set out to find them.

"*And when they saw him afar off, even before he came near unto them, they conspired against him to slay him*" (v. 18). The landscape was apparently quite level enabling them to see Joseph for some distance and recognize him. His brightly colored coat helped them to distinguish him. It is possible that neither of these men would have harmed Joseph alone, but together they *conspired against him.* Men in groups will do things, both good and bad, that no one of them would do alone. Christians should be careful not to participate with a crowd when questionable action is being contemplated.

"*And they said one to another, behold, this dreamer cometh*" (v. 19). This verse goes back to the first part of the chapter, verses 5-10. Although these verses are not a part of the printed text the student would do well to read them at this point. Note how these men spoke as if the dreams were the result of Joseph's conscious scheming rather than of his subconscious mind. Although his father did not understand Joseph's dreams, he took an entirely different attitude from that of Joseph's brothers. Perhaps he remembered that God spoke to him through a dream at Bethel.

"*Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams*" (v. 20). It certainly seems strange that anyone so closely related to Abraham and Isaac could become so debased as to stoop to the iniquities these brothers of Joseph were about to commit. Two factors, however, shed some light at this point. These fruits are largely the outgrowth of a bigamous home; a home lacking inner harmony and true discipline, as is always the case where there are more wives than one, produces mis-begotten children. Depending on a godly ancestry, these men neglected to watch and pray, each man for himself; therefore, they fell prey to the evil devices of the wicked one.

Evil breeds evil. These men conspired to commit the sin of murder; and as a result, they would soon have to tell a lie to cover up that sin.

"*And Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him*" (v. 21). Reuben was the oldest son. This gave him some advantage in advising the others. Even though Reuben, like the others, was wicked, he still had some scruples against murder and perhaps some love for Joseph.

"*And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again*" (v. 22). Reuben was wise in not revealing to the others his intention to rescue Joseph and return him to his

father. Even though Reuben was wicked, may we not assume that he loved Joseph and his father? If this were not the case, then he must have been frightened at the thought of committing murder.

—*Intermediate Class Quarterly.*

2. Reuben's intentions had been good, but he was not on hand when he was really needed. It is likely that he was on his way home with the hope to get back to help Joseph.

Joseph's coat of many colors was stripped from him. The coat was what they had really despised. It represented Jacob's love for Joseph. It must have seemed very conspicuous out on the plains. "*And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him*" (v. 23). As Joseph approached them, he was unaware of any danger. He was glad that his long, tiring search for his brothers was over. Instead of a friendly warm greeting, he was seized and his coat taken from him.

He was cast into a pit. Although they did not actually intend to murder him, their goal was the same—Joseph would die in the pit and his blood would have been upon their hands. "*And they took him, and cast him into a pit: and the pit was empty, there was no water in it*" (v. 24). The brothers were deaf to Joseph's cries of mercy. Later on, they remembered his cries: ". . . We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Genesis 42:21).

They sat down to eat bread while their brother was in anguish in the pit (v. 25). "But some of them were ill at ease; they did not feel the satisfaction they had anticipated from their revenge. Soon a company of travelers was seen approaching. It was a caravan of Ishmaelites from beyond Jordan, on their way to Egypt with spices and other merchandise. Judah now proposes to sell his brother to heathen traders instead of leaving him to die."—*Selected.* "*And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brothers were content*" (vv. 26, 27). Judah was the fourth son of Jacob and Leah. His proposal was nearly as cruel as the other, for to be sold into slavery was an awful fate.

A deal is made with the Ishmaelites. He was taken out of the pit and sold for twenty pieces of silver—two pieces of silver for each of them. "*Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt*" (v. 28). It is certain that during the years that followed, the brothers could not forget their evil deed and the fact that they had lied to their father concerning Joseph.

—*The Bible Student.*

•

Choose Ye This Day

By Katherine Bevis

Three centuries ago, a little sailing vessel, the *Mayflower*, crossed the waters from England to America. It took two months to make the voyage. One marvels that this frail ship, crowded with its one hundred and two passengers, survived that trip.

Not long ago one of our modern vessels—a magnificent hotel of the waves, made a similar voyage in about five days. This luxury liner accommodated four thousand persons. It provided swimming pools, theaters, and dance halls along with drinking bars for the passengers.

The humble *Mayflower* was a house of prayer. The winds that sped her were constantly filled with songs of praise and thanksgiving. On the other hand, that modern palace of the sea was a veritable den of debauchery. Detectives met the boat at the harbor to escort passengers to court to stand trial for their misdemeanors.

William Jennings Bryan once wrote: "The buzzard must be a buzzard, the bee must be a bee, but man is free to choose that which he will imitate."

Man is not governed by a restless fate or inexorable destiny, but is free to choose "whom he will serve," and what virtues he should cultivate in order that his well-being and happiness will be secure. To insure this peace and happiness, the greatest virtue man can have is that of being able to "choose ye this day, whom ye shall serve."

Thoughtful study and contemplation of the estate of man leads to the conviction that much of the time he walks in the shadows of a valley. The histories of his never-ending wars, conflicts, injustices, sorrows and tribulations prove this.

Our nation was founded and has lived not upon fear but on courage—courage in trusting a "GOD WHO IS ABLE." From the very beginning, we have been a nation of the strong. In each wave westward, "the cowards never started and the weak died on the way." Three hundred years of courageous struggle have made Americans what they now are.

The fear of God is the beginning of wisdom.

CHOOSE YE THIS DAY WHOM YE SHALL SERVE!—*Evangel.*

•

God's Key

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden thing to light.
He keeps the key.

Is there some door closed by the Father's hand
Which widely opened you had hoped to see?
Trust God and wait—for when He shuts the door
He keeps the key.

Is there some earnest prayer unanswered yet
Or answered not as you had thought 'twould be?
God will make clear His purpose by-and-by.
He keeps the key.

Have patience with your God, your patient God
All wise, all knowing, no long tarrier He.
And of the door of all thy future life
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of every door He keeps the key.
That He at last when just He sees 'tis best
Will give it thee.

—*Selected.*

Churches, conferences, and other organizations holding stock in the Free Will Baptist Press are asked to send their representatives to a meeting of the board of directors at the press September 2, 1963, at 10 a. m.

R. N. Hinnant, President

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Boys' and Girls' Stories

(continued from page twelve)

stranger held her hand, just as it had been in the dream. The lady had lovely white hair, and a rosy face. Her smile was beautiful. When the lady spoke, she said, "Esther, my dear."

All her life, Esther Brown remembered the thrill of that experience. Oh, God was looking after her, and inside her was the nicest, contented kind of feeling. But who could this kind lady be? Then the lady told her. "In the letter your mother left for Mr. Hill, Esther, she asked him to try and locate me. Your mother was a distant relative of mine. We lost track of each other, because I was out of the country for several years. Your mother asked that I give you a home until you are old enough to earn your own living. I had the privilege of leading your mother to Christ. I have come to take you home, dear." Esther's new friend asked that she call her "Aunt Jane." She owned a little farm, in a beautiful lake district, and did most of the work on it herself. In her loving care Esther soon grew strong, and well.

Esther loved the good life she had with her new "Aunt Jane." Coming as she did, from a large city, life in the country seemed so wonderful. She loved helping on the farm.

Aunt Jane also had a work among the children of the neighborhood. Esther was a real help to her with it. The children grew to love her. Her quiet friendly ways, and beautiful Christian life, soon became well known throughout the district. Esther was surprised to learn that it had become known how she led the children forward, on that Sunday morning, in the Belfast Mission.

When Esther was 18, her aunt died, leaving everything she owned to the girl she had come to love so dearly. When the directors of the Belfast Mission asked Esther to become assistant to Mr. Hill, she turned her aunt's property over to the Mission, to be used as a holiday Home for poor people who couldn't afford to pay.

When she took up her new duties at the Mission, Esther was delighted to meet again those friends of years before, whom God had used her to lead to Christ, that never-to-be-forgotten Sunday morning. What great joy it was to discover that each one of them had grown in grace, and in the knowledge of Christ. The work at the Mission Hall increased, and Esther was kept very busy. Mr. Hill insisted that she take a rest, so she went to the Home for a few weeks.

She enjoyed sitting beside the fire, remembering the lovely life she had been privileged to have there, with her dear aunt. One of the helpers told her an old woman wanted to speak with her. It was a cold, wet night, and when Esther hurried to the door, and invited the woman inside, to her surprise the woman said, "I am Mrs. Wilson, the boarding-house keeper who treated you so badly. I've been told that I have only a short time to live, but couldn't die without asking you to forgive me for my wickedness. I was punished for what I did, but deserved it all."

Esther brought the poor woman something to eat, and told her she forgave her freely. Esther got permission from Mr. Hill to invite Mrs. Wilson to spend her last days at the Home. She was given care, and led to put her trust in the Lord Jesus, so near the end of her life. She was truly repentant for the sinful life she had led.

In His Word, God tells us, "them that honour me I will honour" (1 Samuel 2:30). Esther Brown honored Him, and God honored her.

When the writer was a child, in Northern Ireland, stories like this one stirred my heart, and blessed my life. It is our earnest prayer that this one will glorify God, and bless all who read, *The Story of Esther Brown.*

—*Gospel Herald.*

Christian Education

(continued from page seven)

This change was accomplished by adding to Section 105-147 (16) of the General Statutes a provision permitting "contributions or gifts by persons or corporations to educational institutions located within North Carolina, no part of the net earnings of which enures to th benefit of any private stockholder or in dividual" to be deducted without an limitation whatever.

As a result of this amendment, effec tive with income years beginning on an after January 1, 1963, all gifts or con tributions to private nonprofit educa tional institutions located within Nort Carolina may be deducted in full in com puting the North Carolina income ta liability of the donor, and this is tru irrespective of the amount of such con tributions, the net taxable income o the donor, or whether the donor is a individual, partnership or corporation.

We earnestly hope this change wi stimulate additional contributions fo your institution and thereby enable yo to expand and improve the valuable se vice which you are rendering to ou State and its young people.

With best wishes, I am

Sincerely yours,

W. A. Johnson

•

Stabbed!

A well-known Christian doctor sat be side an unbeliever in a railway coach. H began to make slurring remarks about th Bible. The doctor, knowing that God' Word is "quick, and powerful, and sharp er than any twoedged sword," answere by quoting verses from the Bible. Fina ly the unbeliever became very angry. H said contemptuously: "But I don't be lieve in the Bible. How silly you ar to quote it to me!" The doctor calm ly replied by quoting this verse: "If y believe not that I am he, ye shall die i your sins." Ten years later, the phys cian received a letter which said in part "I am sure you remembered the ma who sat beside you in the railway coac and ridiculed the Bible. You simply use 'the sword of the Spirit, which is th word of God.' It stabbed me throug and through! I began to realize that was not fighting you, but God. No I am a Christian, having experienced th convicting power of God's Word!"— *Gospel Herald.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 4, 1963

LUOMA PHOTOS

The Christian Life—Warfare

ONWARD, CHRISTIAN SOLDIERS

St. Gertrude 6 5 6 5 D. With Refrain

ng-Gould, 1865 — Arthur Seymour Sullivan



Editorial

UPON RETURNING

By C. H. Overman

It is with mixed feelings that we once again take up the pen, so to speak, to assume the duties of editor of "The Free Will Baptist" and editor of the literature program. The work and responsibility is not new, yet it is a task which always offers new experiences week after week.

For nearly five years, from October of 1957 through June of 1962, we sat in position as assistant editor and then editor. We learned much about Free Will Baptists, and we learned of the many problems of our church. We realize that problems will continue to exist, but we shall cope with them with new zeal.

Upon returning to the Free Will Baptist Press, we pledge ourselves anew to God and the cause of Christ. The purpose of all our literature, as well as the purpose of this paper, is to glorify our Saviour, Jesus Christ. Without Him and His divine guidance, the work and purpose could not be accomplished. For approximately fifty years the Free Will Baptist Press has been dedicated to the advancement of God's kingdom here among men. Because of this dedication, it has withstood the onslaught of Satan in many forms. It could not have remained firm if it had not been for its primary dedication to the Saviour. Thus, no editor can properly do his work without a deep sense of dedication.

Upon returning, we also dedicate ourselves anew to the cause of Free Will Baptists. We firmly believe in the doctrines and purposes of our denomination. We believe it is our duty as editor to do all within our power to promote these purposes, doctrines, and principles. The promotion, however, does not mean that everything that is written or said has to be of a flowery fragrance. To be sure, there will be times, as there was in our previous editorialship, that the truth will seem harsh and cruel. If this is what it shall take to advance our cause, then that is what we shall of necessity be compelled to do. We shall spare no words in saying that which we believe must be said, and we shall do all within our power to uphold the Free Will Baptist denomination, that it may continue to fill the place in these troublesome times that God would have it to fill. Our editorial policy will be the same as it has always been.

Finally, we pledge ourselves anew to our Free Will Baptist people who represent more than a cause. The success of our work will depend upon the response of our ministers and laymen and the response they make to this work. Our dedication will not bring forth much fruit if there is no response from the field. Therefore, we shall seek to make the news in this paper Free Will Baptist news. Yet, we cannot print this news unless you send it in. If you send it to us, we shall do part. Let us hear from you soon. Criticisms welcomed.

Our return to the press is not just a coincide We believe it is the will of God. Because of this viction, we have no other plans but to do this w until the Lord directs to another field. Personally are looking forward to many years as editor here at press.

We regard it as a great privilege to have serve pastor of the First Free Will Baptist Church of Gc boro for almost two years. We pray that God bless them in a great way during the coming ye We know of no other finer group of people. church has experienced a great measure of succ and we feel that it will continue to do so.

●

WHO IS A FRIEND?

"A friend is one to whom we may pour out contents of our hearts, chaff and grain together, kn ing that the gentlest of hands will sift it, keep wha worth keeping, and with a breath of kindness blow rest away!"—An Arabian Definition.

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September 4, 1963

THE FREE WILL BAPTIST

C. H. Overman, *Editor*

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astor views importance well-planned, -organized der of worship"

"In An Orderly Fashion"

By Fred A. Rivenbark

OME time ago one of our minis-
ters decided he would lead the
ng for the revival to be held at his
ch. The visiting minister arrived for
irst service of the meeting. Without
ulting the revival speaker concerning
subject for the evening service, the
or began the song service. It soon
me evident that he had made no
ne for the first part of the service.
What do you want to sing?" he ask-
ne congregation. (Now, I'm not, in
way, advocating that the people
ld *never* be given an opportunity to
est their favorite hymns. But when
ecomes a substitute for the song
r's lack of preparation, it's then in-
sable!) This same minister (who
no "order" in the service) talked
two to five minutes between every
. His lack of preparation caused
to say the same things over and

Atmosphere for Worship

ul said, ". . . all things should be
. . . in an orderly fashion" (1 Co-
ians 14:40, *The Amplified New
ament*). This includes the wor-
services of the church. A well-
ned service, saturated with much
r, is always pleasing to the Lord
appreciated by the true worshiper.
many times people come to wor-
and leave without having worship-
We must remember that man is
with the desire to worship. In
to meet this desire, as well as
e an atmosphere in which the per-
who come to our churches can
hip intelligently, we should always
tain an *order of worship*.

his, in no way, eliminates the direc-
of the Holy Spirit. He can direct our planning of the Sunday services on Thursday just as well as He can on Sunday! Even during a service He may lead to the use of a hymn different from the one previously selected. Having an order of worship should never rule out the Holy Spirit's direction. Instead, we should strive very earnestly to know His perfect will in planning the services.

Hymn Selection

The song leader, pianist, and organist should plan the services together during a revival. This should be done *prior* to the scheduled time for the service to begin. Some ministers wait until five or ten minutes before the service is to begin, and then hurriedly thumb through the hymnal to select the hymns to be sung.

The song leader should always select songs (as nearly as possible) in keeping with the theme of the mesage. If the message deals primarily with the *blood*, then plan the entire service with continuity. Select hymns about the blood: "Nothing but the Blood," "There Is a fountain," or "Are You Washed in the Blood?" If our hymns were selected with as great care as the physical appointments of the church building or the text and topic for the sermons, the worship services of our churches would be greatly improved.

Importance of Hymn Singing

Hymn singing is a vital part of the Christian's worship and devotion. Paul's admonition to the Colossians can well be our guide as we select hymns for our services: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

The results of the ministry of hymns is evidenced wherever Christianity has spread. Hymn singing provides for Christianity something that no other religion possesses—that of both individual and collective expression of their innermost thoughts and desires to worship through the medium of song. By participating in congregational singing, the worshiper gains an experience not to be equaled or even approached by hearing someone else sing the hymn.

Not only is the Christian worshiping God through the medium of hymn singing, but there are other reasons why this ministry is so important. Many have heard the call to full-time Christian service through the singing of great hymns. Others have been challenged through messages in song to become better stewards of all they possess.

Ministry of Special Music

Have you ever attended a church during a revival hoping to feed on God's Word; but instead of the sermon's being the principal part of the service, the special singers turned the revival service into a singing convention? This has happened in some of our churches. It usually happens when the host pastor asks outsiders to render special music for the revival. Now, I have nothing against asking people outside of our churches (or denomination) to sing for us. However, I do believe that, when approaching the singers, we should specify the number of songs to be sung. And in order to be fair to the congregation and allow them the opportunity to sing hymns, two special numbers are sufficient.

In one of our churches, the pastor announced that on a particular night some visiting singers would be there. About thirty minutes before the service was to begin, the singers began setting up their mikes. One would have thought they planned to broadcast to the world (and

(continued on page sixteen)



Miniature Church Features Recorded Hymn, Sermon

Hamilton, Ont. (EP)—A church in miniature which seats eight persons and features a tape-recorded hymn and a taped sermon is attracting truckers and motorists here.

The hymn, "Nearer My God to Thee," is triggered by the opening of the front door. It is followed by a two-minute sermon recorded by the Rev. J. A. Quartel.

Members of the Christian Reformed Church constructed the "littlest church."

Superintendent Urges Ban On Nativity Scenes

North Kingstown, R. I. (EP)—North Kingstown's board of education took no action here when the district superintendent urged that Christmas Nativity scenes be banned from local schools.

Supt. Hiram A. Davis based his recommendation on the United States Supreme Court ruling that banned Bible reading and the recitation of the Lord's Prayer as devotional acts in public schools.

Kenneth S. Fletcher, board chairman, told Mr. Davis: "You are going too far."

The board dropped the subject. Most members seemed to agree with the chairman; one member, however, said she felt the topic deserved study.

Mr. Davis told the trustees that the implications of the Court's decision are "deep" and that he felt it his duty to caution the board. He said he believed it necessary to forbid manger scenes traditionally fashioned by North Kingstown teachers.

World Jewish Congress Studies Communist Persecution

Montreux, Switzerland (EP)—The administrative committee of the World Jewish Congress met here to discuss persecution of Jews in the Soviet Union and Iron Curtain countries.

Committeemen also planned to study charges of anti-Semitism in Latin America, especially in Argentina, which has the fifth largest Jewish population in the world, estimated at 500,000.

Another topic expected to come up for discussion was the reemergence of Nazi organizations in Europe.

Opening talks dealt with charges involving the treatment of Russian Jews under laws governing financial speculation. Also reviewed were reports of denials of freedom of worship in the U.S.S.R., curbs on Jewish emigration, and a ban on the baking of matzoh (unleaven bread) for Passover.

Presiding jointly over the discussions were Dr. Nahum Goldman of New York, president of the World Jewish Congress, and Israel Sieff, European vice-president and chairman of the European executive committee.

Countries represented in the Council are Argentina, Australia, Austria, Brazil, Canada, France, Germany, Great Britain, Israel, Italy, Switzerland, the United States, Mexico, and Sweden.

Graham Crusade

Los Angeles (EP)—Over 30,000 persons are gathered night after night in this city's famed Memorial Coliseum—not for some great athletic event, but to hear Evangelist Billy Graham in his Southern California Crusade.

Highlight of each Crusade meeting is the "invitation"—when Dr. Graham invites his listeners to come forward to make decisions for Christ or at least for spiritual counseling.

The following are notes from one of the Crusade meetings—just as they were recorded in a reporter's notebook during one of Dr. Graham's evangelistic invitations:

Dr. Graham has reached the end of his message, is just beginning to extend his invitation. Suddenly, all over this giant stadium, men and women are quietly slipping out of their seats, moving slowly down the aisles and ramps. . . .

Across the Coliseum from me are the white-garbed members of the choir. As I glance over there, I see many of these on their feet, moving out into the aisles, joining the many others who are on
silent, reverent march toward God. .

A strange hush envelopes this huge s
dium. . . . The only sound is that
thousands of feet shuffling along t
ramps and aisles. There are so ma
that the pace is very slow. So many. .

Many are out on the green grass no
moving forward towards the platform
the center of the stadium. Still Bi
Graham stands quiet and motionless. H
head is bowed; his arms are folded. .

Still they come: a little boy, stridi
like a soldier. . . . a woman, her he
down, reaching up occasionally to da
her eyes. . . . a man, apparently ve
elderly, limping along—stopping to r
—then limping forward. . . .

Suddenly, in the quiet all around n
I hear a sound like a sob. It is the vo
of an elderly man behind me. I get t
impression that he is trying to be qui
but this he cannot hold back. In
voice which shakes with emotion,
says, "Oh, I prayed that this wou
happen. . . . I prayed that this wou
happen!"

The silent march continues—a mar
from all over this huge stadium, a stea
march toward God.—*Larry Ward.*

2,600 Baptists from 70 Lands Visit Israel

About 2,600 young Baptists from
countries toured Israel in the latter p
of July, comprising the largest group
Christian pilgrims ever to visit Israel.

The tour was part of a Holy La
Pilgrimage organized in connection wi
the Sixth Baptist Youth World Conf
ence. The Conference, held in Beir
Lebanon, attracted some 3,000 you
leaders of the 22-million member Bapt
faith. Most of them took advantage
the opportunity to tour Christian h
places in the area.

For many of the visitors the hig
light of the trip was the three sunr
services, organized by the Baptist C
vention of Israel, between Tabgha a
Capernaum on the northern shore
the Sea of Galilee. The services, or me
ings as they are called, consisted of t
reading of the Sermon on the Mou
hymn singing, and meditative prayers.

Tabgha is the traditional site of t
Miracle of the Loaves and Fishes.
Capernaum the remains of the anci
city can be seen, and a reconstruc
ancient synagogue recalls the New T
tament reference to Jesus' entrance in
the synagogue there. The Mount
Beatitudes, where the Sermon on t
Mount was delivered, is also in t

(continued on page sixteen)

Edgemont Church Lawsuit

The following statement is issued on lf of the Western Conference of inal Free Will Baptists of North olina and is intended only as infor- ion to those who have mutual inter- n the matters and things pertaining eto.)

HE Civil Case, No. 4738, West- ern Conference et al and J. G. ley et al Vs. James A. Miles et al, was in the Superior Court of Durham nty on April 24, 1961. This action begun as a result of the refusal of the les Faction," as designated by the stern Conference, to recognize the ority and jurisdiction of the West- Conference.

his case was tried on its merits dur- the March 5, 1962, term of Superior rt in Durham County. Three issues submitted to the jury as follows:

. Did the Western Conference of Original Free Will Baptists of North olina have authority and jurisdiction ie time of its reconvened session on ary 18, 1961 to decide between the ley and Miles factions of the Edge- t Original Free Will Baptist Church determine which faction should be gnized as the true congregation of church?

2. If so, was the action of the West- Conference in deciding and recog- ng that the Teasley faction is the congregation of Edgemont Original Will Baptist Church within its ority, jurisdiction, forms and rules?

3. Is the Teasley faction of Edge- t Original Free Will Baptist Church led to the use and control of the and personal property of Edgemont inal Free Will Baptist Church?"

he jury answered the first issue "yes" the second and third issues "no." case was appealed to the State reme Court; and on March 6, 1963, the Supreme Court announced its opinion which affirmed the jury verdict on the first issue and ordered a partial new trial on the second and third issues. The Supreme Court suggested that the controversies might be more clearly resolved at the partial new trial by submitting the following two questions (issues) to the jury:

"1. Were the conditions, circumstances and activities within the congregation of the Edgemont Church in 1960 and until January 18, 1961, such as to justify and invoke the exercise of the authority and jurisdiction of the Western Conference to decide between factions in the Edgemont Church?

"2. Was the Miles faction given reasonable notice of the nature of the charges against it, the general identity of its accusers, and opportunity to be heard in its defense?"

The Supreme Court also suggested that for the plaintiffs to prevail on the first question (issue) that they must satisfy the jury by the greater weight of the evidence that:

"(1). a schism or division exists within the congregation of the Edgemont Church, consisting of the Teasley and Miles factions, and (2) Western Conference had substantial factual grounds upon which to base its decision that the Miles faction had departed from the doctrines, polity, usages and customs of the Free Will Baptist Denomination, as recognized and followed in the Edgemont Church prior to the time the alleged schism arose, and that the Teasley faction had remained faithful thereto."

The partial new trial was held at the August 5, 1963, term of Superior Court in Durham County. A jury of two women and ten men was selected. The plaintiffs (Western Conference and Teasley et al) presented their evidence, at the close of which the defendants (Miles et al) made a motion for non-suit for which they earnestly contended by arguing that the evidence did not establish the fact that there were actually two factions as alleged in the original complaint.

The Court denied the motion for non-suit at the time it was argued, although the Court did express concern at this point.

The defendants then presented their evidence and the plaintiffs were allowed fifteen minutes for rebuttal. Both the plaintiffs and defendants were given two hours each for their attorneys to argue their case before the jury. The Court then charged the jury, in which charge the jury was encouraged to weigh all evidence and reach a verdict.

The case was given to the jury on Wednesday evening, August 21, 1963. The jury deliberated for approximately 1½ hours before the Court recessed for the evening until the next morning August 22, 1963, at 9:30 a.m. At 10:23 a.m. on August 22, the Judge called the jury back into the courtroom and, upon learning that the jury had not yet reached a verdict, withdrew the case from the jury and granted the defendants' motion for non-suit.

At the time the case was taken from the jury, a vote of 10 to 2 in favor of a *yes* verdict on the first question (issue) had just been taken as is indicated by the affidavit set forth below.

The plaintiffs have served notice of an appeal to the State Supreme Court relative to the action of the court in withdrawing the case from the jury and granting the defendants motion for non-suit.

It is not known at this time just what further steps the plaintiffs (Western Conference and Teasley at al) will take. Their attorneys and officials are studying the matter and will reach some decisions soon. In the meantime, those who have a mutual interest should remember that the fact established during the first trial and affirmed by the Supreme Court (the authority and jurisdiction of the Western Conference) has not been affected. It should also be remembered that the jury vote stood 10 to 2 in favor of a *YES* verdict at the time the case was taken from the jury.

AFFIDAVIT

(The following affidavit was given voluntarily by one of the jurors following the action taken by the Judge on August 22. The name is not listed in this article. However, a verified copy is on file, including the name and signature of the juror. In addition to the

(continued on page fifteen)

NEWS AND NOTES

Of Denominational Interest

Report of Georgia Fellowship Meeting

A small group of Original Free Will Baptists met in Lake City, South Carolina, on June 25, at which time they agreed to hold a general meeting on August 19, 20, at Colquitt, Georgia, for all who were interested in attending a gathering for the purpose of fellowship and general counseling for the future course of the cause. A placement committee was appointed to consider invitations and accept the one thought to be the most convenient to all concerned. Invitations were received from Pensacola, Florida; someplace in Texas; a place in South Carolina; Cragmont Assembly, Black Mountain, North Carolina; and Colquitt, Georgia. The latter was accepted.

Very little publicity was given and probably not more than 100 people were expected to attend. Those attending did not expect to be entertained by the host church; however, many homes were opened for lodging and those assembled were graciously invited to participate in a sumptuous meal at the noon hour. An accurate record was not made of the entire attendance, but to the pleasant surprise of almost everyone, the Colquitt church auditorium was filled to capacity in the opening session on Monday evening. The actual number joining the organization was very gratifying and a host of visitors were made welcome and extended every courtesy usually tendered by such an organization.

Among the visitors receiving special recognition were the president, vice-president, state promotional secretary of the Georgia State Association, and the moderator of the Midway Association of Georgia.

Those who desired to become members from the five states that were represented were organized by electing the following: the Rev. Louis A. Holliday, Manning, South Carolina, moderator; the Rev. Leonard Woodall, Smithfield, North Carolina, secretary; and the Rev. Paul Irvin, Newton, Georgia, treasurer. In addition to these officers there were assistants and others elected to work with the administrators of the organization until the next regular session.

It was very interesting to note the unanimity of voting. There was no dissension during the entire session. The devotionals and special messages were very uplifting and inspiring.

It was emphatically discerned that there was no desire upon the part of the constituent body to disturb the affiliation of any individual or group becoming a member; but to the contrary, a hope for the unity of all Original Free Will Baptists throughout the world is one of the aims of the organization.

The place for the next session was not designated; however, the time will be June 17, 18, 1964. The organization is looking forward to an even greater gathering next time.

Williamston Revival In Progress

The First Free Will Baptist Church of Williamston, North Carolina, began revival services September 2 and will continue through September 7. The Rev. Albert Keech is the evangelist. Climaxing the services will be the annual homecoming observance on Sunday, September 8. The Rev. L. A. Ambrose is pastor.

Revival Services in Progress At High Point

Revival services began September 2 at High Point Free Will Baptist Church, High Point, North Carolina. There is special singing each night by the Snyder Trio. The Rev. Walter Carter of East Rockingham, North Carolina, is the evangelist for the services which begin at 7:30 each night.

Georgia Church Has Revival

The Midway Free Will Baptist Church of Moultrie, Georgia, had an outstanding weekend revival August 16-18. The Rev. Arnold Woodlief of Marianna, Florida, was the evangelist. The chu reports a spiritual refreshing for Ch tians and the salvation of some that w lost.

Loan Fund Establishe At College

Mrs. Elizabeth Etheridge Burns Dunn, North Carolina, has contribu $1,000 to Mount Olive College to est lish a student loan fund in memory her parents, the late Vester Owens A. W. Etheridge of Saratoga.

President W. Burkette Raper nounced that the fund will be availa to assist students who have applied financial assistance for the fall semes

Mr. and Mrs. Etheridge were m bers of Saratoga Free Will Bap Church. The loan fund in their m ory brings to seventeen the number student loan funds at Mount Ol College.

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"He who cannot forgive others bre the bridge over which he must pass hi self."

Coming Events

September 11, 12—North Caroli State Convention of Original F Will Baptists at Raleigh Memo Auditorium. Special feature Wednesday night climaxing Year of Jubilee celebration.

October 12—Rockfish Conference, S dy Grove Church, St. Pauls, No Carolina

October 16, 17—Western Conferen Sherron Acres Church, Durh County, North Carolina

October 18, 19—Pee Dee Associati Mt. Beulah Church and Lit Bethel Church, Horrey Coun South Carolina

October 23, 24 — Eastern Conferen Assembly Grounds, Duplin Co ty, North Carolina

October 30, 31—Annual Midway As ciation of Georgia, New Lig Church and Bethlehem Church

November 6, 7 — Central Conferen Friendship Church, Greene Coun North Carolina

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ORTH CAROLINA STATE CONVENTION MEETS SEPT. 11, 12

C. H. Overman, Secretary

he North Carolina State Convention
riginal Free Will Baptists will hold
nnual meeting on September 11 and
1963, at Memorial Auditorium in
igh. The convention is expected to
the largest attendance ever. The
Clifton Rice, a minister of the East-
Conference, will deliver the introduc-
sermon on Wednesday. The North
lina State Mission Board will be in
ge of the morning worship service on
ember 12.

special program has been planned
he Wednesday evening service. This
ram will climax the "Year of Jubi-
celebration, and will be in the form
pageant which will depict the birth
growth of Original Free Will Bap-

opics of the annual church letter
been sent to all church clerks whose
es and addresses are correctly listed
he files of the State Convention.
local church affiliated with the
Convention that has not received
fficial report blank should contact
secretary, requesting a blank. This
rt blank should be returned with a
ribution to the State Convention be-
September 11. Checks or money
rs are to be made out to the State
vention treasurer. Churches are al-
minded to send $50.00 to the con-
ion as a special anniversary gift in
rvance of the "Year of Jubilee."
correspondence with the secretary
ld be sent to P. O. Box 373, Ayden,
h Carolina.

epresentation by local churches at
session of the convention will be
h larger than in previous years. This
be due to the fact that each local
ch is entitled to one delegate per
hundred members or fraction there-
nstead of one delegate for each two
dred members or fraction thereof.

ach person will be responsible for
ing his own hotel or motel accommo-
ons.

n the right is a copy of the program
he 1963 session.

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A forced worshipper is not a true wor-
per, and a forced or state-supported
ch is not a vital, soul-winning church
each the masses of unchurched peo-
'—*Dr. Glen Archer* in *Biblical Re-*
er.

State Convention Program

WEDNESDAY, SEPTEMBER 11

Morning Session

8:30—Registration of Ministers and Delegates
10:00—Call to Order by the Secretary
Devotions, the Rev. L. B. Manning
Welcome, James W. Reid, Mayor of Raleigh
Response, the Rev. C. F. Bowen
Partial Report of Credentials Committee
Recognition of Visitors
Appointment of Committees
President's Message, the Rev. C. L. Patrick
Report of Free Will Baptist Press, the Rev. N. Bruce Barrow
Report of Mount Olive Junior College, Dr. W. B. Raper
Offering for College
11:20—Morning Worship
Minister in Charge, the Rev. Fred Powers
Music
Message, the Rev. Clifton Rice
12:00—Lunch

Afternoon Session

1:15—Meditation, the Rev. Sheldon Howard
1:30—Business Session
Report of Executive Committee, the Rev. C. H. Overman
Report of Cragmont Assembly, Fountain Taylor
Report of Board of Christian Education, the Rev. Melvin Everington
Report of Superannuation Board, the Rev. Walter Reynolds
Report of Church Finance Association, the Rev. R. N. Hinnant
Report of Promotional Work, the Rev. Walter Reynolds
3:45—Adjournment and Benediction

Evening Session

7:30—"Year of Jubilee" Program

THURSDAY, SEPTEMBER 12

Morning Session

9:00—Devotions, the Rev. Henry Armstrong
9:15—Business Session
Final Report of Credentials Committee
Report of Historical Commission, the Rev. Hubert Burress
Report of East Carolina Free Will Baptist Student Fellowship, the Rev. Robert Crawford
Report of State League Convention, the Rev. C. F. Bowen
Report of Sunday School Convention, the Rev. Earl Glenn
Report of State Woman's Auxiliary Convention, Mrs. J. C. Moye
Report of North Carolina Ministerial Association, the Rev. D. W. Hansley
Report of Children's Home, the Rev. M. L. Johnson
Offering for Children's Home
11:20—Morning Worship
Service Conducted by State Mission Board
12:00—Lunch

Afternoon Session

1:15—Devotions, the Rev. J. C. Griffin
Business Session
Report of Nominating Committee
Report of Temperance Committee
Report of Resolutions Committee
Report of Treasurer, Rom Mallard
3:00—Adjournment and Benediction

CHRISTIAN EDUCATION

Items from Colleges Sunday Schools Vacation Bible Schools

Director of Area Foundation Appointed

Albin Pikutis of Chapel Hill, North Carolina, has been appointed the first executive director of the Mount Olive Junior College Area Foundation, Incorporated. Dr. Robert H. Shackleford, chairman of the incorporators of the foundation, announced that Pikutis would begin his duties this week.

Organization of the foundation came as the culmination of a drive last spring to keep the college in Mount Olive when it appeared that the college might relocate in New Bern. Local citizens in a preliminary drive secured pledges in excess of $275,000 and promised to set up a permanent foundation to assure continuing support if the college remained in Mount Olive.

Primary duties of the new director will be to plan, organize, and direct a program of financial support by individuals, business firms, foundations, civic clubs, and other potential donors to promote the growth of Mount Olive College.

Emphasis will be placed on securing funds for the development of a new 90-acre campus on U. S. Highway 17. An architect is now drawing plans for the first buildings designed to accommodate a student body of 400.

Mr. Pikutis is a native of Connecticut, is 53 years of age and is married. He is a member of the University Methodist Church in Chapel Hill. His high school education was at New Britain in his native state, he did undergraduate work at DePauw University, and received his A.B. degree at the University of North Carolina in 1937. He has done graduate work at the University of Rochester, New York, and at Columbia University.

His areas of interest have been in public relations, community organization, fund raising, administration, and personnel. He is widely known in North Carolina, having been executive director of the North Carolina Society for Crippled Children and Adults and business manager for the North Carolina Symphony Society.

In both of the most recent endeavors his work has been along the lines he is undertaking in the college position.

"He was highly recommended for the job," commented Dr. W. Burkette Raper, president of the college.

Tribute to Sanatorium

In Eastern North Carolina Sanitorium
Monday, August 19, 1963

Eastern North Carolina Sanatorium is
such a wonderful place
Where we meet so many friends and
loved ones face to face.
Our doctors and nurses, and orderlies
too,
Are so ready and willing their duty to do.

I call all the nurses my girl friends; they
are so wonderfully nice,
With such wonderful service and very
good advice.
So let's be content and hope for a cure;
With such good treatment we can be
very sure.

Our chaplains are faithful and always in
touch,
Whether their duties are little or much.
So patients be happy and make their
burdens light,
And not be grim and ready for a fight.

The patients are kind and friendly too,
With lots of rest and not much to do.
All this so graciously furnished by the
state;
So friends, let's get our treatment before it's too late.

—*Haywood B. Hill.*

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Faithfulness can feed on suffering, and knows no disappointment.—*George Eliot.*

Dod Will Take Care Me

Elsie was rather nervous, and ha
great horror of shadows; she was
a tot of three.

One night it had meant mustering
the courage she had to go upstairs al
Still she went on her errand. On
turning, when at the top of the
stairway her courage failed, and
hesitated.

She stood still and peered do
Everything was so dark; Elsie felt
could never go down there alone.
sat on the top step and thought.

Presently she covered her face
her little hands, and in a nervous, ch
ish voice repeated:

"Dod will take care of me; Dod
take care of me."

The wave of love and trust seemed
change little Elsie into another ch
She got up with a happy and smi
face and went confidently down thro
the dark. There, oh joy, at the foo
the stairs stood Mother. She had b
waiting for and lovingly watching E
learn so early one of the most imp
ant lessons of life.

Yes, it does take courage to walk
the dark, for men and women, as wel
little girls of three, but if, at the
step into the shadows we put our h
in the Saviour's, He will take care o
all the way through.—*Selected.*

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True Beauty

"I was once walking behind a
handsomely dressed young girl," sai
Christian man. "I was thinking a
looked at her beautiful clothes, 'I w
der if she takes half as much pains w
her heart as she does with her body.'

"A poor old man was coming up
walk with a loaded wheelbarrow.
before he reached us he made two
tempts to go into the yard of the ho
but the gate was heavy. It would sw
back before he could get in.

" 'Wait,' she said, 'I'll hold the ga
She held the gate until he had passed
and received his thanks with a pleas
smile as she passed.

" 'She deserves to have beauti
clothes,' I thought, 'for a beautiful sp
dwells in her heart.' "—*Unknown.*

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Genius is the capacity for hard w



ELLISTON ITINERARY

The Rev. and Mrs. John B. Elliston, missionaries and directors of the Arizona-Mexico Mission, accompanied by Fabian Guzman, student of the Nogales Academy are on itinerary in North Carolina. September 2-6 the Ellistons will be accompanied by Miss Winnifred Averett of Winterville who has been working in the Arizona-Mexico Mission station during the summer months. Itinerary through September 22 is as follows:

September 4
7:30 p. m.—First Church, Wilson
September 5
7:30 p. m.—Owens Chapel, Route 3, Elm City
September 6
7:30 p. m.—Calvary, Wilson
September 8
11:00 a. m.—Bethany, Winterville
7:30 p. m.—Free Union, Walstonburg
September 9
7:30 p. m.—First Church, Goldsboro
September 10
7:30 p. m.—Pleasant Grove, Pikeville
September 11
—State Convention, Raleigh
September 12
11:00 a. m.—State Convention, Raleigh
7:30 p. m.—Reedy Branch, Winterville
September 13
7:30 p. m.—First Church, Kinston
September 15
11:00 a. m.—Union Grove, Fremont
7:30 p. m.—First Church, Smithfield
September 16
p. m.—Hull Road, Snow Hill
September 17
p. m.—Faith, Route 2, Kinston
September 18
p. m.—Gum Swamp, Belvoir
September 19
7:30 p. m.—St. Mary's, New Bern
September 20
7:30 p. m.—Bridgeton Church, Bridgeton
September 22
11:00 a. m.—Edgemont, Durham
7:30 p. m.—Sheron Acres, Durham

If it is possible for a group from neighboring churches to attend any of the scheduled services, it will be worthwhile. It is impossible to fill all the requests for the Ellistons in the short time they are in the state. We ask you to support them when they are in your community.

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HYPOCRITES IN THE CHURCH?

Arthur H. Townsend

You didn't go to church on Sunday last? Too many hypocrites in the church? Is that the reason?

People have said, "I stay away from church because there are hypocrites in the church." But these same people are not influenced by hypocrites to stay away from anywhere else. There are hypocrites in business, especially in these days of low standards. Lying and cheating are considered ethical. How sordid!

Yes, the business world has hypocrites in it, but if a man sees a chance to make some money he doesn't stay out of business because of the fact that the business world has hypocrites in it. Yet, at the same time, he will shout about hypocrites in the church.

Society is crowded with hypocrites, and yet a man never considers becoming a hermit because of that. He mingles with hypocrites at social gatherings; he fellowships with them, eats with them, and even sleeps with them, but still shouts that he won't go to church because there are hypocrites in the church.

Married life is full of hypocrites. I knew a man who kept a girl completely guessing. He pretended to be what he wasn't. In fact, he was already married. Sure, he married the girl, but he was a hypocrite. And yet, the fact that married life is full of hypocrites does not keep the man who shouts "hypocrites in the church" away from marriage. He does not remain a bachelor. Strange, isn't it?

Hell also has many hypocrites. But the man who doesn't go to church because he doesn't wish to mingle with hypocrites is going to get his fill of them one day. He is surely headed for the place where he will spend eternity with a multitude of them. Yet he wants people to think that he is trying to avoid the society of hypocrites by staying away from church. He takes not a single step toward the only place no hypocrite can ever go. That place is heaven.

Are there hypocrites in the church? Friend, there are fewer hypocrites in our churches today than anywhere else this side of heaven. The young man in church, who is struggling against the tobacco habit, seeking to be rid of it, and praying for deliverance is not a hypocrite. He is honestly and sincerely striving to win the battle. Don't denounce the alcoholic in the church. He is there, seeking help. He is not hypocritical. He is bound and seeks deliverance. Why should you say that a young woman seeking virtue and right living is a hypocrite when she turns to Christians for help and enters a church to receive spiritual strength? When she is fighting spiritually to regain her virtue she is not a hypocrite, though she may fall a dozen times. I would say that the man who put her in that condition and then shouts that he doesn't attend church because there are too many hypocrites in the church is himself the hypocrite.

The church is full of people who realized, at one time or another, that they needed spiritual help and strength, including myself. We realized that there are hypocrites in the business world, in society, in married life, and that hell is full of them, so we turned to the church for help. And we have found that there are fewer hypocrites in the church than there are in any other walk of life. Hell has multitudes of them. The church has least of any, and there is not one in heaven.

You tell that fellow who is always shouting about hypocrites in the church to stop it. The place that he is headed for is jammed full of them, but there is always room for one more. And he is going that way fast!—*Gospel Herald.*

NOTES AND QUOTES



By J. C. Griffin

PRESSURE AND THE TEST

By A. B. Simpson

"God has His best things for those who stand the test."

There is a prevalent idea that the power of God in a human life should lift us above all trials and conflicts. The fact is, the power of God always brings a conflict and a struggle. One would have thought that on his great missionary journey to Rome, Paul would have been carried by some mighty providence above the power of storms and tempests and enemies. But, on the contrary, it was one long, hard fight with persecuting Jews, with wild tempests, with venomous vipers, and all the powers of earth and hell, and at last he was saved, as it seemed, by the narrowest margin, and had to swim ashore at Malta on a piece of wreckage and barely escaped a watery grave.

Was that like a God of infinite power? Yes, just like Him. And so Paul tells us that when he took the Lord Jesus Christ as the life of his body, a severe conflict immediately came; indeed, a conflict that never ended, a pressure that was persistent, but out of which he always emerged victorious through the strength of Jesus Christ. The language in which he describes this is most graphic. "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body of the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body."

What a ceaseless, strenuous struggle! It is impossible to express in English the forcible language of the original. There are five pictures in succession. In the first, the idea is crowding enemies pressing in from every side, and yet not crushing him because the police of heaven cleared the way just wide enough for him to get through. The literal translation would be, "We are crowded on every side, but not crushed."

The second picture is that of one whose way seems utterly closed and yet he has pressed through; there is light enough to show him the next step. The revised version translates it, "perplexed but not unto despair." Rotherdam still more literally renders it, "without a way, but not without a by-way."

The third figure is that of an enemy in hot pursuit while the divine Defender still stands by, and he is not left alone. Again we adopt the fine rendering of Rotherdam, "pursued but not abandoned."

The fourth figure is still more vivid and dramatic. The enemy has overtaken him, struck him, has knocked him down. But it is not a fatal blow; he is able to rise again. It might be translated, "overthrown but not overcome."

Once more the figure advances, and now it seems to be even death itself. "Always bearing about in the body the dying of the Lord Jesus." But he does not die, for "the life also of Jesus" now comes to his aid, and he lives in the life of Another until his life work is done.

The reason so many fail in this experience of divine healing is because they expect to have it all without a struggle, and when the conflict comes and the battle wages long, they become discouraged and surrender. God has nothing that is easy. There are no cheap goods in the heavenly market. Our redemption cost all that God had to give, and everything worth having is expensive. Hard places are the very school of faith and character, and if we are to raise over mere human strength and prove the power of life divine in these mortal bodies, it must be through a process of conflict that may well be called the birth travail of a new life. It is the old figure of the bush that burned, but was not consumed, or of the Vision in the house of the Interpreter of the flame that would not expire, notwithstanding the fact that the demon ceaselessly poured water on it, because in the background stood an angel ever pouring oil and keeping the flame aglow.

No, dear suffering child of God, you cannot fail if only you dare to believe, to stand fast and refuse to be overcome.

The Process of Receiving

1. It is by faith. "I believe and therefore have I spoken; we also believe and therefore speak." We can only retain the life of Christ while we trust in Him (2 Corinthians 4:13).

2. It must be moment by moment and day by day: "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16). It must be a habit of receiving, a constant dependence. It is not one or two remarkable experiences of healing, but a lifelong drinking in of strength from Christ even as the plant continually draws its nourishment from the soil by ten thousand rootlets. It is here that we must learn to maintain the habit of physical union with Christ and vital dependence upon His strength, breath by breath and step by step.

(This article will be continued next week.)

Woman's Auxiliary

Ayden, N. C.—The Elm Grove Woman's Auxiliary held its August meeting in the home of Mrs. J. T. Beddard, Jr., with 16 members and three visitors present.

The president opened the meeting with the group's singing "Close to Thee." The Scripture was read by Mrs. Benny Murphy, after which she offered prayer.

The program was introduced by the pastor, the Rev. Norman Ard, who directed League Week at Cragmont this summer. His report and pictures of Cragmont were very interesting. The auxiliary voted to send the mission fund of $5 to Cragmont.

After a brief business session the group was dismissed with prayer by Mrs. Willie Balls, after which refreshments were served.

Ayden, N. C.—The Elm Grove AFCs met at the church for the August meeting with 16 present.

Diane Roach opened the meeting with the group's singing choruses. Scripture was then read and prayer was offered by one of the members.

Mrs. Norman Ard directed the program with a question and answer method. Each member thoroughly enjoyed finding the answers to the questions.

Get well cards were send to Mrs. Lovie Garris and Mr. J. T. Beddard, Sr.

Lorraine Harris was the hostess for August.

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Sacrifice ought to know no limit when governed by the Spirit of God. Love does the constraining.—*B. K. E.*



QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain, "Now ye re the body of Christ, and members in articular" (1 Corinthians 12:27). The xpression "members in particular" is hat which I want explained.—*R. P.*

ANSWER: The relation which we as be-evers have in Christ is indeed a wonder-ul one. Paul calls this a mystery. This neans, of course, that we cannot under-tand it while we are here on earth and n the flesh. Any Christian with the lightest appreciation will thrill beyond vords as he reads the wonderful descrip-ive words used in the Bible to depict is standing in which he now appears vhile hoping for that described as being is in the future ages to come. I mar-el at the wonderful grace of God so plainly depicted in His Word each time am reminded of it, and I can never ease to thank Him for all the provis-ons He has made for my redemption nd future happiness. Christians should bey His suggestions found in the Word: "Study to shew thyself approv-d unto God, a workman that needeth ot to be ashamed, rightly dividing the vord of truth" (2 Timothy 2:15). "But is delight is in the law of the LORD; nd in his law doth he meditate day nd night" (Psalm 1:2).

We get into trouble the instant we ake our eyes off Jesus, and the only way ve may be sure that our attention is urned on Him is by following the teach-ngs of the Bible and by reading, study-ng, and meditating on it always. "But vhen the fulness of the time was come, God sent forth his Son, made of a wo-nan, made under the law, To redeem hem that were under the law, that we night receive the adoption of sons. And because ye are sons, God hath sent forth he Spirit of his Son into your hearts, rying, Abba, Father. Wherefore thou rt no more a servant, but a son; and if son, then an heir of God through Christ. . . . But now, after that ye ave known God, or rather are known f God, how turn ye again to the weak nd beggarly elements, whereunto ye de-ire again to be in bondage?" (Galatians 4:4-7, 9). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1). "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Galatians 6:2-4).

Paul knew what it was to accept the Christian life with all that went with it, even the suffering. This, all Christians should be willing to do. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Galatians 6:16, 17). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29). To be an heir of God is great and wonderful, but to be a joint heir with Christ is a far greater mystery. But possessing such good things brings us responsibility to accept the things that are unpleasant to experience while in the flesh. A Christian not only finds that the Scriptures admonish him to live for Christ, but that they also require that he be willing, at any time, to die for Him. To deny Him because of opposition or the loss of property, loved ones, and even our own natural life through a painful persecution from the enemy is nothing short of treason. It is that through which one may apostatize. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-8). "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:26-31).

THE MAIL BOX

CHANGE OF ADDRESS

"Please announce in *The Free Will Baptist* my change of address from Route 1, Sims, North Carolina, to Deep Run, North Carolina." — *Rev. Melvin K. Everington.*

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A DIFFERENT KIND OF A NOISE

FREDA MARIE GUDEL

When we hear some little children we are forced to think, "How noisy those children are."

But there is a noise that is very welcome to the ears of our loving Father God. "Make a *joyful* noise *unto the Lord* . . . Make a loud noise, and rejoice, and sing praise" (Psalm 98:4).

This means we shall *always* be joyful in Him. Now even very small boys and girls can do this. When you sing, sing "unto the Lord." Jesus will make you very happy if you love Him so much that everything you do, you do for Him. —*Gospel Herald.*

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REASON FOR ALARM

Thomas Guthrie used to say: "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any persons better than Christ, or any indulgence better than the hope of heaven—take alarm."—*The Alliance Weekly.*

STORIES for our BOYS and GIRLS

MOUNTAIN TRIP

Margaret N. Freeman

Warren Pond knew this was the most exciting day of his life. Today he was going on a mountain drive. He had dreamed of it by night and talked of it by day ever since his dad said they could go.

Warren had lived on the flat plains of western Nebraska until six months ago when he and his family moved to Colorado—just 25 miles away from the mountains. Warren could see their broad outlines from his home.

When other kids talked about mountain hikes, mountain trout and mountain drives, Warren listened and tucked everything they said away in his memory. Some day he'd do those things, too. Trouble was he was always too busy. His dad worked for Jasper Oliver in his big fields, and Warren worked, too. They had almost gone one Saturday but then their old car broke down, and it had been many weeks before they could save enough to fix it up again.

Warren looked at the distant mountains with bright anticipation. "Oh, yippety ye!" he kept saying.

"Mom, aren't you about ready?" he yelled.

His mother came to the kitchen door. "Well, if you're in such a hurry," she smiled, "why not give me some help with the picnic basket?"

Warren sprang to her side with a whoop. "Careful now," she admonished him, "there's lemon meringue pie on top."

"Come on! Come on!" she hustled the two smaller children, Cindy and Curt, the five-year-old twins, "Dad's backing the car out now. I do hope this trip won't be too much for him," she said, a frown pinching her forehead.

"He says his foot hardly hurts at all," Warren reassured her. "He says to hurry or we'll miss the best part of the morning."

Toot! Toot! Dad pressed the horn and grinned at his family hurrying down the sidewalk to pile into the car. Dad had just gotten the cast off the broken toe a couple of days ago. The doctor said driving would be good exercise.

I won't even look at the fields today where I've hoed and hoed, Warren thought. He wasn't going to look at the laden fruit trees with their ripening fruit either. He was going to forget all the work. He was going to have strictly a fun day.

I'll count to 200 and keep my eyes shut. By that time we should be past Mr. Oliver's farms, he told himself.

Boy, Mr. Oliver was pretty swell to give them this day off right during the busy season.

"Why don't you take your family up into the mountains before you get back in the work harness?" Mr. Oliver had suggested. For a minute Warren had been scared his dad would offer to leave him home and Mr. Oliver would take him up on it, but neither one had said anything about it.

One hundred seventy, 175, he counted to himself, his eyes shut tightly.

Scree—! His dad put on the brake. His mother let out a little squeak and Curt yelled: "There's Taffy!"

Warren opened his eyes wide then expecting to see Candy Oliver astride the golden palomino. Fear clutched him as he gasped: "The saddle is empty."

"That child has been thrown. She's probably lying somewhere hurt or—" his mother said excitedly.

"Now, Maggie," Dad said in his slow way, "don't let your imagination get the best of you. Candy is probably in the woods there hunting those weed specimens she's always collecting."

"Plant life, Dad," Warren corrected automatically.

"All right, plant life," his dad said good-naturedly. "She likely neglected to tie that pony up good."

"But he's such a spirited horse, I don't see why they let that little girl ride him," Mother said.

"Candy is my age and I'll bet I could ride him," Warren said. His mother couldn't seem to understand Candy had practically been raised in the saddle. She rode as naturally as she ate breakfast or washed her face. Candy was favored he thought.

"I'd better take a look with you in there," Mr. Pond began.

The twins howled: "We won't get to go to the mountains!"

"No, Dad," Warren choked over the lump in his throat, "you can't drive in there. There's no road. And you can't walk, your foot is too lame. It's probably as you said, Candy is likely hunting for leaves or wildflowers. You go on. I'll find her."

"But what if she's hurt—?" his mother began.

Warren pointed to the farm buildings nestled in the valley. "It isn't far to Oliver's," he said.

His dad started the car. It jerked forward. Little dry puffs of dust churned up behind.

"Be careful, son," his mother's voice floated back.

Warren stood there, the taste of dust mixing with something salty in his mouth. He realized then tears were trickling down his face. Angrily, he brushed them away and approached the palomino.

Candy always bragged Taffy knew when anyone else got on and it was hard for them to mount, but the horse stood quietly while Warren talked soothingly:

"Here, Taffy. Good boy! Stand still now." He put one foot in the saddle and clambered on. The horse came to life. He gave one tremendous lunge which almost threw Warren over his head. Warren grabbed the saddle horn with his right hand and hung on, his left hand clutching the reins. The pony stretched out in a long, swift run. Warren, his legs held stiffly against the pony's sides, felt the muscles like steel as the pony's flying hoofs beat against the hard-rutted path.

"Whoa Taffy! Whoa!" he called, his face wet with sweat. As abruptly, the pony stopped its wild pace and settled into a trot. What a sweet little horse! Warren almost forgot his disappointment in the thrill of riding him.

Now he started searching in earnest

or Candy. Where could the girl be? He began to feel real fear. What if he did find her lying somewhere in spite of Candy's boast that Taffy would never throw her?

His every thought became a prayer. His dad often said: "Prayer for a Christian is a natural exercise like breathing, and it sure is comforting to know our heavenly Father is right there to take over."

Warren rode on feeling sure he'd find Candy soon. His dad was right. He felt comforted. He saw dust boiling up the road as a truck stopped at the edge of the woods. It was the truck Candy's dad drove. He was probably out looking for her, too. Then his eyes caught sight of a bit of pink. Could it be Candy's pink sweater shining through the bushes?

He reigned in, patting Taffy's sleek neck. "Whoa!" Then he shouted: "Candy! Candy!"

There was a stir in the bushes and Candy jumped out, her hands full of ferns, her eyes wide. "How—did you manage to ride Taffy?" she gasped.

"It wasn't hard," Warren said.

Candy patted the pony's nose. "You naughty Taffy," she scolded. "I had him tied, but he must've gotten loose." The pony whinnied softly. Then Candy saw her father. She looked at her watch. "I'm sorry, Dad," she greeted him, a guilty look on her face. "I lost track of time again. Why does it go so fast when I'm having fun?" she complained.

"Candy, you know I worry when you're gone too long. That's why I set an hour limit for you when you're on Taffy."

"I know, Dad. I'm sorry both you and Warren had to come looking for me."

Mr. Oliver looked keenly at Warren. "So—you missed your jaunt to the mountains. Folks go on?"

Warren nodded.

"Daddy," Candy said excitedly, "guess what? Warren can ride Taffy as well as I can. I'm going to let him ride her often."

Warren's breath caught. Riding Taffy would be keen. He knew Candy would keep her word, too.

Mr. Oliver just said, "You'd better take Taffy on home, Candy." Stepping closer, he whispered something to her. Candy grinned and clambered on Taffy and cantered off. "You get in the pickup with me," Mr. Oliver said.

"I can just as well help you with something the rest of the day," Warren said trying not to sound too depressed.

Mr. Oliver grinned. "You in a working mood, Warren?"

"Well, not exactly," Warren said honestly.

"I'm not either," Mr. Oliver grinned. They drove by a pasture. "Look at that palomino pony—the one with the silver mane and tail," he pointed, "see, grazing there by the pasture fence. He's a little smaller than Taffy. When I get that pony broke, he's yours to ride whenever you want. He should be ready for you in another month."

"Mine?" Warren's voice broke. "Mine?" he repeated as if he couldn't believe it.

"You can call it a sort of a reward if you want to."

"But a reward isn't necessary, sir," Warren stammered.

"Your giving up a trip to look for my daughter shows me you are a boy I can trust to ride one of my finest ponies, Warren."

"Thanks—thanks a lot," Warren said happily.

The car sped past the corner. "You—you forgot to turn, sir."

"So I did," Mr. Oliver grinned. "I've got my fishing gear in the back—thought you and I would join your dad in catching some mountain trout. I told him yesterday about a favorite spot of mine."

Warren sat bolt upright. "Will they be surprised to see me!" he grinned. He sucked in deep breaths. The air was getting crisper and cooler. He wiggled in the car seat, alive with joy.

Looking at the mountains coming closer and sharper before his eyes, he felt humble and thankful at the same time that the day was turning out so well. It reminded him of something his dad often said: " 'All things work together for good to them that love (the Lord).' "

Mr. Oliver's eyes were laughing at him again. "You know, Warren, I just thought of something. I'm getting powerful hungry and I'll be hungrier. Mountain air does that to you. And I didn't bring any lunch."

"Don't you worry about that. Mom brought a big picnic basket full of fried chicken, lemon pie and lots of stuff. There'll be plenty for you, too."

"Well, that's nice to know!" Mr. Oliver guided the truck onto the road that wound around the mountain. He grinned at Warren as he said: "Mountains, here we come!"

—*Gospel Herald.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

TOM L. PARNELL

The death angel visited the home of my dear brother, Tom L. Parnell, on August 18, 1963, and called him to a brighter home on high to live forever. Just twelve days before he passed away, he took pneumonia and was rushed to the Wayne Memorial Hospital. He had been in declining health for a long time.

A member of Pleasant Grove Free Will Baptist Church near Pikeville, North Carolina, he served as treasurer of the Sunday school for several years. He loved his church and was always present as long as his health permitted.

We, his brothers and sisters, feel that we have not only lost a dear brother, but that we have lost a father. He always reached out to lend a helping hand to those in need of assistance.

At the age of 66 he left to surivive him his wife; two boys, Clifton and Alton of Goldsboro; three daughters, Mrs. Myrtie Ivers of Charlotte, Mrs. Cassie Hinnant of Raleigh, and Mrs. Edna Howell of Plymouth; three brothers, Leonard of Norfolk, Virginia, Paul of Pikeville, and Robert of Wilson; two sisters, Mrs. Pearl Best of Norfolk, Virginia, and Mrs. Cora Lee Mumford of Pikeville; thirteen grandchildren; and several nieces and nephews.

His funeral was held in Pleasant Grove church by the pastor, the Rev. Albert T. Coates, and his former pastor, the Rev. R. N. Hinnant. He was laid to rest in the Wayne Memorial Cemetery.

He has gone from his dear ones, his children and loving wife,
Whom He willingly toiled for, and loved all his life.
Oh God, how mysterious and how strange are Thy ways
To take from us this loved one in the best of his days.
'Tis hard to break the tender cord when love has bound the heart;
'Tis hard, so hard, to speak the words, "We must forever part."

Written by his sister,

Pearl Parnell Best



The Love That Forgives

(Lesson for September 15)

LESSON: Genesis 45:4-15

GOLDEN TEXT: Matthew 5:44, 45

I. INTRODUCTION

Many things happened to Joseph from the time he was sold into slavery until the time of the events that took place in our printed text for today. In Egypt, Joseph was sold to Potiphar, the captain of Pharaoh's guard. God's hand was obviously upon him. He did his job well and was soon put in charge of all the possessions of his master. This position and recognition did not last, for Potiphar's wife made false accusations against Joseph which resulted in his being thrown into prison, and he remained there for several years. During his imprisonment, Pharaoh's butler and baker were also placed in prison. While there they each had a dream which Joseph interpreted for them. The interpretation of the butler's dream was that he would be restored to the house of Pharaoh, and the interpretation of the baker's dream was that he would be hanged by Pharaoh. In each case the interpretation came true.

Two years later, Pharaoh had a dream: ". . . Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke" (Genesis 41:1-4). He also had another dream concerning seven good ears of corn and seven thin ears of corn which carried the same interpretation as the dreams about the kine.

The butler remembered Joseph and his ability to interpret dreams and informed Pharaoh about him. Joseph was sent for, and Pharaoh told him what he had dreamed. Joseph said, ". . . The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine" (Genesis 41:25-27). Joseph's suggestion to Pharaoh was that the seven years of plenty should be utilized for laying up grain, or food, in preparation for the seven years of famine. Joseph also suggested that a wise and discreet man be put in charge of the operation. Pharaoh immediately chose Joseph. Then came the seven years of plenty and the seven years of famine, and during the entire fourteen years there was grain in Egypt.

—The Bible Student.

II. HINTS THAT HELP

The Scripture we study today illustrates some of the most basic principles of life. (1) Be sure your sins will find you out. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap" (Galatians 6:7). This is the first principle. The second is more basic still. (2) Forgiveness is not only a basic characteristic of God, it must be basic to the character of His covenant people. The same God who will not let our sins go unpunished will also forgive our trespasses, and it is characteristic of His people to forgive the wrongs others have done to them. In fact we are taught in the New Testament that God will forgive us our sins if we will forgive those who sin against us. Our lesson material today makes these truths self-evident.

—The Bible Teacher.

III. ADDITIONAL TRUTHS

1. "*And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt*" (v. 4). Joseph had put his brothers to a severe test to determine whether they were still as cruel and selfish as they were when they sold him to the Ishmaelites. He was satisfied that they had changed, seeing that one of them was willing to suffer so that Benjamin might be spared. Joseph sent all the Egyptian servants out of the room and then called his brothers to come near to him and said to them, "*I am Joseph your brother.*"

Joseph realized the hand of God in all that had taken place in his life. Thus, he did not want his brothers to grieve nor to be angry with themselves for what they had done to him some twenty-three years before. Joseph realized that God had sent him into Egypt for a twofold purpose.

(1) To preserve life: "*Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest*" (vv. 5, 6). The hand of God is always manifest in history. All the things that had happened to Joseph were designed to *preserve life*. No one can imagine what would have taken place in the seven years of famine if Joseph had not been in Egypt. However, he was there in the seven years of plenty to store up grain for the years of famine to save lives that might have otherwise perished.

(2) To preserve a posterity: "*And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt*" (vv. 7, 8). Joseph was planted in Egypt by God to save a remnant of His chosen people on the earth. He was sent to preserve the family from extinction by the famine. God had chosen the family in Abraham, preserved them in Isaac, multiplied them through Jacob and declared that their descendants would be as numerous as the sands of the seashore and the stars of the heavens, that through them all the nations of the earth might be blessed.

—The Teen-Age Teacher

2. "*Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not*" (v. 9).

Joseph instructed his brothers to return in haste to their father and inform him of the fact that he was lord over all Egypt and desired his father to come unto him. The key word to this verse is *haste*. We see that it was to be applied

o the carrying of the news to the father, and it was to be applied by the family in their return to Egypt.

"And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast" (v. 10).

This was not just an invitation for a friendly visit; it was an invitation for Jacob and all his people and all his possessions to move into the land of Goshen, that they there might be near Joseph and might share in his bounty. This would surely be wonderful news for Jacob—wonderful to know that his son was still alive and wonderful to know that the famine would not destroy him and his flocks.

"And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty" (v. 11).

Joseph had two things in mind when he instructed his brothers to bring Jacob, and all his household and goods into the land of Goshen—he wanted them near him that he might enjoy their fellowship once again, and he wanted to show his great love for them by supplying their needs in this hour of adversity.

"And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you" (v. 12).

These brothers were assured that this was Joseph who was extending this invitation to their father and his family; therefore, it became their obligation to convince their father that Joseph was still alive, that the Lord had wonderfully blessed him, and that he desired them to come to Egypt that he might take care of their needs.

"And ye shall tell my father of all my glory in Egypt, and ye shall haste and bring down my father hither (v. 13).

Joseph was informing his brothers to tell his father of the glory that was his in Egypt, not that he wanted to brag about his accomplishments, but that he wanted to influence his father to come unto him.

—*Senior Class Quarterly.*

3. *"And he fell upon his brother Benjamin's neck; and wept; and Benjamin wept upon his neck"* (v. 14). Although there were twelve of the boys, Benjamin was Joseph's only full brother; and he was about ten years the younger. Now after twenty years of separation, they were together again; and as they recalled the memories of the past, they wept, not because of sorrow, but with joy. It was a joyous occasion.

"Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him" (v. 15). Endearments were interchanged between Joseph and his brethren. Beginning with the youngest, he went all around kissing them and weeping upon them. After being reconciled and put at ease in one another's presence, the brothers lingered awhile to talk.

To go back and tell their father the whole story of Joseph, from the time they sold him to the time of reaching home with his message, would be a difficult task; but after being reconciled to their brother, it would be somewhat easier than it would have been otherwise.

—*The Advanced Quarterly.*

Edgemont Church Lawsuit

(continued from page five)

juror who gave this affidavit, several other jurors have also expressed their mutual endorsement of the statements set forth below.)

NORTH CAROLINA
DURHAM COUNTY
IN THE SUPERIOR COURT
NO. 4738

AFFIDAVIT

The Western Conference, et al and
J. G. Teasley Faction, et al
vs.
James A. Miles Faction et al and
Ronald Creech

My name is _____, 57 years of age, and I was one of the jurors in the recent church case as hereinabove entitled. After sitting in on this trial since August 6, 1963, for the past 2½ weeks, the jury was given the case in order for us to reach a verdict, on the evening of Wednesday, August 21, 1963. We deliberated for approximately 1½ hours before the Judge recessed for the evening until the next morning August 22, 1963 at 9:30 A. M. At approximately 10:30 A. M., Thursday morning, we were called back to the courtroom and there were asked by the Judge if we had reached a verdict in either the first or second Issue. After the foreman advised the Court that no decision had been reached, we were dismissed by the Court because he said he was going to withdraw the case from the jury and was going to grant the defendants' motion for non-suit. At this time, the jury's vote as taken by me before we were called in was 10 for "yes" and 2 for "no."

It is my sincere belief that after sitting down there for 2½ weeks the jury should have been given the opportunity of deciding this case in ample time.

There was in my mind and at least 9 others on the jury, no question that the plaintiff had amply proved that there was a division in the Edgemont Church in 1960. The plaintiffs also amply proved that there were many departures from the Original Free Will Baptist doctrine, customs and practices. Further, there was no question that the defendants had ample notice of who had accused them of departing from the customs and practices. Further, they knew what the charges were and had many opportunities to defend themselves if so desired.

This the 22nd day of August, 1963.

Signature _____

VERIFIED

The Judge presiding over the above mentioned partial new trial was the Honorable James F. Latham of Burlington. Plaintiffs (Western Conference and Teasley et al) were represented by Mr. Arthur Vann and Mr. R. Roy Mitchell of Durham. The defendants (Miles et al) were represented by Dr. I. Beverly Lake and Mr. G. Eugene Boyce of Raleigh and Mr. Victor Bryant, Sr., of Durham.

•

Life's Opportunities

by Lynn W. Gardner

We are never at the end of life's opportunities until life has ended for us. Through our own carelessness or sin, a particular opportunity may have passed us, but in the instant of its passing, another opportunity is ours, rich and golden. Life is in the making so long as an hour of life remains.

Christ Himself is at hand to lead us into new triumphs, even greater than we have ever imagined or experienced before. He, the Creator, who calls the things that are not as though they were, is ceaselessly calling into being new achievements and glories. This is true in spite of all our mistakes of the past. Thus God lavishes His love upon us.—*The Free Methodist.*

Churches, conferences, and other organizations holding stock in the Free Will Baptist Press are asked to send their representatives to a meeting of the board of directors at the press September 2, 1963, at 10 a. m.

R. N. Hinnant, President

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'In An Orderly Fashion'

(continued from page three)

the church only seated about 200). They were told by the pastor, "Sing as many as you want to!"

They did just that! The pastor and singers used about forty-five minutes of the service. By that time, the people were in no mood to hear a sermon. What a shame when God's messenger has to preach God's message to *tired listeners!*

PRELIMINARIES IN A SERVICE

Thank the Lord this is not true in many of our churches. Many do have a good order of worship. There are pastors who know how and do lead their people "beside the still waters" in worshiping God. Every pastor should be concerned about making the services outstanding for our Lord.

We refer to the first part of our services sometimes as the "preliminaries." In one sense, this is not true. The entire service should be so designed that the Christian will have opportunity to worship God throughout the service. On the other hand, the first twenty minutes (a good amount of time to be used for singing and praying) should be preliminary in that the music (special and congregational) and prayers should condition the minds and hearts of the people for God's message.

Whether it be for Sunday services, revival services, prayer meetings or other services, plan the services "in an orderly fashion." If the first part of the service is well-planned, the congregation may expect a well-planned sermon. As a result, the Holy Spirit will do His work in convicting sinners and in drawing Christians closer to Himself.

Don't haphazardly conduct your services. Be assured, if you do, that your people will not appreciate such actions. In one of our churches the deacon board became so disturbed because their pastor talked so much between the hymns that they asked the revival speaker for a solution to the problem. Could this be your church?

Preparing an order of worship is important. Hymn singing is important. Special music is important. All that goes into preparing a worship service and all that goes into conducting a worship service should be done with one central aim: bringing glory to our wonderful Lord!

SUGGESTED ORDER OF WORSHIP FOR A MORNING SERVICE

Organ (or Piano) Prelude (about 10 minutes before service time)
Call to Worship—by Choir (after they have marched out together)
Prayer
Congregational Hymn
Welcome Visitors (If possible, ushers should have given the visitors cards to fill out as they entered the sanctuary.)
Congregational Hymn
Offertory (Ushers should be systematic in receiving the offering.)
Special Music (choir, solo, duet, trio, quartet, or any other type of special music)
Message
Closing Hymn (either by the congregation or just the choir)
Benediction
Organ (or Piano) Postlude

SUGGESTED ORDER OF WORSHIP FOR AN EVENING SERVICE

Organ (or Piano) Prelude
Choir Sings! (Have the choir sing a "lively" chorus and then ask the congregation to join in.)
Invocation
Congregational Hymns (Sing two or three hymns—two stanzas of each one.)
Boys and Girls Sing (two or three choruses)
Special Music
Announcements and Offering (NEVER read the announcements on Sunday morning if you use bulletins! This is an insult to the congregation's intelligence. On Sunday night read them briefly.)
Congregational Hymn
Special Music
Message
Benediction
Organ (or Piano) Postlude

THE CHURCH WORLDWIDE

(continued from page four)

area, and the adjacent Sea of Galilee with its numerous Christian connections formed a suitable backdrop for the services.

Other places visited by the pilgrims during their stay in Israel included Caesarea, Kfar Kanna, Nazareth, Jerusalem, Ein Karem (birthplace of John the Baptist), Elijah's Cave on Mount Carmel, Safad, Haifa and Acre.

To help the visitors to get better acquainted with their host country during their stay, the Israel Government Tourist Corporation organized a number of Open Forums, at which a panel of experts answered questions on Israel for the group.—*Land of the Bible.*

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Return Unto the Lord

PAULINE MALEHORN

The Bible says, "The wicked flee when no man pursueth" (Proverbs 28:1). A clever wit remarked, "But they make better time when someone is after them."

The wicked man flees because he is wicked. He runs to get away from the voice of his own conscience. But there is no escape. The faster he runs the more it overtakes him, and the louder it gets.

Job says, "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost" (Job 11:20).

Isaiah assures us, "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).—*The Church Advocate.*

•

God is the *source* of salvation; Christ is the *channel* of salvation; the Word is the *means* of salvation; and the Holy Spirit is the *power* of salvation.—*Selected.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 11, 1963

HAROLD M. LAMBERT PHOTO



THE STUDENT REMEMBERS

The Christian student entering college will face many hours of class lectures and instructions, as well as many hours of study. There will be hours of loneliness, away from home and loved ones. Yet, he will remember the true source of strength. He will remember his Creator in private devotion and worship. By so doing, he will find strength that cannot be found elsewhere.

A WORD OF CAUTION

When facing a crisis, we usually exert special efforts and energies. When the crisis is over, however, we are subject to become indifferent and unconcerned to the point of failing to live up to our responsibilities. The Free Will Baptist cause has suffered much during the past few years. Many feel, at the present time, that all the problems and difficulties are over and that everything will be smooth sailing from now on.

We are now in a period of adjustment —a period which demands our constant attention. The only way Free Will Baptists can meet the challenge ahead is by personal sacrifice and dedication to Christ and the Free Will Baptist cause.

There is also the necessity of becoming informed. In brief, Free Will Baptists must keep up with the events of the day. We must know what our conferences and conventions are planning as well as what they are doing. A greater part of the responsibility rests in the hands of our pastors. The alert pastor will have an alert church. The caution light is on: failure to heed it will bring grave consequences—consequences which must not come.

† † †

In the Editor's Mail

"I would like to express my appreciation to my many friends who sent me cards and letters and love offerings on my 66th birthday.

"May God richly bless every one of you. I request your prayers for my wife and myself."—*The Rev. B. F. Ringgold, Sr., Route 5, Box 97, New Bern, North Carolina.*

† † †

"Will you please note my change of address from Box 497, Saratoga, North Carolina, to Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina. Thank you."—*Rev. Bobby G. Bazen.*

THE FREE WILL BAPTIST

Volume 78 Number 34

September 11, 1963

C. H. Overman, *Editor*

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Editorial—

THE GEORGIA MEETING

Although we were not personally able to attend the Georgia fellow ship meeting August 19, 20, our interest and deep concern was with thos who did attend. We are proud of the nearly two hundred Free Will Ba tists who met at Colquitt, Georgia, for a time of special fellowship. I years to come this annual meeting will be a major highlight among Fr Will Baptists. The title of the organization is "The Fellowship of Origin Free Will Baptists." The purpose of the fellowship is clearly defined:

"The purpose of this fellowship is not to usurp authority over, or t be in opposition to, any group or organization, but to bring together a original Free Will Baptists that we may cooperate in extending the wor of the kingdom of God through Christian fellowship, missions, Christia education, Christian literature, and other ways and means as may b mutually agreed upon. To this end, we set forth the following specif declarations:

"1. We believe in the faith and doctrine as set forth and proclaime by the original founders of the Free Will Baptist denomination.

"2. We believe that our Lord commissions us to proclaim this doctrin of free grace to all the peoples of the earth for their regeneration and pe severance until our Lord comes again.

"3. We believe that the cause of Christ should be administered a the local level by individual churches who bind themselves together i district associations or conferences; such associations and conference shall exercise such regulatory powers over the churches and their minis ters as the churches themselves shall allocate to the district bodies fo the common good. We further believe that any affiliations of the loca church other than that with the district association or conference shall b solely for the purpose of fellowship and cooperation in promotion of th cause of Christ.

"4. We believe in higher education which is devoutly Christian an which meets the standards of regulatory agencies of states and region in which we proclaim the gospel.

"5. We believe in a program of Christian literature which is writte edited, and published by original Free Will Baptists.

"In order to foster these above-named convictions, we bind ourselve together in this fellowship of believers in Christ to promote Free Wi Baptist doctrine as propounded originally by Paul Palmer."

It was clearly emphasized at the fellowship meeting that churches conferences, or associations, etc., can be a part of this organization withou having to pledge adherence to any treatise. Membership is possible b simply accepting the Statement of Purpose which is given in this editoria Representation for a church is one (1) delegate for each fifty (50) mem bers or fraction thereof; all ordained and licensed ministers one (1) vote larger bodies, one (1) delegate for each five hundred (500) members o fraction thereof.

Those who attended the meeting noted a spirit of fellowship whic existed years ago in such gatherings. The host church graciously provide the noon meal which allowed for a special time of fellowship.

† † †

THE FORMER EDITOR

We would like to express our appreciation to the Rev. Ralph Lightse for the work he did while serving as editor of "The Free Will Baptist." Brother Lightsey was a most capable editor. We hope for him the very best in his new undertakings.

The Value of Things Eternal

by Albert M. Ezell

HE intelligent mind is a well-spring of thought. You may aw from it with an assurance of a ntinuous supply of the water of wis-m. It is not possible to fathom your nd. It is a well of thought that has bottom. The more you draw from the clearer and more fruitful it will . If you neglect to think for yourself d use other people's thoughts, giving em utterance only, you will never ow what you are capable of. At first ur ideas may come out lumpy, home- and shapeless; but never mind; time d perseverance will polish and arrange em. Learn to think, and you will rn to write and to speak; the things at have so long lain dormant in your nd will find expression in words.

Above all things, remember that the rds you would write or speak should oracles of thought that have an in-ative to lift the reader or hearer to ater moral or spiritual heights. The that is completely filled can hold more; no, not another drop. So dy, that the cup of your inner cons-nce be so filled with thoughts that uplifting and good that there will no room left for the things that uld hurt, slander, or debase.

To worship God in an approved man-, one must, I believe, exercise the st of the intelligence that He has giv-us, seek out His truths with all of understanding, and pray faithfully d trustingly for the knowledge and derstanding that we lack. As we pray, should have faith in such a measure to believe that God has already heard d answered our request. Just as soul d body are necessary to our lives as en, so are faith and works a necessity to our lives as Christians; for faith is the soul of religion, and works is the body.

When we are confronted with the tempter, as Jesus has warned us we needs must be, let us look to Him in simple faith for deliverance, in the same measure that we believe a mother would protect her child were it threatened by a rabid dog or venomous serpent.

When adversity stands in our path and we look vainly about us for the assistance of kindred or friends to help, aye, or even to comfort, and find they have all forsaken us, let us remember Jesus as He stood without friend in the judgment hall of Pilate and suffered the unmerited rebuffs and ridicule of the unfriendly throngs for your sins and mine. God our Father help us, when we are tempted to seek an easier and more pleasant way, to remember that hardships inevitably make the best soldiers. Help us to see that, even though the trees were beautiful in the foliage and bloom, and now as the petals have long since faded and the last crimson leaf has fallen, we can look through the bare branches and behold the glory of the stars that were once hidden from our view.

Grant that we may not be faultfinders, but that we may exercise the God-given graces of love, tolerance, and forebearance to seek for the good that we like to believe lies deep in the heart of every man, though in many it may be buried deep under the crust of cynicism, hate, or complacency.

As we behold the light of God's wonderful salvation, we see things in an entirely new setting. It is truly stated, "Behold, all things are become new." We see our friends with a greater measure of love. We see our former enemies as ones of whom we would seek and to whom we are eager to grant forgiveness. We remember the enormity of our sins which Jesus has forgiven, also remembering that He has said, "In the same measure as you forgive others, your Father will also forgive you your trespasses."

It helps us to face every crisis of life with a definite feeling of assurance. If it is temptation, God is stronger than the tempter; if sickness, we are told He will make our bed in time of sickness. If it is lack of faith, remember, "My God shall supply all your needs according to His riches in glory." If it is fear, perfect love casteth out fear. If it is doubt, "O ye of little faith wherefore did you doubt?" If we are ever tempted to apostasy, we have but to recall the ringing words of Peter, as he uttered those words that are without parallel for truth, "Lord to whom shall we turn, thou hast the words of eternal life."

We see death, as we consider the words of the gospel, not as a grim and hideous reaper, not as a cessation of time for us, but as a blessed liberator sent to release us from a mortal prison to an immortal life of freedom. "There is no death!" cried the poet, Longfellow, "what seems so is transition; this life of mortal breath is but a suburb of the life elysian, whose portal we call death."

The words of the great apostle, Paul, "Now I see through a glass, darkly; but then I shall see Him face to face," must have been the thought that impelled the French bishop, Bossuet, to write, "O death! We thank thee for the light that thou wilt shed upon our ignorance."

In the perfection of death, those that were in the most common walks of life, the very lowliest and unlearned, if they die in Christ, will become wiser than all the sages of this world. In fact, the Einsteins, the Plutarchs, and the Aristotles of this world appear in comparison to them as little children in their kindergarten.

(continued on page sixteen)

HERE AND THERE

In Our Religious World

School Religious Instruction Requested by Methodists

SYDNEY, Australia (EP)—The Methodist Church in New South Wales, through its official journal *The Methodist*, called on the state's government to provide "dynamic courses" of religious instruction in schools.

It claimed such courses should be "designed to stimulate an appreciation of past religious influences on society" and show "the contribution which religious faith can make to the development of wholeness of personality."

The statement pointed out that the New South Wales Public Instruction Act, the basis for state education, does not make clear distinction between the roles of Church and State in education, as in the case of United States law. The act merely states the "general religious instruction" shall be given, but that "dogmatical or polemical theology" shall not form part of the school curriculum.

Methodist leaders called on the Minister for Education to provide pupils with more than "an emaciated form of religious instruction," which consisted of the reading by students of authorized Scripture. The statement said that "anything less than this (the provision of dynamic courses) can hardly be called general religious instruction."

Says Depicting Christ as Nordic Is Race Intolerance Factor

MILWAUKEE, Wis. (EP)—Depicting Christ as a white, blue-eyed Nordic may be creating problems of racial intolerance, the Rev. William A. Poehler, president of Concordia College, St. Paul, said here.

In a keynote address before the joint annual conventions of the Lutheran Federation Education Association and the National Lutheran Parents-Teachers League, Mr. Poehler asked:

"Are you sure that you are promoting racial tolerance by projecting in the minds of your children a picture of the beautiful Saviour Who is a white, Nordic, blonde-haired, blue-eyed north European?

"Are you sure that the curse of Noah rested upon all the descendants of Ham? Are you preparing your children to look upon all nations as fellow-redeemed, regardless of skin color and social status?

"Are you preparing them," the Lutheran educator asked, "to take their place as world citizens as well as citizens of the heavenly kingdom? Are you teaching them the great truth of the Gospel expressed by Paul, the Apostle, 'For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither slave nor free, there is neither male or female, for ye are all one in Christ Jesus'?"

Welch Says Rights Drive Steered by Moscow

BELMONT, Mass. (EP)—The head of the right-wing John Birch Society has described the civil rights campaign in the United States as a Moscow-directed drive to establish a "Soviet Negro Republic" in southeastern states with Dr. Martin Luther King, Jr., Negro Baptist minister and integration leader, as "president."

His comments are contained in July and August issues of the society's monthly bulletin, distributed from national headquarters here.

Mr. Welch said it was his hope to channel the "dissatisfaction" of some Americans with the civil rights drive into an all-out campaign to impeach Earl Warren, Chief Justice of the United States.

In an open letter to New York's Governor Nelson Rockefeller, who has continually lashed "the Birchers" as a "lunatic fringe" endangering the United States, the society's bulletin stated:

"How do you feel about the Soviet Negro Republic, Governor. With Atlanta, perhaps, as its capital? And Martin Luther King as its 'president'? All of the cruelty and horror that would be imposed both on the white people and the colored people of the South—who were living together so peacefully with steadily improving relations, until May 17, 1954?"

(The date is that of the day when the Supreme Court struck down state laws establishing segregation of Negro and white children in public school systems.)

Tax Fraud Prosecutions At Record High

WASHINGTON, D. C. (EP)—A government law enforcement agency reported an increased incidence of crime in nearly all fields, the Intelligence Division of the United States Internal Revenue Service announced that criminal prosecutions for tax fraud set a new record in the fiscal year ending June 30, 1963.

The division's annual report showed that 1,298 individuals were convicted in Federal court of tax fraud, compared with 1,146 the previous year. Sentences totaling 313 years in prison and fines amounting to $2,800,000 were imposed on the offenders. In addition, prison sentences totaling 2,981 years were imposed but suspended or probated on condition of good behavior.

Recommendations for prosecution forwarded by the Internal Revenue Service to the Justice Department in the last fiscal year rose to 2,208. Over 1,80 cases are currently under study by federal district attorneys.

In addition, the division reported that Internal Revenue agents staged 1,38 raids in connection with enforcement of the gambling tax act. Seizures in connection with illegal gambling activities included 188 automobiles, valued at $266,000, 1,147 slot machines and coin-operated gambling devices worth $248,000 and currency totaling $143,000.

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If God sends the storm, He will also steer the vessel.—*The United Evangelical.*

Joseph in His Exaltation

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A Type of the Lord Jesus Christ in His Exaltation

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Rev. Arthur Hottel

THE HISTORY of Joseph's life is clearly divided into two periods; nely, a period of suffering and a per- of glory. This fact corresponds ex- y with the history of the life of rist, as foreseen and foretold by the phets, concerning whom the Spirit stified beforehand the sufferings of rist and the glory that should follow" Peter 1:11).

Genesis 37, 39, and 40 record the re- ion, humiliation and suffering of eph. The record of his exaltation and y begins with chapter 41. And oh, it a record it is! We shall confine study to chapter 41 and point out n this chapter the things in which eph is a type of our Lord Jesus Christ His exaltation.

I. Joseph, the Rejected Hebrew, Was Exalted to the Throne of Egypt.

"And Pharaoh said unto Joseph, For- much as God hath shewed thee all this, re is none so discreet and wise as u art: thou shalt be over my house, l according unto thy word shall all people be ruled: only in the throne I be greater than thou. And Pha- h said unto Joseph, See, I have set e over all the land of Egypt. And raoh took off his ring from his hand, l put it upon Joseph's hand, and ar- ed him in vestures of fine linen, and a gold chain about his neck; and he de him to ride in the second chariot ich he had; and they cried before n, Bow the knee: and he made him er over all the land of Egypt. And raoh said unto Joseph, I am Pha- h, and without thee shall no man lift his hand or foot in all the land of ypt" (Genesis 41:39-44).

Our Lord Jesus Christ when He came into the world, came to His own people, land, and throne (John 1:11; Matthew 1:21).

When He came into the world He was fully entitled to the throne of David, for He was its rightful Heir. This was the Word of God through the angel unto Mary: "The Lord God shall give unto him the throne of his father David" (Luke 1:32).

But, He was rejected by His own brethren. They delivered Him up to the Romans to be crucified. Instead, then, of the throne of David, He received a Roman cross. On that cross He hung and died *as the King of the Jews* (John 19:15, 16, 19, 20).

God raised Him from the dead, received Him into heaven, and gave Him a seat at His own right hand (Psalm 110:1; Acts 2:32-36; 7:56; Romans 8:34; Colossians 3:1; Hebrews 1:3; Ephesians 1:20, 21; 1 Peter 3:22; Revelation 3:21).

Like Joseph, our Lord Jesus Christ was taken from the pit and from the prison (the grave), and exalted to the throne of God, the throne of the universe. He is now in the place of rejection, an exile from home. He is now a rejected Hebrew, exalted to the place of highest glory and authority in the universe (Hebrews 2:7-9; Matthew 28:18). Our Lord Jesus Christ, the rejected Hebrew, is now *the exalted Son of Man in the glory.* He is there in His glorified humanity.

Our Lord Jesus Christ is now waiting in heaven for the throne on the earth (Hebrews 10:12, 13). His present exaltation to the throne of God is a pledge and assurance of His future exaltation to the throne of the universe. When the time of His waiting is expired, He will return to the earth, take to Himself the throne of His father David, and be "King of kings, and Lord of lords" (Luke 1:32, 33; Acts 3:21; 15:14-17; 1 Timothy 6:14, 15; Revelation 11:15; 19:16). He will then be the Head and Center of heaven and earth, the new creation (Ephesians 1:10). *Praise the Lord!*

II. Joseph, the Rejected Hebrew, While Exalted to the Throne of Egypt, Took to Himself a Gentile Wife.

"And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt" (Genesis 41:45).

Our Lord Jesus Christ, during the time of His rejection from the world and His session upon His Father's throne, is seeking and gathering out a people to be His Bride, from among the nations of the earth. The present purpose of God, according to Simeon (Simon Peter) is "*To take out* of them (the Gentiles) a people for his (Christ's) name" (Acts 15:14). The words, "to take out," mean to gather to Himself, to separate from the rest. Compare John 17:14, 16; Philippians 3:20; 1 Peter 2:9.

The words, "for his name," mean to bear His name, to put His name upon them. When a man takes a woman to be his wife, he puts his name upon her. From that time forth, she is known as his wife. The Lord Jesus is now calling out a people from among the Gentiles, and puts His name upon them (2 Timothy 2:19).

Those called out to His name constitute the Church, which is His Body, which, by vital union through the Holy Spirit, as Head and Body, constitute *The Christ* (1 Corinthians 12:12, 13).

The Church is also repeatedly set forth in Scripture as the Bride, the wife of Christ (Ephesians 5:31, 32; 2 Corinthians 11:2; Revelation 19:7; 21:9).

Now let us note in particular: Before the seven years of famine came, Joseph received his bride to himself. So, be-

(continued on page sixteen)

NEWS AND NOTES

Of Denominational Interest

Miss Peters Most Attractive Camper

While attending Youth Camp at Cragmont Assembly, Black Mountain, North Carolina, during July, Miss Judy



Peters was chosen by the campers as the most attractive girl camper.

Miss Peters is the daughter of Mr. and Mrs. B. L. Peters of Route 5, Dunn, North Carolina.

She is a member of the Robert's Grove Original Free Will Baptist Church, Dunn, North Carolina, where she is a very active member of the church choir and girls' trio. She is also a member of the YFA and serves as its vice-president.

This year will be her senior year at Midway High School where she is a member of the Beta Club, Monogram Club, Library Club, F. H. A. Club, and Glee Club. For the past two years she has been a cheer leader, and will again this year help to cheer the RADERS to victory.

Miss Peters also holds the title of homecoming queen of 1963, F. F. A. Sweetheart, and Sampson Federation Queen of 1962.

Homecoming and Revival At Otter's Creek Church

Otter's Creek Free Will Baptist Church, Fountain, North Carolina, will observe its annual homecoming day on Sunday, September 15. Sunday school will begin at 10:00 a.m. and the morning worship service will begin at 11:00. Lunch will be spread at the noon hour.

Revival services will begin Sunday night following homecoming day. The Rev. W. S. Burns of Daniel's Chapel church will be the evangelist, beginning each evening at 7:45.

The pastor, the Rev. C. D. Hamilton, invites the public to attend these services.

Piney Grove Church Revival and Homecoming

Revival services will be held at Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, beginning Sunday, September 15 and will continue through Sunday, September 22. The Rev. Ray Carmondy, Grantsboro, North Carolina, will be the evangelist for these services.

The pastor, the Rev. W. L. Brickhouse, Columbia, North Carolina, and the church invite everyone to attend these services, beginning each evening at 7:45.

Homecoming will be observed at the close of the revival on Sunday, September 22.

Lunch will be served at the noon hour. Everyone is invited to attend.

Homecoming Service King's Cross Roads

King's Cross Roads Free Will Baptist Church, Fountain, North Carolina, will observe homecoming services on Sunday, September 15. Services will begin with Sunday school at 10:00 a.m. and morning worship service at 11:00.

A lunch will be spread at the noon hour. All friends, former pastors, and former members are cordially invited to attend.

Revival Services Archdale Church

Revival services will begin at Ar dale Free Will Baptist Church, Ar dale, North Carolina, Monday, Septe ber 23. The Rev. Walter Carter East Rockingham church will be t visiting evangelist.

Robert's Grove Reports Progress

Robert's Grove Original Free W Baptist Church, Dunn, North Caroli is very happy to report on some of recent activities. On Saturday aft noon, August 17, the church enjoyed wonderful "Fellowship Hour." Ab 5:30 p.m. a few of the members met the grounds and began to barbec chickens. Then at 7:00 approximat 100 gathered to enjoy grilled hot do hamburgers, chickens, and all the tri mings, including delicious cakes a pies. After supper the young peop under the direction of the Rev. and M David C. Hansley, sang many chorus

The church is proud of its YFA a director, Mrs. Brewer Spell. Under supervision, they worked hard and w

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Coming Events

September 19—Eastern Conference W man's Auxiliary Convention, Da Free Will Baptist Church, Da North Carolina

October 9—Cape Fear District W man's Auxiliary Convention, Ho well Free Will Baptist Chur Smithfield, North Carolina

October 12—Rockfish Conference, S dy Grove Church, St. Pauls, No Carolina

October 16, 17—Western Conferen Sherron Acres Church, Durh County, North Carolina

October 18, 19—Pee Dee Associati Mt. Beulah Church and Li Bethel Church, Horrey Cou South Carolina

October 23, 24 — Eastern Conferen Assembly Grounds, Duplin Co ty, North Carolina

October 30, 31—Annual Midway A ciation of Georgia, New Li Church and Bethlehem Church

November 6, 7 — Central Conferen Friendship Church, Greene Cou North Carolina

e to send four girls and two boys to
agmont Youth Camp for a week.
ose attending were Elaine Holland,
y Peters, Sue Bass, Linda Spell, Gary
ter, and Lyndell Chestnutt.

On Sunday night, August 18, in place
the regular worship service, the camp-
made a splendid report on their trip
Cragmont. Then came the highlight
the evening, a very heart-warming
dlelight service very similar to the
es they have at Cragmont.

The attendance at Sunday school is
od. The pastor, the Rev. David C.
nsley and the Sunday school superin-
dent, Mr. Ottis Carroll, state: "We
indeed grateful that our church is
lly going forward for the upbuilding
Christ's kingdom here on earth."

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ney Grove Choir onored Pastor

The Piney Grove Adult Choir, Kenly,
rth Carolina, honored their pastor
d his wife, the Rev. and Mrs. Cedric
Pierce, Jr., with a family style dinner
Parker's Restaurant in Wilson on
turday evening. During the evening
e choir presented them with a brass
le mounted on marble as a going
ay gift.

Mr. Pierce has been a spiritual asset
the choir and entire church during
pastorate at Piney Grove. Mrs.
erce was a very faithful choir member.
eir absence will be greatly missed by

Those attending the dinner were the
v. and Mrs. Cedric D. Pierce, Jr., Mr.
d Mrs. Roy Stanford and son; Mr. and
rs. Charles Ray Pope and daughter;
r. and Mrs. Frank Waddell and son;
r. and Mrs. Wilbert Bass; Mr. and
rs. J. A. Pittman and granddaughter;
iss Gayle Pittman, and Jimmie Ellis
Wilson.

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arnes Hill Church evival and Homecoming

Revival services will be held at Barnes
ill Free Will Baptist Church, Nash-
lle, North Carolina, beginning Mon-
y, September 16 and will continue
rough Saturday, September 21. The
v. Fred Powers will be the evange-
t. Services begin each evening at
45.

There will be special music featured
ch night.

Following the revival, homecoming
y will be observed on Sunday, Sep-
mber 22.

Everyone is invited to attend these
rvices.

N. C. Superannuation Report for August

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for August, 1963:

Receipts

Balance on Hand August 1, 1963	$5,527.81
Regular Receipts for August	441.59
Earmarked for Adopted Ministers and Widows	27.00
Earmarked for Ministerial Retirement System	32.50
Earmarked for Life and Hospital Insurance	326.33
Refund on Insurance Premium	5.60
Total to Account For	$6,360.83

Disbursements

Minister's Monthly Checks	$171.00	
Operating Expenses	114.13	
Life and Hospital Insurance	416.32	
Transferred to Ministerial Retirement System Fund	32.50	
Total Disbursements		733.95
Balance on Hand September 1, 1963		$5,626.88

Receipts by Conferences

Albemarle	$ 11.05
Cape Fear	$ 46.40
Central	$155.47
Eastern	$297.61
Piedmont	$ 55.08
Western	$178.49
North Carolina Woman's Auxiliary Convention	$ 83.32

East Rockingham Revival September 15

Revival services will begin at the East Rockingham Free Will Baptist Church, 211 Ninth Avenue, East Rockingham, North Carolina, Sunday evening, September 15, with the Rev. Clyde Cox of Caroleen, North Carolina, as the visiting evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. Walter Carter, extends an invitation to everyone to attend these services.

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Talkers will refrain from evil speaking when listeners refrain from evil hearing.—*Bulwer.*

Midnight on Skid Row

By James E. Kurtz

I WALKED one midnight where I think Jesus or any of the prophets would have walked if they were living in Chicago. I walked and stumbled along that strip of no-man's land called "skid row" here in the busy metropolis of Chicago.

Cold, not only weather-wise but in many other ways, I rubbed shoulders with men who cursed wives, family, friends and business associates. Men who have found solace from a bottle—a bottle of anything. I talked to a wandering old man who once played a violin in a symphony orchestra, but according to him a woman caught his heart (as women can do), and he found out later it was a one-sided love—all on his side. He didn't blame the woman but somehow underneath the dirty used overcoat and underneath the bloodshot eyes I could sense a man hurt and yet still loving. It hardly seems possible that love could be this strong in a reverse sort of way. Love should build up, not tear down.

I huddled in a darkened abandoned store room with the flicker of a small fire casting dancing lights on drifting snow. Around me were drifting men from all walks of life—some could not hide their intelligence for true intelligence cannot be hidden by a beard, a beard not grown for popularity's sake, but because there is no reason to be clean, no reason to be strong, no reason to care. One of our group had just hopped off a freight from Wichita, another was a former broker who is now broke. Money bought them friends fast and such friends disappear just as fast when the money no longer flows. This was midnight, and as I shared with them the sandwiches I had packed in a brown bag I could sense that they suspected my presence. After another swig from the bottle they quit suspecting and we all became good ole' buddies!

We had dinner at a mission (it was not at all where I had hoped to be dining. I had planned on having a hearty steak at a northside restaurant), and as we sat around the wooden tables we sipped at watery soup and mugs of bitter coffee—but it was warm and a refuge for a little while from Chicago's cold winds. After the dinner we were subjected to a "come and be saved" sermon.

(continued on page fifteen)

Woman's Auxiliary

Eastern Conference Woman's Auxiliary Convention

The Eastern Conference Woman's Auxiliary Convention will convene at the Davis Original Free Will Baptist Church, Davis, North Carolina, September 19, 1963. The theme of the program, which follows, is "Walking Together with Him."

Morning Session

9:30—Registration
10:00—Sing Forth His Praises, "If Jesus Goes With Me"
Devotional Thoughts, Mrs. J. B. Starnes
10:15—Welcome, Mrs. Reginald Styron
Response, Mrs. Rom Mallard
10:25—Recognition of Ministers, Officers, and Delegates
10:35—President's Remarks
10:45—"Working Together with Him" in the Work of the Children's Home, Rev. M. L. Johnson
11:00—Hymn, "Stepping in the Light"
Offering for Children's Home
11:10—"Walking Together with Him," in the Work at Mount Olive Junior College, Dr. Burkette Raper
11:25—Appointment of Committees
Special Music, Reginald Styron and Mrs. Alma Lois Davis
11:30—Convention Message, Rev. Earl Glenn

Afternoon Session

1:00—Sing to His Glory, "Footsteps of Jesus"
1:10—Memorial Service, Mrs. Ed Baldree
Life Membership Awards, Mrs. Clyde Banks
1:25—Denominational Enterprises
Missions
Superannuation
Cragmont
Free Will Baptist Press
Church Finance
Others
Choruses
1:45—Business Session
Secretary's Report
Treasurer's Report
Miscellaneous Business
Appointment of Delegates to Other Conventions
2:45—Installation Services, Mrs. W. J. Gaskins
3:00—Adjournment

NOTICE
Auxiliaries of the Central District Convention

The auxiliaries of the Central District Convention of North Carolina have fulfilled their pledge of a thousand dollars to the Mount Olive College building fund.

We express thanks to the auxiliaries and individuals who had a part in making this gift possible.

The cooperation and goodwill shown by the people throughout the district were greatly admired and appreciated.

We must not consider our task completed. We must continue to remember Mount Olive College with our prayers and our gifts.

Yours in His service,
Mrs. Frank L. Walston
Mrs. J. C. Moye
Mrs. P. L. Barrow

Eastern Auxiliary Project

At the fall convention in 1962 at the Ernul church, the Eastern Auxiliary Convention of Original Free Will Baptists adopted as its missionary project the providing of scholarships at Mount Olive College for Original Free Will Baptist students preparing for both ho and foreign missions and the mini and for students from the Free V Baptist Children's Home at Middle The fund was designated "The Alice Lupton Scholarship Fund" and was be administered by Mount Olive C lege in keeping with the established p cies of the college.

This project replaced the project support for the Tomy Willey, missionaries who are no longer affili with Original Free Will Baptists North Carolina.

Mrs. Reginald Styron, district yo chairman, urges auxiliaries that h been lax in supporting the project catch up by mailing their checks to M Rom Mallard, Trenton, North Carol or to take them to the fall convent at Davis, North Carolina.

Kenly, N. C.—The Woman's Au iary of Mt. Zion Free Will Bap Church met Tuesday evening, Aug 27, in the home of Mrs. Clovis Boy for its monthly meeting. There w eight members present.

The topic for discussion was "W Christ Along the Highland Trails." meeting opened with the group sing "Close to Thee," followed with M H. R. Johnson reading the introduct Mrs. James Crocker led in prayer; the Scripture, Psalm 84:1-4, was r by Mrs. Willard Brewer. Those tak part on the program were Mrs. H. Johnson, Mrs. James Sutton, Mrs. H Johnson, Mrs. Clovis Boykin, Mrs. C Boswell, Mrs. Ramon Crocker, and M James Crocker. Mrs. Crocker also r the poem "What Is the Unmistaka Mark of a Christian?" Mrs. James ton sang "Wait a Little Longer, Pl Jesus" as a solo. The business pe followed.

After dismissal, refreshments w served by the hostess and enjoyed by

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Kenly, N. C.—The Woman's Au iary of Piney Grove Original Free W Baptist Church met recently in home of Mrs. Charles Ray Pope w 15 members and three YFA memb Misses Gail Bass, Frances Parnell, Judy Jones, present.

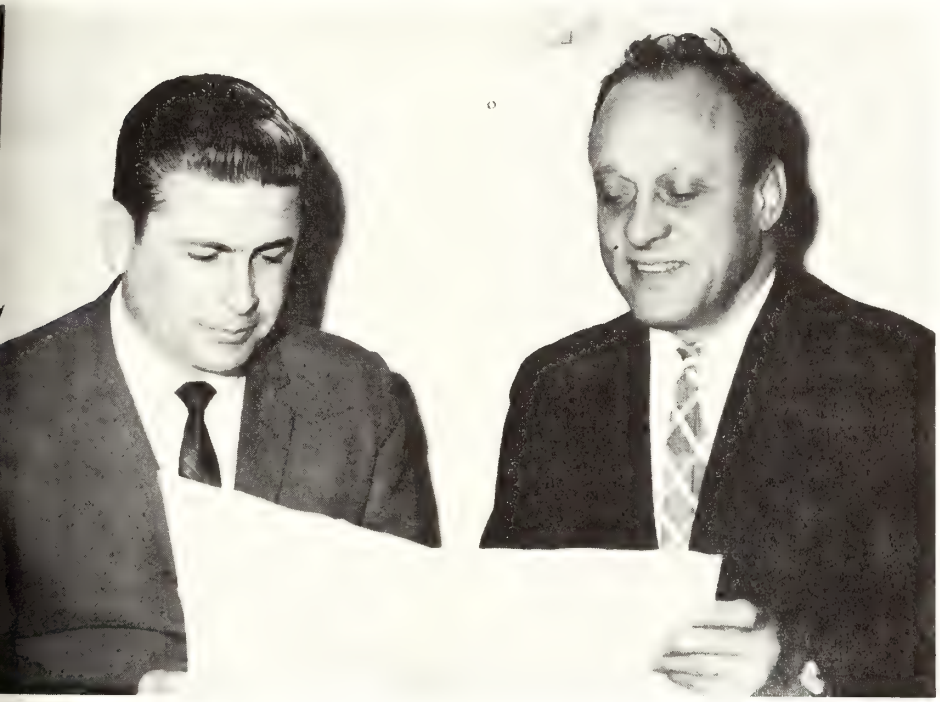
Mrs. Roy Stanford, president, pre ed over the meeting. The introduc was read by the program chairman, M Wilbert Bass, which was center around Cragmont. Miss Judy Jo presented the program, assisted by pastor, the Rev. Cedric D. Pierce, Miss Jones attended the YFA Con

(continued on page sixteen)

CHRISTIAN EDUCATION

Items from Colleges
Sunday Schools
Vacation Bible Schools

Mount Olive College Building Plans Studied



In the above picture Dr. W. Burkette Raper, left, president of Mount Olive College, is shown reviewing the college building program with Albin Pikutis, executive director of the Mount Olive Junior College Area Foundation, Inc.

The foundation is now formulating plans for a capital funds campaign for the building program on the new 90-acre college campus. The college expects to let contracts next spring for Phase I of the new campus, which includes dormitories for 88 men and 68 women, a library, and a classroom-faculty office building.

The purpose of the foundation is to aid and promote the maintenance of Mount Olive Junior College as an educational institution at its present location in Mount Olive, North Carolina, or in the immediate vicinity thereof, and to aid and encourage the continuance of the Christian tradition in the program and teaching of the institution;

To provide an agency for effective and continuous communication between Mount Olive Junior College and the college area;

To promote and provide for continuous financial support of Mount Olive Junior College from private sources by the solicitation of new pledges and the collection of pledges already made;

To solicit pledges, receive gifts and administer same as a sustaining fund in the continuing support and maintenance of Mount Olive Junior College;

To do all other acts and things pertaining to the general purposes expressed and necessary to the general welfare of Mount Olive Junior College.

"The creation of the Mount Olive Junior College Area Foundation, Inc., is one of the most significant developments in the history of the college," President Raper declared. "It is an agency through which friends are joining hands with us for the strengthening and expansion of Christian higher education."

Dates Set for Benefit Dinners

The Free Will Baptist churches of Pamlico, Lenoir, Wayne, and Craven Counties have made plans to hold countywide benefit dinners for the development fund of Mount Olive College.

The Pamlico dinner will be Saturday, September 14, 7 p.m. in Bayboro at the Masonic Hall. Earl H. Holton of Vandemere is chairman of the county steering committee.

In Lenoir County the Rev. Robert M. Fader of Kinston has been elected chairman of the dinner to be held Friday, September 20, 7:30 p.m., at the Bar-B-Cue Lodge in Kinston.

Hardy Talton of Pikeville is chairman of the Wayne County dinner scheduled for Wednesday, September 25, 7 p.m., at the Wayne Center All-Purpose Building in Goldsboro.

The Craven County dinner, under the chairmanship of Ralph A. Morris of New Bern, has been set for Thursday, September 26, in New Bern.

Committees have been appointed in each Free Will Baptist church in these counties to secure contributions for the building fund of Mount Olive College. President W. Burkette Raper will speak at each dinner and outline building plans.

Attention All Pastors

Dear Pastors,

If you have young people in your church who plan to enroll at East Carolina College, Greenville, North Carolina, this fall, please urge them to attend the Free Will Baptist Fellowship. We are sponsored by the North Carolina State Convention of Original Free Will Baptists. Our weekly meetings will begin September 16, at 5:15 p.m. in the "Y-hut" on campus. We have a short program followed by a delicious home-cooked meal which is served by ladies of nearby churches.

We have lots of fun and wonderful fellowship with other college students. The fellowship strives to be a spiritual inspiration to our college students as well as a link between the students and the Free Will Baptist Church.

Thank you very much.

Sincerely,

Ruth Cotton Clark, *President*
East Carolina College Free
Will Baptist Fellowship

NOTES AND QUOTES



By J. C. Griffin

PRESSURE AND THE TEST

By A. B. Simpson

(This article is continued from last week.)

The Pledge of Future Glory

All of this is but the earnest of something better by and by. Therefore the apostle adds, "We know that if our earthly house of this tent were taken down we have a building of God, an house not made with hands, eternal in the heavens." The apostle means that the life of Jesus in our bodies now is but the beginning and the pledge of that glorious life which is to come to us at the resurrection and the kingdom above. Just as the bulb you plant in autumn has in it the promise of the Easter lily, and the acorn is but an oak in miniature, and the seed carries in its bosom the embryo of the golden harvest, so the touch of Christ upon our bodies now carries with it the pledge and the very substance of all the glorious immortality which is to be ours in the age to come.

What a sad morning that was when our first parents went forth weeping and ashamed from the gates of Eden and knew that the Tree of Life was henceforth closed to them as the source of physical immortality!

We are permitted to bring something better in this glorious message of the supernatural life of Christ. He who is the source of life itself, has come in our entire being of that life which, although exposed to conflict and testing and suffering now, is pressing on through storm and wind and tide to that glorious hour when:

"His glorious hand shall wipe away the tears
From every weeping eye;
And pains, and groans, and griefs, and fears;
And death itself shall die."

How can I take Christ as my healer? This is a question we are constantly asked. It is necessary first of all that we get into the posture of faith. This has to be done by a definite and voluntary act, and then maintained by uniform habit. You must put it in the soil by a definite act, and then you must let it stay put and remain fixed and settled in the ground until the little roots have time to fix themselves and begin to draw the sustenance from the soil. There are two stages: the definite planting, and then the habitual absorbing of moisture and nourishment from the ground. The root fibres must rest until they reach out their spongy pores and drink in the nutriment of the earth. After the habit is established, then by a certain uniform law the plant draws its life from the ground without an effort, and it is just as natural for it to grow as it is for us to breathe.

Lord, help me this day to abide in Thee, and to grow into the habit of drawing all my life from Thine, so that it shall be true of me, "In Him I live and move and have my being."

—o—

The views of Mr. Simpson in the message above have been my experience for several years. Twice in my life the best of physicians have declared that my life's work was at an end. One physician said to my wife, "You just as well brace up; your husband has preached his last sermon." This doctor was standing in the doorway to the room where I was in bed, and I heard the words to the extent that I understood. But as Hezekiah prayed and God gave him more of life, so that very night God heard and gave me the assurance that I was not going to die. (See Isaiah 38: 1-5.) That night God touched my body, and the doctor was surprised next morning to find me alive. From that day until this I have completely left it all with my Lord, and by faith I live one day at a time. It makes no difference what man may think, I know what God did and what He has been doing since 1938 in healing me. Then I overworked and had to repent for my lack of going as I should and had a recurrence of my heart trouble in 1944, at which time my physician sat by my bed from 8 p.m. until 3 a.m. the next morning and gave me a shot. He left saying, "I've done all that I can." When man does all that he can, we need to know that God can finish the job. As Christ said, "Be it unto you according to your faith." Again Jesus said, ". . . thy faith hath made thee whole" (Luke 8:48).

When our healing is for our good and the good of others and for the glory of God and our faith is in His word, God can and will heal. Paul said, "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you" (Philippians 1:21-24). I honestly believe that God wanted me to perform a certain work, which I am trying to do to the glory of God.

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WHATEVER IS—IS BEST

We know as we grow older
And our eyes have clearer sight,
That under each sad wrong, somewhere
There lies the root of right.

We know that the soul is aided
Sometimes by the heart's unrest;
And to grow means often to suffer
That whatever is—is best!

We know there are no errors
In the great eternal plan;
And that all things work together
For the final good of man.

That each sorrow has its purpose,
By the sorrowing oft unguessed;
That as sure as the sun brings morning—
Whatever is—is best!

—*Unknown.*

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WHEN FEAR KNOCKS

. . . what course of action should we take
When fear knocks at our doors?
What can we say?
How will we find the fortitude to shake
The paralyzing bonds of fear away?
I've heard it said, when fear knocks at
the door,
Send faith to answer it, and you will find
That there is no one there; and what
more
That we are all particularly blind,
For faith is always there for you and me
It's just our own unwillingness to see
—*Bud Collyer* in *Thou Shalt Not Fear*
(Fleming H. Revell Company).

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A grocery store in Beverly Hills, California, greets Sunday morning callers with a locked door and this sign: "Going to Church. That's Where YOU Ought To Be!"—*The United Evangelical.*

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: On what conditions may be assured of having my prayers answered?—*A. G., Texas.*

ANSWER: We may give here only the briefest outline of some of the conditions for the answer to one's prayers:

1. The Father is to be addressed in the name of His dear Son, our Lord and Saviour Jesus Christ. "And whatsoever I shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14); "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

2. All our prayers should be made for God's glory as seen above in John 14:13.

3. We are required to pray according to God's will. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27); "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

4. We are required to pray in faith believing and without a doubt that our prayers shall be answered of God. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22); "Then touched he their eyes, saying, According to your faith be it unto you" (Matthew 9:29).

5. We should live fully aware of the fact that we abide in Him and He in us. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7); "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

6. We must pray in a spirit of thanksgiving, praise, and gratitude for His providences and for our personal salvation. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

—o—

QUESTION: Please explain, "For wheresoever the carcase is, there will the eagles be gathered together" (Matthew 24:28).—*L. C. D., Texas.*

ANSWER: The carcase here symbolizes the Jewish nation that had become apostate and hypocritical, and had substituted the sayings of the leaders, such as their rabbis, for the teaching of God's Word, the Old Testament, as they then possessed.

The eagles are God's judgments, those judgments the prophets such as Moses, Elijah, and Isaiah had forewarned them of. Of course, when we note that Matthew 24 and 25 are chapters in which Jesus gave a discourse concerning His Second Coming, we know that the judgments of the great tribulation are those that the eagle here sets forth in symbol. Many of these judgments which must fall upon Israel are depicted in some detail beyond what we find in Matthew from the fourth chapter of the Book of Revelation and through several chapters that follow.

Of course, at the battle of Armageddon where these earthly judgments culminate, many Gentile nations are to congregate for battle and are to meet with the greatest of all defeats that previously came to an international army. The judgment of the nations that follows that great conflict will assign all nations that were against Israel to a perdition of eternal fire; hence, in this way the Gentiles are among those judged and their judgment will not be so different from God's judgment that was meted out to the ancients. God used Gentile Babylon to carry Judah into captivity and then destroy her in judgment because she did not repent. He is going to use the sinful Gentile nations as His instrument to bring judgment to His erring people, Israel; but when these Gentiles have an opportunity to repent and don't, He will destroy them in judgment. This judgment in Matthew 24:28 is depicted as being an eagle and these sinful people as carcase.

Ancient Babylon and Nebuchadnezzar are depicted in one place in the Scripture as God's ax. (See Isaiah 10:15 and Matthew 3:10.) Later on, or in the future, God is going to use Israel both as His rod and as His battle-ax to destroy the nations that He once used to destroy her. (See Jeremiah 51:20-30.)

Babylon is called a golden cup in the Lord's hand, that made all the earth drunken. (See Jeremiah 51:6-8.) In other words, the use of the eagle and carcase in describing the death God will bring upon these wicked, disobedient people is not different to other symbols of His judgment as may be found in other portions of Scripture. (Compare Matthew 25:31, 32, 41-43.)

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Asking God's Blessing

Charlie was going home with his uncle. They were on a steamboat all night. A steamboat is furnished with little beds on each side of the cabin, called berths. At bed time Charlie undressed himself.

"Hurry and jump into your berth, Chuck," said his uncle.

"May I not first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie; "but Mother always tells us not to take anything without first asking God's blessing."

Uncle Tom had nothing to say to that; and Charlie knelt down, just as he did by his own little bed at home.

God's goodness and grace you live on day by day, children; but never take it without asking.—*Unknown.*

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"A laughing forbearance of drunkenness, a casual disregard of infidelity in family life, an amused acceptance of sharp business practices—these are not realistic aproaches to life, as some believe. They are accessories before the fact of spiritual suicide."—*Protestant Episcopal Bishop Robert R. Brown of Arkansas.*

STORIES for our BOYS and GIRLS

"ZEPHANIAH" SOUNDS LIKE THAT

MABEL R. BRIDGES

GEORGE didn't rush in from school that day. And he didn't feel like giving his usual shout. He tossed his books on the kitchen table.

"Hi, Mom!" he greeted. "What you doing?" He tried to sound cheerful. She merely answered, "Aren't you late, George? Now keep your hands off those cakes! Watch out—the oven's hot!"

"Just one? I'll put the other back. Got any milk?"

Mother poured the milk. George gulped down the glassful before he replied. "Late? Oh, choosing sides for a basketball game. New girl there." Then, between swallows, he blurted: "Mom, I heard her say they ought not have anyone on their side who was so plump. *Me—plump?* Then Jim Blaine came through the yard, and she said, 'He's more the type—wiry.' Jim just scowled and bolted."

"Jim Blaine? Is he that thin boy Cissy talks about?"

"Yeah. Thin as Death's head on a poison label. Green eyes. Lives across the railroad tracks. No mixer. And where is Cissy?"

"George Weber, keep your spoon out of that frosting! Cissy's upstairs, washing her dress—"

"Class meeting tonight at Mrs. Kendall's? Yipe! I'd forgotten!" George bounded into the hall. "Hi, Cis!" he shouted: "Where's the lesson for tonight?"

Words fluttered down, as the sound of splashing water kept George vainly shouting, "Huh?" He lumbered back into the kitchen. "Mom, did you hear Cissy yelling '*Self-denial*' at me?"

Mother stared at him. Then her hearty laughter rang out. "Cissy said 'Zephaniah.' Ha, ha, ha! It does sound like 'self-denial!' Ha, ha!"

"Aw, Mom! What's so funny?"

Mother ruffled his hair as she reached for the vanilla. "Well, it struck me—you being so fat! You need to practice self-denial. The doctor said that you eat too much. Remember?"

George fumed. "Is that a sin?"

"If you make a glutton of yourself." Mother was serious now. "Now, Cissy doesn't eat enough. That's just as bad, because she diets from vanity."

"Well, she is pretty. Everybody tells her that."

"How you look is not so important to the Lord as how you act. Go do your homework, dear, while I press your Sunday trousers."

George would do anything for her when she looked at him that way and spoke that way. He calmed down and replied, "Mom, I'll try self-denial. But don't tell Dad the joke on me!"

But it all came out at supper. When George refused the creamed vegetables, Father teased: "Sick, George?"

Cissy raised an eyebrow. "George is saving room for Mrs. Kendall's refreshments tonight—" she scoffed, and added, "He's practicing self-denial, you know!"

George tried to control himself. He answered slowly, "People like you to eat good food. It shows appreciation for fine cooking. Eh, Mom?"

"Shows bad manners! The way you gorge, you embarrass me! Strangers say, 'Your brother!' "

Mother broke in. "*Cissy!*" Then she chuckled, as she added, "But George is going to practice self-denial from now on—you cured him with Zephaniah?"

His eyes twinkling, Dad said, "I'm lost! What has Zephaniah got in it about self-denial?"

Feeling sheepish, George said, "Aw, Dad, I'll tell. When Cissy told me the lesson tonight was in Zephaniah, I thought she said 'Self-denial'—it sounds the same, see Dad? And then Mom kidded me. But I didn't know Cissy thought I was such an awful pig—"

Cissy interrupted, "Not just awful—but disgusting, shall we say?"

George blinked. Pushing back his chair, he said hoarsely, " 'Scuse me, folks? Think I'll go get ready."

He slammed his door shut. Then h found himself talking out loud. " em-em-barrass *her?*" He swallowe hard. "All right! I'll diet! Not b cause of her, *no-siree-ee!* But I want t play basketball! I'm going to do jus that—with your help, dear Lord—" H choked, suddenly realizing that he' been praying! And then, after a mo ment, he had the feeling that the Lor heard, and understood, and sympathiz ed.

He felt better after he had taken shower. He even started to whistle Then, opening the door, he called down "Mom, I'm going over alone. Got thos cupcakes ready?"

By the time he had gone a couple c blocks, he began to feel that he hadn acted like a fourteen-year-old at al What if people thought he was too fa It wasn't their business, anyhow, wa it?

He still felt hungry, he had to admi He didn't want to pop one of Mom luscious cupcakes into his mouth—c did he? He'd have to go easy on th refreshments, too!

Walking briskly, he hurried witho looking where he was going. He didn notice the protruding roots of a tre Down he went, slamming right into a other fellow coming toward him. Th cupcakes went tumbling!

George sat a moment, breathless. Th other boy lay still. Who was it? Wa he unconscious? George got up an bent to see.

"Jim Blaine!" George yelped. "Jim are you hurt? Let me help you u There, now. Struck your head on th pavement, eh? Here, use my hanky Go sit on that coping, Jim, while I fin Mom's tray!"

George scurried around, retrieving few cakes. Then he saw Jim snatch cake and wolf it. George snapped a him: "Hey! You crazy?"

"Hungry!" Jim barked, brushing th dirt from another cake. "You don need them, Fatty! *You* got everythin —I got leavings!"

Fascinated, George watched cakes b ing devoured. "Think I like bein

or?" Jim snapped. "Can't go in for letics at school. Uniforms cost ney!"

George blinked. So that was it!

Jim was still talking. "Can't go on ief, because Pop works—when he 't drunk!"

"Why don't you work?" George stamred.

Jim was almost angry. "Fella, be- you leave your soft bed, I've dered 100 papers—"

"Whoops! Look, Jim, I'm going to ss meeting—" He could see even in poor light the torn shirt, wild hair, d scratched face.

"Jim," he said, "you think I've got rything! It makes you sore to look me—well, tonight I got a knife in back—"

"Huh?"

"Yeah, I'd like to talk to you after meeting. I'm too fat, you're too n; we ought to be friends. You go erever you were going, then meet me e in an hour—what say?"

Jim looked up. "Okay," he growled. It was after eleven when George softclosed the door. He heard voices n the kitchen. Was Cissy *crying?*

'—worse than ever, Mama! He ged in, at closing prayer! Dirty—rt torn. He said he tr-tripped—ma! One c-cake on your silver tray! e! It looked so silly!"

"Well, don't cry about it, Cissy!"

"I—I c-can't help it! I—love him! 's good—sweet—k-kind—*oh, oh!*"

George floated on air.

"Mama, he's gone crazy!" Cissy wled. "Re-refreshments — he took r sandwiches, *oodles* of cake—stuff- his pockets with nuts and c-candy d *where is he!* I'm worried—he left fore we did—oohh!'

George almost laughed. Should he ll in and explain? No, that might n bragging! And it was nice to have ecret with God!

Jim had waited. Jim had promised go to Sunday school! No, he would ny himself the pleasure of telling m and Cissy. Self-denial? Ha! No pper, no refreshments, no tattling—y, it was a joy, this feeling of the rd in his heart!

"Hi, folks! I'm home!" he shouted. 'ired—going right up to bed. See you the morning!"—*Christian Youth.*

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"A Word fitly spoken is like apples gold in pictures of silver."—*Proverbs :11.*

IN COMMEMORATION OF TEN YEARS OF SERVICE TO DILDA'S GROVE

by Kenneth Dilda

Dilda's Grove Free Will Baptist Church, Fountain, North Carolina, would like to acknowledge with gratitude the pastoral services rendered by its former and beloved pastor, the Rev. R. L. Norville, for his ten years of faithful and loyal service.

Back in October, 1953, Mr. Norville began his ministry at Dilda's Grove. Although inexperienced in the field of carrying the gospel of Christ, he, through the fellowship and guidance of the Holy Spirit, began his duties as pastor by building up the church both in appearance and membership. At this time Dilda's Grove was a frame building in need of a complete enlargement and remodeling program. Now, ten years later, through Mr. Norville's superb and wise counseling, Dilda's Grove is a brick veneered building with new pews, new pulpit furniture, hardwood floors, and a new cooling and heating system. Also an organa has been purchased and four Sunday school rooms have been added. The membership has increased by approximately one third.



When there was sickness in the church and community, Mr. Norville was always there with encouraging and helpful words. When there was a death, he never failed to give a helping and comforting hand.

He has been extremely interested in the young people of the church, and because of this wonderful characteristic the league, AFC, and YFA were organized during his term as pastor. He also has been a most faithful and helpful supporter of our Youth Rally and League Convention.

We are greatly indebted to him for his services and send with him our love and very best wishes as he continues to serve the Lord by spreading His wonderful Word to a lost and dying world.

The Youth Who Climbs

The youth who burns the midnight light
  In study and in prayer,
Will reach in future years a height
  With blessings waiting there,
That wealth could never, never buy,
  Nor schemes could ever gain,
For only God can take one high
  Beyond all sin and stain.

The youth who walks the upward path
  And not the downward road,
And conquers self and carnal wrath
  And sin wherever sowed,
Is quite a blessing in his home,
  In school, at work or play;
Or o'er the earth where he may roam,
  Or where he's set to stay.

He'll bless the country where he lives,
  The church where he belongs;
He'll help God's cause by what he gives
  And help to conquer wrongs;
He'll share the diamonds of his love
  With other precious souls,
And point them to the grand above
  Where Christ his treasure holds.

The youth who's clean in heart and mind
  And has a spotless name,
And longs to help his fellows find
  The way that leads to fame;
Or strives to help them to the place
  That God would have them fill,
Shall be a winner in the race
  Up Zion's holy hill.

—*Rev. Walter E. Isenhour.*

PLEASE NOTE

When submitting news items, feature articles, etc., for publication in "The Free Will Baptist," please address your mail to C. H. Overman, Editor, The Free Will Baptist, P. O. Box 158, Ayden, North Carolina, 28513, or simply indicate on the envelope that your mail is for the editorial department. This will allow us to process your mail more quickly.

St. Claire Bible Class

What Is God Doing?

(Lesson for September 22)

LESSON: Genesis 50:15-24

GOLDEN TEXT: Romans 8:28

I. INTRODUCTION

Last Sunday's lesson ended with Jacob's descent into Egypt. He and all that he owned made the trip in safety. That Jacob's heart leaped with joy at the prospect of seeing his favorite son is undoubtedly true. But there must have also been real heart pains in his leaving the land that God had promised to his fathers, Abraham and Isaac, and later to him also.

Pharaoh provided all that was needed for safe and adequate transportation. Jacob was received royally, given a large tract of land on which to pasture his herds and make his home. No one could have received a greater welcome. As he looked upon the wealth of Egypt and the honor to which Joseph had risen, he expressed such full satisfaction that he was now willing to depart this life in peace.

Seventeen years passed. Jacob's sons increased in possessions and "multiplied exceedingly" (Genesis 47:27). As the time of Jacob's death drew near, he called his sons together and blessed them. During the blessing, he adopted Joseph's two sons, Ephraim and Manasseh, as his own, thus giving them equal rights of inheritance and assuring Joseph that they would become the heads of two of the twelve tribes of Israel. While blessing his sons Jacob prophesied that God would be with them, and bring them once again into the land of their fathers (Genesis 48:21). Shortly thereafter Jacob died, but not before he had made Joseph promise that he would be carried back to Canaan to be buried beside Abraham and Sarah, Isaac and Rebecca. Then having placed his benediction upon his sons, he departed to be with his fathers and his fathers' God.

Pharaoh looking upon this scene was so impressed that he said, "let me die the death of Jacob." Joseph secured his permission to return to Canaan to bury Jacob, the only return Joseph ever made to the land of his nativity. It is at the close of this long journey that today's lesson takes place.

—*The Bible Teacher.*

II. HINTS THAT HELP

The background Scripture for this lesson should be studied.

1. Joseph sold into slavery (Genesis 37).
2. The danger that threatened Jacob's sons (Genesis 38).
3. Joseph's imprisonment (Genesis 39).
4. Joseph interprets the prisoners' dreams (Genesis 40).
5. Joseph's exaltation (Genesis 41).
6. Visited by his brothers (Genesis 42—44).
7. Joseph disclosed his identity to his brothers (Genesis 45).
8. Jacob and his family settled in the land of Goshen (Genesis 46—48).
9. Jacob's prophecy and death (Genesis 49—50).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. *After Jacob died, Joseph's brothers feared him.* It seems that during the seventeen years in Egypt, with Joseph so wonderfully caring for them, that they would have forgotten the past with its fears. "*And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him*" (v. 15). They must have thought that Joseph's concern was based upon only their father and that he did not in reality care for them. Somehow, they had never really learned what kind of person their brother was.

They sent a message to Joseph. Joseph was still carrying on his duties to Pharaoh. One of their own number was sent to remind Joseph of something his father had said. "*And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did ur thee evil: and now, we pray thee, forg the trespass of the servants of the G of thy father. And Joseph wept wh they spake unto him*" (vv. 16, 17). M we note:

a. From this incident, it seems c dent that they had not come to t place of truly forgiving themselves. seph had long since forgiven them. I seventeen years they held back.

b. They were filled with humili "*And his brethren also went and f down before his face; and they said, B hold, we be thy servants*" (v. 19). Th were not content with the work of t messenger, so they personally went Joseph. They did obeisance to Josep just as his boyhood dream had predict

—*The Bible Stude*

2. "*And Joseph said unto them, F not: for am I in the place of God?*" 19). Perhaps Joseph, in his great h mility, thought they showed him t much respect, as if all their happin were bound up in his favor. It is as he had said, "Stand up, I am just a m Make your peace with God, and th you will find it an easy matter to ma your peace with me."

One ought always to ask forgiven of the one he wrongs; but as he does he must be careful not to let him ta the place of God, by dreading his wra and soliciting his favor more than Go

"*But as for you, ye thought e against me; but God meant it un good, to bring to pass, as it is this d to save much people alive*" (v. 2 Here again Joseph appears to try to sen the seriousness of their crime by minding them of the good that h come out of it. Nevertheless, the f that God used their acts to bring ab a greater good did not lesson the cri that they committed when they sold seph. Evil was in their hearts, and th whole intent was to get rid of him. crime was committed, and they were sponsible for it.

It is true that God used Joseph bring a greater blessing to his fam than would have come to them oth wise; but we must remember that wh He makes use of men's acts for the p formance of His counsels, it is qu common for Him to mean one thi and them another. Although God not the author of sin and evil desig He often brings good out of evil a promotes the purposes of His pr dence even by the sins of men; but infinite wisdom so overrules events as cause them to end in His praise, e when the intent of those who are

nsible for them is for His dishonor. is does not make sin any less sinful r sinners less punishable, but it re- unds greatly to the glory of God's sdom.

"Now therefore fear us not: I will urish you, and your little ones. And comforted them, and spake kindly to them" (v. 21). Here Joseph as- ed them of his continued kindness, t only to his brethren, but also to ir offspring. He did not put them probation; he did not tell them that they believed in the future that he uld be kind to them. He comforted m and spoke kindly to them. The mise had no strings attached to it.

His brothers were growing old, and y would soon need someone to nour- them; and since their offspring was reasing, they would need nourish- nt too. All this Joseph promised to pply, and it must have been very sat- ying. It further served as a sense of nomic security. But Joseph's way of viding this assurance must have been preciated the most. He took time to k to his brothers and to let them know e kindness of his heart.

—*The Advanced Quarterly.*

3. *"And Joseph dwelt in Egypt, he, d his father's house: and Joseph lived hundred and ten years"* (v. 22). Af- the death of Jacob, Joseph and his ethren continued to live in Egypt, Jo- ph until his death and the descend- ts until Moses led them out of the gyptian bondage about 144 years later. seph's total years in Egypt were about nety-three, eighty of which he was in position of power. His life had been eal blessing to numberless multitudes. mine-stricken peoples from other untries came into Egypt for help, and seph was the benefactor.

Joseph's kindness suggests the minis- of the Lord Jesus Christ as He of- ed living water to a Samaritan wo- n at Jacob's well and as He met the eds of countless ones who came to m.

"And Joseph saw Ephraim's children the third generation: the children also Machir the son of Manasseh were ought up upon Joseph's knees" (v.). Joseph lived to see his children, ndchildren, and great-grandchildren. re is fulfilled the promise as express- in the Ten Commandments: That d will show mercy to the third and rth generations of them that love and ve Him. This came to pass even be- e the giving of the Ten Command- nts.

The children were brought up under Joseph's direction, and he was acknowledged as patriarch, or head of the family, as long as he lived.

"And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware unto Abraham, to Isaac, and to Jacob" (v. 24). This verse reminds us of the words of Paul as he awaited execution (2 Timothy 4:6-8). Joseph, however, had very little to say about himself or the life he lived; but he promised that God would visit his people and bring them up out of Egypt. Likewise, Paul spoke of the blessings in store for those who love the appearing of the Lord.

For a long time, Joseph was, under God, the benefactor and protector of his people; but now that he was going to die, he promised that God would keep His promise to them and that He would lead them ultimately to their promised land. The promise to Abraham, Isaac, and Jacob was good; and it would be carried out.

—*The Intermediate Quarterly.*

Midnight on Skid Row

(continued from page seven)

A few flocked to the altar in hopes of not only being "saved" but in being given a cot for the long night. I went out the door after the preacher told us that we were loved by God. Somehow this didn't quite suffice a cold body and weary soul. Somehow it would seem that God would have been more concerned and, if this writer may inject one person's view, I would say that men on skid row need a great deal more than sermons. What are such men "saved from"? There is a need far deeper than raising one's hand for salvation—there is need for a helping and, a hand that does not reach out of pity but in the known fact that except for the grace of God we, who are more fortunate, are not as the skid rower. We drink in fancy saloons, they drink from a can in a rat infested alley. We have enough money to be taken to our homes in a cab if we are drunk, these men must crawl to a mission or to nowhere. I am not so sure but what we are no different except for outward appearances which are very false in many cases.

One tall young man wanted to fight—he wanted to fight everybody, but he soon gave up for none of us cared to fight. He tried to take what little change I had in my pocket, but I resorted to discouraging his attack with steadier footwork and quicker reactions to his attack. This young man would not last in skid row because, if one code of ethics is recognized here, it is that no one bothers another man's possessions. Another code, which perhaps more of us could try using, is that each man lives his own life without minding another's business. No questions are asked here. A man's past is his own to forget or to suffer with. Some want to talk and perhaps here is the saddest of all conditions because so many of us will not listen.

Some of my midnight skid row friends had fifty cents for a night's lodging—I had thirty cents and could not find a bed. I walked and found that I was not alone. Men slept everywhere and in the most distasteful conditions. I did not find or see a woman in skid row. I knew they are there but, for the most part, they find a little more sympathy and offers of assistance. Some would be better off if they refused the offers, but when the stomach is empty and the bones ache with the dampness and chill of the night—morals hardly seem vital.

I left skid row around two in the morning. I was cold and hungry but could I go to my favorite restaurant in these clothes? I do believe that a certain young woman named—we'll forget the name—but I thought of her as I munched on cookies that she baked as I made my way out of the wilderness, would have known me and understood; but, you see, when you become a part of skid row most people do not remember you nor do they wish to try to recall where they saw that familiar face. Most of us are remembered only while we are having fortune shine upon us, but God help us when the sunshine of prosperity fails to shine, for it is at this time that we soon find out who are friends and who are merely acquaintances.

Skid row in Chicago is not a pleasant place but for as long as we have our human blood flowing we shall have skid rows and all that we can hope for is that in this age of "progress" someone will take the time to think of the more fortunate who slipped along the way and watched the others pass by.—*Opinion.*

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Worth Repeating

Men are born with two eyes, but only one tongue, in order that they should see twice as much as they say.—*Caleb C. Colton.*

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Woman's Auxiliary

(continued from page eight)

ence recently at Cragmont where Mr. Pierce was youth counselor.

During the business session the auxiliary made plans to support the recreation fund at Cragmont. The YFA will also aid in this very worthwhile project.

During the social hour the auxiliary presented to Mr. and Mrs. Pierce a silver service set. The YFA also remembered them with a gift. Mr. Pierce began full-time pastoral work with the Winterville Free Will Baptist Church the first of September.

The hostess, Mrs. Pope, served green lemonade along with other delicious refreshments.

The Value of Things Eternal

(continued from page three)

Friends, remember, meditation is the life of the soul; so spend much time in meditation and prayer. You will find that in concerted meditation you are able to more fully converse with God. A man of meditation is a happy man, not for just an hour or a day, but throughout the entirety of his life, even if God grants him many years. No soul can preserve the bloom and delight of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of evil.

Joseph in His Exaltation

(continued from page five)

fore the great tribulation shall come upon this earth, the Lord Jesus Christ will receive His Bride unto Himself (Revelation 3:10; 1 Thessalonians 1:9, 10; 4:14-17). The rapture of the Church will precede the great tribulation and the revelation of the Lord Jesus Christ.

The name of Joseph's bride is also very suggestive in its meaning. It is Asenath and means "misfortune," or "peril." This suggests the state and condition of man by nature, before he has been called by Christ and has His name put upon him. His condition is indeed one of peril. He is dead in trespasses and sins and exposed to the "second death," which is the lake of fire (Ephesians 2:1-3; 4:18; Revelation 20: 14, 15).

III. Joseph, the Rejected Hebrew, Exalted to the Throne of Egypt, Became the Saviour of the World in the Days of Famine.

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands" (Genesis 41: 55-57).

God's purpose was to bless Joseph's brethren through their brother Joseph. But they rejected him. God overruled his rejection and made it the occasion of his exaltation, and so, the occasion of blessing to many instead of only a few. Being rejected by his brethren, and exalted in Egypt, Joseph became the saviour of the world.

God's purpose was to bless the nation of Israel through the Lord Jesus Christ. If they had accepted Him as their King, He would have made them the channel of administrative and individual blessing to the world. But Israel rejected their King. Their rejection of Him, in unbelief, meant their fall.

But their fall only revealed their failure, because of blindness and ignorance. Their fall was no failure on the part of God. When they fell, God brought to light other and secret purposes of His own heart. He made known His purpose in grace concerning the Gentiles. He did not abandon His earlier and former plan, but introduced a parenthetical purpose in grace, the out-gathering of a people for the name of Christ (Acts 15:14). The failure of Israel means the present blessing of the world, it means the riches of the world. We observe two things, in particular, in respect to Joseph as the saviour of the world, whic are true also of our Lord Jesus Christ.

1. The Name of Joseph Was the O ly Name Given and Known Whereby th Starving Could Be Saved.

"And when all the land of Egypt w famished, the people cried to Pharao for bread: and Pharaoh said unto all th Egyptians, Go unto Joseph; what h saith to you, do" (Genesis 41:55). Ne ther is there any other name given known today whereby men may be sa ed, save the name of Jesus (Acts 4:12 Jesus is the *only Saviour;* He is suprem as Saviour.

2. The Name of Joseph Was the E alted and Honored Name, the Name Which Every Knee Had to Bow.

"And he made him to ride in th second chariot which he had; and the cried before him, Bow the knee: and h made him ruler over all the land Egypt" (Genesis 41:43). The savin name of Jesus is the exalted and hono ed name, the name at which every sain now bows, in loving homage and wo shipful reverence, and, the name which finally every creature in heave on earth, and under the earth, will bo (Philippians 2:9-11).

IV. Joseph, the Rejected Hebrew, E alted to the Throne in Egypt, Ha Limitless Resources at His Di posal.

"And Joseph gathered corn as th sand of the sea, very much, until he le numbering; for it was without number (Genesis 41:49). Our Lord Jesu Christ, the rejected Hebrew by Hi brethren, exalted to the throne in glor has infinite and limitless resources grace, mercy, power, and glory at Hi disposal. He is the embodiment an personification of the Godhead, the "b ginning and the ending" (Colossians 2 9; Revelation 1:8). To Him has bee given all authority (Matthew 28:18) and He is rich in grace and great i power. Yea, He is "the Almighty (Ephesians 1:7; 2:7; Romans 10:4; Timothy 1:14; 1 Peter 1:3; Isaiah 9:7 Revelation 1:8). With such a Saviou no one need languish and pine. Wit such a Saviour as He, it is a crime to b spiritually weak and lean.—*Gospel He ald.*

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 18, 1963



ctured above is the banner which was displayed at the 51st annual session of the North arolina State Convention of Original Free Will Baptists which met at Memorial Auditorium Raleigh on September 11, 12. For more information about the convention, see pages 8, 9.

From 'The Prairie Overcomer'—

Gideon's soldiers were cut down from 32,000 to 300. That sifting process is being vividly illustrated in America's current search for a man to qualify as the first astronaut. First there were 500 men; then 110; finally there were 56.

From this group interviewers eliminated all those "doubtfully motivated." Said an officer, "We don't want any glory seekers." That left seven. The seven were reduced to three. Then the three were reduced to two—and then one. That one represented America's best—physically, intellectually, and emotionally. This space age demands quality.

Napoleon is quoted as having once said: "In war, men are nothing, *the man* is everything." So in the war of the cross, *the man* is everything. He must be a man who can pass every test God calls upon him to endure. Is he fearful? Let him return home. Is he undisciplined? Let him leave the battlefield. The battlefront is no place for the weakling.

† † †

In The Editor's Mail

"Please announce in *The Free Will Baptist* my change of address from Route 3, Box 99, Elm City, North Carolina, to 517 Jewell Street, Roanoke Rapids, North Carolina."—*Rev. Noah Brown.*

† † †

"Please change my address from Route 2, Four Oaks, North Carolina, to Route 3, Benson, North Carolina."—*Rev. Wiley Ferrell.*

† † †

"Please note my change of address from Route 2, Dover, North Carolina, to 203 Waddell Street, Selma, North Carolina."—*Rev. Everette Bryan.*

† † †

"I am now available for part-time pastoral work. You may contact me at the address given below."—*Rev. Crafus Armstrong, 171 Hannah Pickett Avenue, East Rockingham, North Carolina.*

THE FREE WILL BAPTIST

Volume 78 Number 36

September 18, 1963

C. H. Overman, *Editor*

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Editorial—

THE FUTURE LOOKS BRIGHT

As a follow-up of last week's editorial concerning the Georgia fell ship meeting of Original Free Will Baptists, we would like to inform readers about the action taken by the North Carolina State Convention lative to such an organization. A resolution was adopted by the conv tion which authorizes the executive committee to unite and work with organization, in behalf of the convention, in the complete setting up of international association of Free Will Baptists. In adopting the res tion, the State Convention pledged to stand behind the executive comn tee in whatever may be done to bring Free Will Baptists of like faith gether in a united fellowship. It should be our prayer and hope that gr things can be done in this respect during the next year.

Another resolution was adopted which called for the creation o discipline revision committee which is to be composed of two members fr each conference or association belonging to the convention. This comn tee is to report its findings at the next session. Cause for the setting of a committee was due to the conflicting interpretations which have b placed upon the "Statement of Faith and Discipline for Original Free W Baptists of North Carolina" and of our unwritten customs and practi

In another resolution the convention pledged to "continue to recogn stand by and support, in case of division, that part of any church, c ference or association, whether it be a majority or minority, that c tends for and remains loyal to the original faith, polity, customs, practi and usages of Original Free Will Baptists, when such division is cau by the advent of new doctrines, polity, customs, practices or usag which might disturb and destroy the harmony and life of the church . . in the event of division caused by the departure from those doctrines, c toms, practices, polity and usages adhered to by Original Free Will Bapti of North Carolina."

Members of the convention were called upon to assist the West Conference of North Carolina, and the congregation recognized by it, making generous contributions to help pay the heavy cost of the act taken by the conference, "in which all Original Free Will Baptists North Carolina have a mutual and vital interest." Contributions to t cause can be made through the Heritage Preservation Fund, which was up at this session, or can be made directly to the Western Conference.

The convention showed its love for Mount Olive College by receiv an offering of more than thirteen hundred dollars, and by pledging its to continuous support.

Without doubt, the fifty-first annual session of the North Carol State Convention was the greatest ever. If North Carolina Free W Baptists will faithfully press on for the glory of God, there is no limit what can be done. These days demand our best.

† † †

NEWS FROM ANYWHERE

Just recently we received a letter from a minister in Michigan wh we appreciated very much. He expressed a desire to see more news ab Free Will Baptists in his state in "The Free Will Baptist." We share same desire.

This paper was never intended to be limited to the state of No Carolina, or any other single state. It is our purpose to serve all Free W Baptists who desire our services; therefore, we welcome news from a place which is suitable reading for our people. We believe there enough Free Will Baptists in other states to supply us with news that be appreciated by all our readers.

he greatest force!

"... the greatest of these is charity" (1 Corinthians 13:13).

by the Rev. Frank R. Harrison

ROM "The Rhyme of the Ancient Mariner," we read these words:

He prayeth best, who loveth best
ll things both great and small;
or the dear God who loveth us,
e made and loveth all."

ne of the greatest conquering forces he church is charity, or love—a force Corinthian church was losing—a e and word that is being lost in to- s rising tides of complacency and larism. In Paul's thinking, Chris- s were to be characterized by their and faith in Jesus Christ and for another. Charity was the cement bound the early Christians together orship of one Lord and Master.

aul, in 1 Corinthians 12:31, writes the Corinthian church concerning tual gifts: "But covet earnestly the gifts: and yet shew I unto you a e excellent way." The apostle con- es and gives us chapter 13 of First nthians—the great discourse on love, greatest of all gifts. The most ex- nt way to live is the way of charity, way of true brotherhood, the way ooperation and friendship.

harity is never filled with self-display elf-importance, nor is it impatient, ttful, rude, or selfish. "Charity suf- th long, and is kind: charity envieth charity vaunteth not itself, is not ed up, Doth not behave itself un- ly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things" (1 Corinthians 13:4-7). This was the most excellent way to live that Paul knew of.

In the current dispute of civil rights and racial tension, we see people standing in the bogging sands of hate, malice, and prejudice. Many are worried, running to and fro in these crucial days and finding their efforts to restore peace of little value. It is in these times that we find out what kind of Christians we are, and the strength of our faith.

As Thomas Paine has said, in *The American Crisis*, ". . . these are the times that try men's souls." This is a time when we must look beneath our prejudice and complacency; we must look beyond our traditional psychological and sociological standards and find the true facts concerning our present racial and religious problems. These facts, which left uncovered and unexamined, may mean utter chaos; or if examined carefully and upon being acted on may bring a stronger nation ". . . dedicated to the proposition that all men are created equal."

Many times we have let our unchristian attitudes outrun our Christian charity and *Good Samaritan* policy. We must not become motivated and governed by hate, envy, and prejudice rather than the spirit of justice and wisdom.

Whatever we do, or whatever we may say, God will hold us responsible and accountable for the fact that all men, regardless of race, color, or creed, may be the children of God through faith in Jesus Christ our Lord. May we remember what Jesus has said, "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

Christian love triumphed in the past and will triumph in the future. Let the lamp of love shine; let its glorious rays fill the valleys and roll across the mountaintops like thunder. Let it give every cloud a silver lining; let it fill every human heart until it engulfs all humanity.

The Importance of Reading

The only way to influence human nature permanently is through the use of ideas. Ideas make the man: "as he thinketh in his heart, so is he."

Basically, our task in the world is the *communication of ideas*. "Go ye into all the world and preach the Gospel to every creature." "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

This communication is done by the life, through the spoken word, and through the written word. Surely, then, the Christian periodical has an important place in communicating God's message.

Christian publications influenced my own life in boyhood days. I was exposed so generously to wholesome reading that I cannot recall there was ever much hankering for the wrong kind!

As a pastor, I have always encouraged my people to read Christian periodicals. A reading church means an informed church. An informed church means a concerned church. A concerned church becomes a church in action. When the church goes into action, under God nothing can stop it!—Robert A. Cook, President King's College, *The United Evangelical*.

Harrison is pastor of Little Rock Will Baptist Church, Lucama, N. C. is a graduate of Mount Olive Col- , and a recent graduate of Atlantic istian College.

CHRISTIAN EDUCATION

Items from Colleges Sunday Schools Vacation Bible Schools

Record Enrollment of Full-Time Credit Students



Carolyn Fader, Fay Watson, Marion Edwards, Titus Martin, Charles Whitley, and Myatt Adams were just a part of the stream of students that passed by the desk of Mount Olive College instructors to have their class schedules approved and complete their enrollment for the fall semester.

Mrs. Martin, the head of the science department, and the Rev. Charles Sapp, the head of the department of religion, were among those who had overflowing classrooms. Mr. Perret's French class and Mr. Sapp's class in Old Testament had to add new sections in order to accommodate the students. There was not a classroom large enough to house the students.

Classroom space is so limited that the cafeteria and instructor's offices are being used for class accommodations.

Yet there did not seem to be a downhearted student nor a discouraged professor because the promise of a new campus keeps hope alive, and the discomfort now is a cheap price to pay for the dividends that will come to a dedicated faculty and student body.

COLLEGE PREPARED TO GRANT LOANS

Mount Olive College has been approved for an allotment of $4,038.00 to its National Defense Student Loan Fund for the 1963-64 academic year. Business manager Charles H. Harrell reported that the college would add $448.67 to this allotment for a total of $4,486 to be available through the fund this year.

The National Defense Student Loan Fund was established by Congress in 1958. Approximately 490,000 students in 1,534 colleges and universities have borrowed $330 million under this program. Ninety percent of the student borrowers reported that they could not have begun or continued their coll studies without this assistance.

The law allows eleven years for rep ment. Borrowers may have up to percent of their NDEA loans cancel by teaching services.

Since 1958, Mount Olive College l administered more than $25,000 throu its National Defense Student Loan p gram.

By supplementing the NDSL fu with its own loan funds, Mount Ol College will be prepared to grant lo to all qualified applicants for the c rent school year, Harrell declared.

College Board Office



New officers of the Mount Olive C lege board of directors were elected the September meeting. Pictured at left is the Rev. David W. Hans of Kenly, who has served as chairman the board since the college was foun in 1951. Mr. Hansley asked to be lieved of the duties of this office, was unanimously made honorary ch man for as long as he remains on board.

Other officers, left to right, are Rev. R. N. Hinnant of Bailey and W Grant of Goldsboro, members of the c cutive committee; Mrs. Frances A Cassick of Greenville, secretary; E. Jones of Walstonburg, vice-chairm and Ralph A. Morris of New B chairman.

Jones County to Hold Benefit Dinner

The Free Will Baptist churches Jones County have set Saturday, Octo 5, to hold a benefit dinner for the velopment fund of Mount Olive Coll

The Reverend Roy Cauley of D has been elected chairman and Miss M garet Carol Banks of Trenton coch man of the county steering commit

Local church chairmen include Fri

(continued on page thirteen)

Peter the Rock

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by the Rev. Charles Sapp

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HE TESTIMONY of this passage of Scripture which comes to us n the lips of Peter, apostle of Jesus ist, declares first of all that we have n born anew to a living hope through resurrection of Jesus Christ, and efore we ought to bless God, the her of our Saviour, for the great mer- which was manifested on our behalf.

Ie declares secondly that this new h entitles us to an inheritance which nperishable, undefiled, and unfading. s like something we have never ex- enced because it is reserved in heaven; is, it has the dimension of the eternal t, and we can receive it only because are guarded through faith in God's er to reveal it to us fully as the ob- ive and destiny of our existence as owers of Christ.

believe this is what Peter's testimony ns. It is a claim unprecedented out- the Christian gospel, and one won- just how Peter arrived at such a con- ion. Here I would like to conjecture it did not come as an instantaneous lation, but that it was the gleaning ears of growth and development and ght into the experience he had had one named Jesus of Nazareth. This ot to say that he had not grasped this e in substance, but it is to say that the points of it, as it is given here, came after years of living by it, testing it in the crucible of life's experiences, witnessing to it, and seeing it come alive in others, so that at last it had become an irrevocable conviction. What was the path over which this hope was born and developed and over which it came to full maturity? That is the question that will occupy our thinking today.

When you think about it, the fact that the gospel of Christ came to us first, not in a book, but in a person, that the apostle's testimony rang with the conviction "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1), is the wonder of the gospel as it is best seen. It came by man and has been transmitted by men. Jesus declared, "You shall be my witnesses." This is where the story of Peter's deep conviction began.

When Jesus first met Peter, He saw something in him that others had never seen, and accordingly named him Peter. Until this time he had been known as Simon. When he met Jesus he became Simon Peter. There is real significance in these names. *Simon* represents him as he was before he met the Master. *Peter* represents him as he was to become as a result of that experience; but in the transition, the in-between time, he was often called, and was in actual fact, Simon Peter, partly the same old person, but partly the new person born through his relationship to Jesus Christ.

Sometimes in the gospels he is called Cephas, but for the most part he is called Peter, which is the translation of the Aramaic *Kepha* into the Greek *Petros* meaning *Rock*. His personal history is the record of how he gradually became what Jesus saw foreshadowed in him.

The accounts in the gospels show that he certainly was not rocklike in character to begin with. He was no hero. He had strengths, but these were mingled with weaknesses. On the positive side of his character he must have been a man with possibilities that few recognized but Jesus.

He was a man of virility and strength. By occupation he was a fisherman. The sea of Galilee was a tempestuous place at times. Very suddenly it could change from a placid stillness into a rough and dangerous sea; treacherous winds sweeping down through the Jordan valley could whip it into a raging ruthless fury. Working one of those little ships to land took men of strength and courage.

Moreover, Peter was an impulsive man. He had the vehemence and quick-tongued readiness of a man who spoke first and thought later. In some ways this made him lovable and in others it got him into trouble. He followed his emotions quickly, but he did not always follow through. You will remember that one day Jesus came walking on the sea to his disciples in the fourth watch of the night. He had been in prayer while they, according to his command, were returning from one of their preaching expeditions. Seeing Jesus, Peter characteristically asked if he too might walk the water, but when he sallied out upon the water and its treacherous waves rising above his head obscured his view of the Master, he began to sink beneath the waves crying, "Save me, or I perish."

At Caesarea Philippi Peter was the first to answer when Jesus asked that very personal question, "Who do you think that I the Son of man am?" "Thou art the Christ the Son of the living God," Peter broke forth, but almost in the same breath he told Jesus what kind of Christ he must be. At the Last Supper Jesus told them there would be one of them who would betray him, and Peter burst forth, "Lord though all men should betray you I never shall," but he did. Characteristic with other earlier experiences, he could not follow through with his good intentions.

Yet Peter had a third facet in personality that saved him and caused him to become what Jesus knew he could be. He was a repentant man. When Jesus saw Peter after the crowing of the cock, He saw a man who was crying his heart

(continued on page fifteen)

"Blessed be the God and Father of r Lord Jesus Christ, which accord- to his abundant mercy hath begot- us again unto a lively hope by the urrection of Jesus Christ from the ad, To an inheritance incorruptible, d undefiled, and that fadeth not av, reserved in heaven for you, Who kept by the power of God through th unto salvation ready to be reveal- in the last time" (1 Peter 1:3-5).

"Who his own self bare our sins in body on the tree, that we, being ad to sins, should live unto righteous- ss: . . ." (1 Peter 2:24).

NEWS AND NOTES

Of Denominational Interest

Revival Services At Sarecta Church

Revival services will be held at Sarecta Free Will Baptist Church, Kenansville, North Carolina, October 7-12. The Rev. David W. Hansley will be the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. M. E. Godwin, invites the public to attend.

Homecoming Day At Union Grove Church

Homecoming day will be observed at Union Grove Free Will Baptist Church, Fremont, North Carolina, Sunday, September 22. The speaker will be Dr. Thomas H. Morris, a former member of the church. There will be a picnic lunch served at the noon hour.

In the afternoon there will be special singing with Mr. James Kirby, music director, and Mrs. Zeb Whaley, organist.

Homecoming Services At Welcome Home Church

Welcome Home Original Free Will Baptist Church, Bettie, North Carolina, will observe its annual homecoming services on Sunday, September 22. Services will begin with Sunday school at 10:00 a.m. and morning worship service at 11:00.

A lunch will be spread at the noon hour. The church invites everyone to attend and a special invitation is extended to all former pastors.

Ormondsville Church to Observe Homecoming

Homecoming services will be observed by the Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, Sunday, September 22.

The day's activities will begin with Sunday school at 10 a.m., followed with the worship service at eleven with the pastor, the Rev. Clifton Rice, bringing the homecoming message. At the noon hour an old-fashioned picnic lunch will be served on the church grounds. At approximately 1:30 p.m. the afternoon service will begin. At this time a memorial service in the memory of the members who have passed away since the last homecoming will be held. Also a song service is planned. Several groups of visiting singers are expected for this service. There will not be the usual evening service.

A special invitation is extended to everyone to attend these services. Especially are former pastors and members invited.

Homecoming at Arapahoe Sunday, September 22

The Arapahoe Free Will Baptist Church, Arapahoe, North Carolina, announces its annual homecoming for Sunday, September 22. A lot of special singing is planned for the occasion. Also a picnic lunch will be served at the noon hour.

The pastor, the Rev. W. A. Hales, and the church cordially invite everyone to attend, especially all former pastors and members.

Starnes to Conduct Sound View Revival

The Rev. J. B. Starnes, pastor of Faith Free Will Baptist Church, Morehead City, North Carolina, will be the evangelist for revival services at Sound View Free Will Baptist Church, Newport, North Carolina, beginning September 23 and continuing through September 29. These services will begin at 7:30 each night.

The pastor, the Rev. Raymond W. Hardison, and the church invite the public to attend these services.

N. C. Children's Home Report for August

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledge the following receipts for the month of August, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing but totals are shown here only from each conference for the period ered.

Religious Contributions Recei (Includes Gifts for All Purposes)	
Albemarle Conference	$ 28
Blue Ridge Association	2
Cape Fear Conference	26
Central Conference	1,22
Eastern Conference	2,82
French Broad Association	4
Pee Dee Association	
Piedmont Conference	2
Toe River Association	10
Western Conference	95
St. Mary's, New Bern	$15
Spring Hope, New Bern	$10
Micro	$20
Pearsall's Chapel, Kenansville	$10
Wilson	$10
Malachi's Chapel, the United Class	$10
New Bethlehem, Pamlico County	$12
Howell Swamp, Walstonburg	$25
Statewide Bodies	3
Subtotal	5,78
Parents and Relatives	36

Coming Events

October 2—Western District Wom Auxiliary Convention, H Springs Church, Kenly, N Carolina

October 9—Cape Fear District W man's Auxiliary Convention, H well Free Will Baptist Chu Smithfield, North Carolina

October 12—Rockfish Conference, S dy Grove Church, St. Pauls, N Carolina

October 16, 17—Western Conferen Sherron Acres Church, Durh County, North Carolina

October 18, 19—Pee Dee Associati Mt. Beulah Church and Li Bethel Church, Horrey Cou South Carolina

October 23, 24 — Eastern Conferen Assembly Grounds, Duplin Co ty, North Carolina

October 30, 31—Annual Midway A ciation of Georgia, New Li Church and Bethlehem Church

November 6, 7 — Central Conferen Friendship Church, Greene Cou North Carolina

nds and Others 55.00
cellaneous (all other sources
f income) 1,065.83

otal Receipts for Month *$7,267.35
nount of above received by the Farm-
Concert Class, $1,658.71.

HONOR ROLL

pecial recognition is hereby given to following who made gifts of $100 or e during the month:

rron Acres, Durham	$120.00
laville	$225.00
ey Rock, Green Mountain	$100.00
ey Grove, Kenly	$140.00
Pleasant, Newport	$100.00
ly Springs, Newport	$100.00
ey Grove, Pitt County	$123.73
ntergreen, Cove City	$111.25
e Creek, Cove City	$177.75
h, Kinston	$100.00

iel's Chapel Observe Homecoming

Daniel's Chapel Free Will Baptist rch near Wilson, North Carolina, observe its annual homecoming on tember 22. The Rev. L. B. Manning Fountain will be the guest speaker for occasion.

ollowing a picnic lunch, a program acred music will be held. The Rev- d W. S. Burns, pastor, and the rch invite former members and pas- to attend.

ney Church Will serve Homecoming

The Sidney Free Will Baptist Church, te 2, Belhaven, North Carolina, will rve its annual homecoming Sunday, tember 22. Services will begin with day school at 10 a.m., followed with ning worship at eleven. The Rev. ier Goodwin will deliver the home- ing message. Lunch will be served he noon hour.

Friends, former pastors, and former mbers are cordially invited to attend.

•

Sleeping in Church

Henry Ward Beecher was once asked What do you do when people in your rch go to sleep?"

Without a moment's hesitation, he an- red gravely, "I have left strict orders h the sexton that if he sees anyone hurch going to sleep he shall come at e to the pulpit and wake up the minis- "

But maybe Dr. Beecher didn't have members who spent their Saturday hts in taverns and "hot spots"—or ching a late TV show.—*Exchange.*



Harrell's Chapel Host to Central Conference Auxiliary Convention

The Woman's Auxiliary Convention of the Central Conference of North Carolina will convene with Harrell's Chapel Free Will Baptist Church in Greene County, Wednesday, September 25. The theme for the convention will be "Joy in Christian Service." The Scripture, "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy" (Ezra 6:16), will be the text. The program is as follows:

Morning Session

9:30—Hymn
—Registration
10:00—Devotions, Mrs. Frank L. Walston
—Welcome, Mrs. Annabelle Marshburn
—Response, Mrs. Raymond Sasser
—President's Remarks, Mrs. Wilton Ellis
—Recognition Time
—Short Business Session
—News from Children's Home, Mrs. M. L. Johnson
—Special Music, Elm Grove Church
11:30—Sermon, the Rev. Raymond Sasser
—Appointment of Committees
—Announcements
12:00—Lunch

Afternoon Session

1:15—Hymn
—Prayer
—Presentation of Life Membership Award
—Mount Olive College News, Dr. W. B. Raper
—Cragmont News, Mrs. L. E. Ballard
—Business Session
—Missions, the Rev. Fred Powers
—News from Free Will Baptist Press, Mrs. Bruce Barrow
3:00—Benediction

Serving as pianist for the convention will be Mrs. Willard Lane, and as music director, Mrs. J. C. Moye.

WA Convention Meets at Holly Springs

The Western District Woman's Auxiliary Convention will convene with Holly Springs Free Will Baptist Church, Kenly, North Carolina, Wednesday, October 2. The theme will be "Growing as Christian Labourers" (Ephesians 4: 11-13). The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Love Divine"
—Devotions, "Growth Through Love," Mrs. Linwood Griffin
—Welcome, Mrs. R. H. Weaver
—Response, Black Jack Grove Auxiliary
—President's Remarks
—Appointment of Committees
10:45—Mount Olive College News, Dr. Burkette Raper
—Hymn (offering), "Our Best"
11:05—"Growth Through Study," Mrs. Paul Thompson
11:25—Special Music
—Morning Message, the Rev. Raymond E. Jones
12:00—Lunch

Afternoon Session

1:00—Hymn, "What a Friend"
—"Growth Through Fellowship," Mrs. Christine Bryan
1:25—Children's Home News, the Rev. M. L. Johnson
—Hymn (offering), "All the Way My Saviour Leads Me"
1:45—Other Denominational News
2:15—Business Session
—Minutes and Treasurer's Report
—Report of Committees
—Hymn, "Blest Be the Tie"
—Benediction

(continued on page thirteen)



The story of literature is illustrated in this Sunday School class scene.

Scenes and Highlights of



The above scene depicts a typical Free Will Baptist worship service of several years ago, when interest and zeal among Free Will Baptists in North Carolina began to grow.



The program of Superannuation offers a measure of comfort to our elder ministers, as the above scene illustrates.



More than sixty Free Will Bapt ning for the "Jubilee Program." Th tor of the First Free Will Baptist C

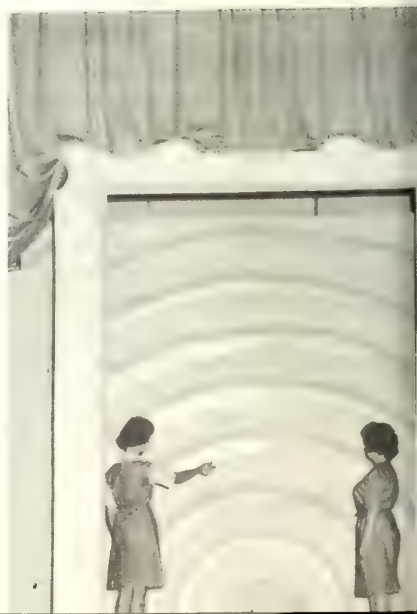
For many years to come, North Carolina Free Will Baptists will refer to the 51st session of the State Convention as the greatest ever held. All who attended surely went away with a greater appreciation of the work of the North Carolina State Convention of Original Free Will Baptists.

Nearly six hundred ministers and delegates registered for the two-day session, with at least an equal number of visitors. Although total attendance is not known, it has been estimated that more than sixteen hundred attended the different sessions.

Reports were given from the different denominational enterprises and institutions belonging to the convention. The convention sermon was delivered by the Rev. Clifton Rice of Kinston.

The special highlight was the Wednesday evening service which consisted of a pageant depicting the work of the convention. The pictures on this page show some of the scenes. The pageant was carried out under the able leadership of the Rev. Earl H. Glenn, pastor of St. Mary's church in New Bern, and the Rev. Ed. Taylor, pastor of the Raleigh mission.

Another highlight was the mission service on Thursday morning. Mrs. John B. Elliston and a stud the Nogales Academy of the Mexico missions, and Miss W Averett of Winterville, who visited the Academy, appeared program. Free Will Baptists w lenged to greater service in the missions.



Those who visit Cragmont from time to time, are reminded of the words of the psalmist, "I will lift up mine eyes unto the hills." N. C. Free Will Baptists are thankful for this wonderful place in "the land of the sky."

Year of Jubilee Convention



r of Jubilee Choir" on Wednesday eve-
direction of the Rev. C. F. Bowen, pas-
h Carolina.

taled more than $1800.00. A special offering was received on Wednesday evening to begin a *heritage preservation fund* "to be used under the direction of the advisory committee in assisting those churches and conferences that have or may have struggles over church property."

Amendments were made to the Constitution and Bylaws which called for a Commission on Chaplains and a Layman's League Board. Members of the Chaplain's Commission are the Revs. Michael Pelt, N. B. Barrow, and Shelton Howard. The Layman's League Board has not yet been chosen.

The newly-elected Advisory Committee consists of Raeford Lee, James Hunt, Revs. Walter Reynolds, Graham Lane, and J. W. Everton. This committee will offer assistance and counsel to churches and conferences that become involved in struggles over church property.

Officers of the convention are: the Rev. C. L. Patrick, president; the Rev. Walter Reynolds, vice-president; the Rev. C. H. Overman, secretary; James Hunt, assistant secretary; Rom W. Mallard, treasurer. Members of the executive committee, other than the officers named above are Oscar Webster, Revs. J. W. Everton and Roy C. O'Donnell.

cial offerings were received during
onvention for Mount Olive Junior
ge, the Children's Home, and mis-
These offerings totaled more than
0.00. More than $1600.00 was re-
as anniversary gifts in celebration
"Year of Jubilee." Regular con-
ons from the one hundred and
y-two churches which reported to-



North Carolina Free Will Baptists look to the future with new hope, with a feeling that we stand on the threshold of greater service for our Lord.



The work of North Carolina supported missions has now reached into Mexico with regular support going to at least two works there.



The Children's Home at Middlesex, North Carolina, has provided a home for several hundred children. Its open doors help to fulfill Christ's commission, as shown in the above scene.

NOTES AND QUOTES



By J. C. Griffin

SPORTS CARRY THE DAY

We read in Exodus 32:6 that the "people sat down to eat and to drink, and rose up to play." The eating, drinking, and playing procedure of the Israelites is being repeated today. By eating, drinking, and playing, in a great measure we rob God. We take our money and use it to the satisfying of the flesh instead of using it for the benefit of humanity at home and the evangelizing of the lost souls of men.

We are more interested in the sports world than in the salvation of the world. We listen more to Sunday baseball and football games than to gospel messages. Some radio stations and TV establishments tell you more on Monday about Sunday games than about the gospel of the Lord Jesus Christ. Why? The reason is that we, the people, give them more to talk about in worldly matters than in that which saves men and women from hellfire. It is a fact: we have robbed God of His day of worship and are taking time, His time, "to eat, drink, and play." We are more interested in sports than in Christ. We as a nation love sports beyond Christ. This is clearly set forth by what we hear over radio and TV and read as published in the newspapers. We shout and publish the news of the sports world in big headlines; and if a church or a worthy minister gets a word in, it is generally stuck in some corner where it is not noticed but very little.

Will Rogers used to say something like this, "I only know what I read in the papers." We know what we read, but we do not know as to its truth; it may be true, or it may be false. Not too long ago I read in big headlines "four hundred and fifty prize fighters died from injuries received in the ring since 1900." We call this "sport" to see one man maul the life out of another, and we will sit and watch the TV and listen to the applause given by the thousands. When the master fighter beats the weaker fighter to death, we call it "great sport." Many of us had rather spend an evening looking at a fight than studying our Sunday school lesson; thus those who rob God to satisfy the lust of the flesh can tell you more about the prize fight that took place on Saturday night and the Sunday ball game than the Word of God. Yes, we know more about sports than we know about God and the work of the church. Yes, we sit down to eat and drink and rise up to play. We do not play only for the satisfaction of the flesh. Many people are playing with Christ and His church. We are more anxious to "eat, drink, and play" on Satan's territory than to win souls to Christ. Many give God's money to the "pleasure god," and eat, drink, and play while millions of souls are sitting in darkness, dying and going to meet God in ignorance.

Some churches are more interested in eating, drinking, and playing than in a real missionary program. But may we hear Jesus say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Mathew 25:23). Or shall we hear the Lord say: ". . . Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:26-30)?

We should be careful how we spend the Lord's money. We can spend it for the glory of God and our happiness; or we can spend it in eating, drinking, and playing to the damnation of our souls. We can put it into the Lord's treasury for missions, for Christian education, for the rearing of fatherless and motherless children, for the spread of Christian literature, or for aged ministers of the gospel. Yes, we can spend our money for all worthy and Christian endeavors; or we can spend it to support Hollywood, the beer joints, or other places that do not glorify God, but instead, lead boys and girls to a life of sin and death so that when they come to the end of the road in despair they will hear the Lord say, "Bind the unprofitable servant ar cast him into outer darkness." Wh happens then? The last chance of salv tion is taken away and the door is shut your face; you will never hear a messa of salvation, but you will hear the c of lost souls with the screams and shrie of hellfire forever. Yes, the last invit tion has reached your ears to repent ar accept Christ. Why? It is that yc have thought more of eating, drinkin and playing than the gospel of Christ.

Your churchanity will do you no goo You will die without God and go to godless grave and to a demon's he Why? You thought more of eatin drinking, and playing with Satan's to than studying your Bible or attendir Sunday school, prayer meeting, and tl regular worship of Almighty God. Yc have robbed God to satisfy your lustf and selfish desires.

The devil has put it into the mind some people that they will have second chance. The foolish virgins di not have a second chance. The foolis man that buried his talent did not hav a second chance. "And as it is appointe unto men once to die, but after this th judgment" (Hebrews 9:27). If our li has been spent in eating, drinking, an playing with Satan and his comrade there will be no time to get ready aft death. What is the trouble? Is God t blame? Certainly all sane people wi say "No, God is not to blame." Wh is it then? Our answer is "unsave worldly church members, who love th world's goods more than they do th Lord Jesus," people who are not prayin for lost souls. Why do they not pra for the lost and give to missions to car the gospel to others? The reason is th these church members are lost then selves. They are members of son church, but they are ashamed to go to a altar to pray for themselves and other This class of Christians (so-called) a in the way of the progress of the cau of Christ. But when Jesus comes ar the door is closed, they will cry, "Giv us of your oil."

PLEASE NOTE

When submitting news items feature articles, etc., for publica tion in "The Free Will Baptist," please address your mail to C. H Overman, Editor, The Free Wil Baptist, P. O. Box 158, Ayden North Carolina, 28513, or simply indicate on the envelope that your mail is for the editorial de partment. This will allow us to process your mail more quickly

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain "Let them
e as chaff before the wind: and let the
ngel of the LORD chase them. Let their
ay be dark and slippery: and let the
ngel of the LORD persecute them"
Psalm 35:5, 6) in the light of "Then
id Jesus, Father, forgive them; for
ey know not what they do. And they
rted his raiment, and cast lots" (Luke
3:34). In my way of thinking the
rses in Psalms are hard to harmonize
ith the one in Luke. How can we un-
rstand the former in the light of Je-
s' words found in the latter verse?—
. Gray.

ANSWER: I believe that in order for
ne to gain a clear understanding to
ch imprecatory psalms, of which the
ne pointed out above is an example, he
ust take under consideration their
illennial aspect. The psalmist in such
this writes as a prophet. These must
e applied in this light; otherwise con-
sion and darkness grow out of the ef-
rt one exercises in an effort to inter-
et them. Here the writer is more de-
nitely referring to the enemies of Is-
el than to his own personal antagon-
t. Of course, since he is the number
ne leader of Israel, there is also a sense
which his nation's enemies are re-
rded by him as being his very own
nemies; but there is a difference.

As a soldier in combat against Hitler,
ne enemy of the United States, Gen-
al Eisenhower would have delighted
have so planned and maneuvered in a
ilitary way to have brought about his
estruction; but had the war ended with-
ut the death of either, our lustrous gen-
al would not have sought the oppor-
nity of Hitler's personal destruction.
would guess that Eisenhower prayed
r Hitler's defeat and destruction dur-
g the war but that he would not have
ne this after the war was over if Hit-
r had been in prison and alive. So
u see that here the writer of the Psalm
speaking as a prophet and referring
t so much to his own personal enemies
to those of Israel and of God. Such
nemies are often found to be nations rather than individuals and to have national grievances instead of personal hatred.

The penman in this case is idealized as the personal representative of Israel oppressed by the Gentile nations of the world. The time in the Psalm's message is the end of the age when Israel is passing this, her great tribulation; and the judgments invoked upon her Gentile enemies are the same as those uniformly referred to in the New Testament as falling on the Gentile nations at the second coming of Christ. This time of unusual trouble is described in other Bible locations as the time of Jacob's trouble, that time when they are tried as gold in the refiner's furnace, etc.

Mr. Gray, the author of the question, sees no difficulty in harmonizing Matthew 25:41 or 2 Thessalonians 1:7-10, for example, with Luke 23:34; and for the same reason there may be none in the case of this or of any of the imprecatory psalms. "The angel of the Lord" referred to in this psalm is one of the titles of Christ used quite a few times in the Old Testament and doubtless is to be so regarded in this passage of Scripture.

We as Christians are to never fight or hate others in our own right or behalf, but without exception we are to hate sin and the devil because they are the enemy of God, and we are to defend the cause of right and those who strive in behalf of the right. We are to obey the authorities of our land in taking up arms against any national conflict when we are fighting for justice, freedom, and peace. But when a personal enemy smites on one cheek, we are to turn the other rather than fight. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12); "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain" (Matthew 5:38-41). Let's remember that this attitude and response is to be enacted only when we as Christians are involved and that this does not apply when it comes to the fulfilling of our duties with respect to the protection of our family, including wife, children, and aged parents. The Bible is definite in its instructions on this question. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). Lenski points out the fact that such a household includes parents, grandparents, slaves, and anyone else such as widowed aunts or other such needy relatives. Abraham left the presence of Abimelech and of Pharaoh when they embarrassed him without fighting, when he might have done so for personal revenge or gain. But when it came to his defending Lot, whom he considered a part of his household, after he and his belongings had been captured by Lot's enemies and taken to the vicinity of Mesopotamia by the four kings of that area, Abraham consulted God and was allowed of the Lord to go at once; and in a sneak attack he overcame Lot's enemies, recaptured Lot, the five kings of the salt basin who were Lot's allies, their goods, and all their people and returned them to their normal habitat. Compare Genesis 14 with 20 and 12:20.

Killing, devouring each other, and using worldly schemes has never been God's way for Christians to gain the ends they need in His service or in the carying out of the Great Commission the way He says we must conquer the enemies of the Cross. Paul teaches that the means or implements of our warfare are not carnal. "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)" (2 Corinthians 10:4). "Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:9, 10). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth to the Jew first, and also to the Greek" (Romans 1:16). "For the

(continued on page sixteen)

STORIES for our BOYS and GIRLS

God Answers Prayers

by Ralph W. Neighbour

DOCTOR LOGAN is leaving Bricksville," John Warren announced at the breakfast table.

Mrs. Warren dropped her spoon, and looked up in dismay. "What will we do when we get sick?" Mrs. Warren asked. "The nearest doctor is 25 miles away."

"I know it. Doctor Logan does not realize how important he is to us."

"Why is he leaving us?"

"He says he has a better opportunity in the city."

"But there are many doctors in the city. We will have no one here. Of course, he does not make as much money in the country as he will in the city. Do you think that is why he is leaving?"

"No. He says not. He insists that money has nothing to do with his decision to go. He says that people around here do not appreciate him."

"What makes him think we do not appreciate him?"

Margaret, who was just 12 years old, spoke up, "I know why he thinks that people do not appreciate him. When Mrs. Smith died, her husband blamed Doctor Logan for it. It wasn't his fault she died. Mr. Smith would not send for Doctor Logan until it was too late."

"How do you know that?" Margaret's mother asked her.

"Because Suzy Smith told me so. She said that her father got angry, and told Doctor Logan it was his fault that her mother had died. Doctor Logan felt awfully bad about it. He said that if they had sent for him sooner he could have saved her."

Margaret left the breakfast table and went upstairs to her bedroom. She knelt and prayed, "Dear God, we cannot get along without Doctor Logan. Please help him to see how much we do need him, so he will not leave us. They have many doctors where he is going, and we will have no one."

All that day Margaret prayed. On the way home from school she stopped by to see Doctor Logan. He was packing up his furniture and medical supplies. Tears came into Margaret's eyes. "Doctor Logan," she said timidly, "please don't leave us. If we get sick, we may die. God sent you to us."

Doctor Logan knew Margaret well. He had been her doctor since she was born. He patted her on the cheek and said, "God will send you another doctor, Margaret."

"No, Doctor Logan. He sent you here, and you are leaving us."

That night Margaret became very ill. She had a very high fever. She was delirious. Her mother went to the phone, and rang for Doctor Logan. There was no answer.

"You must go over to Doctor Logan's house quickly. I just hope he has not gone already," Mrs. Warren said.

When Margaret's father came to Doctor Logan's house, it was all dark. He knocked on the door. There was no answer. So he knocked harder. Still no answer. He would not give up. He knew that if he could not get Doctor Logan, Margaret would die. He continued to pound the door. Finally, Doctor Logan came to the door.

"What do you want?" Doctor Logan asked.

"Please, Doc, won't you come quick! It is Margaret. She is awfully sick. I am afraid that she will die if you do not come at once."

For a moment Doctor Logan stood silent. Then he said, "I am all packed up to leave tomorrow. My work here is through."

"But, Doc, please! Margaret may di She needs you!"

"All right," Doctor Logan said. "F Margaret's sake I will come."

All that night Doctor Logan stay with Margaret. It was not until aft breakfast that he said, "She will be a right now. I will come back this afte noon."

"I thought you were leaving th morning, Doc," Mr. Warren said.

"No," Doctor Logan replied. H looked far away for awhile. Then h said, "Tell Margaret her prayers hav been answered. God answered her pra ers by making her sick, so that I woul realize that I am needed here more tha in the big city."—*Gospel Herald.*

Little by Little

"I don't believe I can ever be much a Christian," said a little girl to h mother.

"Why?" her mother asked.

"Because there's so much to be don if one wants to be good," was the repl "One has to overcome so much and bea so many burdens, and all that. Yo know how the minister told all about last Sunday."

"How did your brother get all that pil of wood into the shed last spring? Di he do it all at once, or little by little?

"Little by little, of course," answere the girl.

"Well, that's just the way we live Christian life. All the trials and burden come one at a time. We must overcom those of today and let those of tomorro alone until we come to them. Of cours there's a great deal of work to be don in a Christian's lifetime. We must d what God wants us to do. That work done just as Dick moved the wood—littl by little. Everyday we should ask Go for strength to take us through that da When tomorrow comes, ask again. H will give all we ask for, and as we nee it. By doing a little tomorrow, and keep ing on that way, we do great things."— *The Presbyterian.*

Christian Education

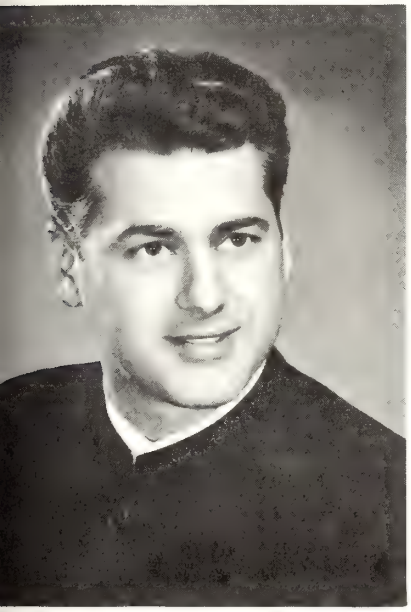
(continued from page four)

o church, Mrs. Rom W. Mallard, nton; Pilgrim's Home, Delmas Brown, ver; and Whaley's Chapel, Fountain lor, Richlands.

The dinner is scheduled for the Wise k community building. The Jones unty dinner is one of a series being d throughout eastern North Carolina aise funds for the new 90-acre college npus in Mount Olive.

Religious Week Speaker

Dr. Myron Augsburger, professor at rrisonburg College and Seminary, rrisonburg, Virginia, will be the prin-



al speaker for Religious Emphasis ek at Mount Olive College, Sepber 22-26.

Augsburger recently received his D. from Union Theological Semiy, Richmond, Virginia. Prior to his ng to Harrisonburg Seminary as proor he had been in the pastorate in rida, and pastor of students at East Mennonite College.

He is widely known as an author of oks, a theologian of great promise, l exceptionally talented as an evange-

Mount Olive College is proud to ng this man to its campus for a week challenging and inspiring messages. e community is invited to share in s event. You are urged to come to evening services that will begin nday night at 7:30 and climax with commitment night Wednesday. Chapel services are scheduled through Thursday at 10 a.m., and the Rev. Richard Davis, pastor of the Baptist Church of Winterville, North Carolina, and a graduate of Princeton Theological Seminary, will speak at the concluding service.

Budget Approved By Board

A general budget of $270,203 for the current academic year at Mount Olive College was approved Wednesday by the board of directors at its regular fall meeting.

The board set April, 1964, to begin construction of Phase I of the new 90-acre campus. Included in the first buildings will be dormitory units for 88 men and 78 women, a library, and a classroom-faculty office building.

To help finance these buildings, President Raper told the board that $290,000 in gifts would be needed by April 1. He reported that more than $85,000 is now available. The development committee recommended that the additional funds be sought from existing pledges, the Free Will Baptist Church, and through the Mount Olive Junior College Area Foundation.

Ralph A. Morris of New Bern was elected chairman of the board. He succeeds the Reverend David W. Hansley of Kenly, who has served as chairman since the college was chartered in 1951. Hansley was made honorary chairman.

E. L. Jones of Walstonburg was elected vice-chairman and Mrs. Frances Allen Cassick of Greenville was reelected secretary.

Woman's Auxiliary

(continued from page seven)

Clayton, N. C.—The YFA of Powhatan Free Will Baptist Church met Tuesday evening, September 10, in the home of Linda Johnson for its monthly meeting. The meeting was called to order by Diane Stevens, president, and Linda Pounds led in prayer.

During the business session the group discussed their next project and set a time for the YFA choir to practice. They also made plans for an ice cream party.

The program was given by Edith Brady, program chairman. The theme "Beware!" was discussed by Glenda Brady, Diane Stevens, Jean Blinson, and Mrs. J. W. Nichols, sponsor. Linda Johnson read the Scripture. Afterwards a game was played bringing out the main points of the program.

The hostess served refreshments which were enjoyed by all the 13 members present.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church held its monthly meeting at the church on Thursday night, September 5, with Mrs. Bernard Adkins, president, presiding.

The meeting was opened with the singing of "Trust and Obey." Mrs. D. W. Hancock led in a special prayer for the sick. Mrs. S. M. Harrison read the Scripture which was taken from 1 Samuel. Miss Susan Baldree and Miss Linda Glenn sang a duet, "I Belong to Jesus."

Mrs. Adkins welcomed the members present and expressed her hope that the auxiliary would accomplish great things for the Lord during the coming year.

Routine business was transacted and committee reports were given. Mrs. Adkins appointed committees as follows: nursery committee, Mrs. Pete Thomas, chairman, Mrs. R. J. Phipps and Mrs. R. A. Morris; budget committee, Mrs. D. W. Hancock, chairman, Mrs. Tull Register and Mrs. R. A. Morris; Anna Phillips Loan Fund chairman, Mrs. E. W. Turnage. Mrs. Adkins appointed Mrs. W. E. Baldree, Mrs. Earl Glenn, and Mrs. James Harrison to serve as delegates to the Eastern District Woman's Auxiliary Convention to be held at Davis, North Carolina, on September 19, 1963.

Recommendations from the executive board were adopted. The executive board was requested to decide on a project to raise funds for and report at the October meeting. The auxiliary voted to bring money, gifts, or canned goods to the October and November meetings as a special Thanksgiving offering to the Children's Home, Middlesex, North Carolina.

Mrs. S. M. Harrison, program-prayer chairman, presented a very inspiring program on the topic "When We Walk with the Lord."

Mrs. Harrison also dismissed the group with prayer.

•

Worry

"You can't change the past, but you can ruin a perfectly good present by worrying over the future."

St. Claire Bible Class

THE LIFE OF FAITH

(Lesson for September 29)

Lesson: Hebrews 11:1-10

Golden Text: Galatians 3:29

I. INTRODUCTION

This is the summary lesson for this quarter. As you have observed, the printed text is taken from the Book of Hebrews, a part of chapter 11. This particular chapter in Hebrews is properly called, "The Roll Call of the Heroes of Faith."

It is difficult to properly define faith, but each sincere Christian realizes the need of more faith. The following verses very aptly express a desire for the right kind of faith:

"O For a faith that will not shrink,
Though pressed by every foe
That will not tremble on the brink
Of any earthly woe!

"That will not murmur or complain
Beneath the chastening rod,
But, in the hour of grief or pain,
Will lean upon its God.

"A faith that shines more bright and clear
When tempests rage without,
That when in danger knows no fear,
In darkness feels no doubt;

"Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of the eternal home."

—*The Bible Student.*

II. HINTS THAT HELP

The following background Scripture should be studied:

1. Rendering of praise (Psalm 105:1-6).

2. Remembering the promise (Psalm 105:7-12).

3. Reviewing their history (Psalm 105:13-24).

4. The Abrahamic covenant is a covenant of faith (Galatians 3:1-12).

5. Christ redeems from the curse of the law (Galatians 3:13-29).

6. The nature of faith (Hebrews 11:1-3).

7. The faith of Abel, Enoch, and Noah (Hebrews 11:4-7).

8. The faith of the patriarchs (Hebrews 11:8-22).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "Now faith is the substance of things hoped for, the evidence of things not seen" (v. 1).

This verse is not designed to give a literal definition of faith, which we know is always, whatever else it might embrace, associated with the assent of the mind. This verse serves in two parts to give us a description of the grace of faith in its accomplishments. Faith and hope go together, having the same object. It is the firm belief that God will perform all that He has promised. Though faith is not evidence to the natural eye, it, nevertheless, demonstrates to the converted the reality of the things that cannot be discerned by natural means.

"For by it the elders obtained a good report" (v. 2).

All the previous lessons of this quarter's study have served as a demonstration of how the elders obtained this good report through the exercising of faith in God and in their mission.

"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (v. 3).

We have no evidence of how the world was brought into existence except that which is revealed to us from the Scripture. This, as we realize, maintains that it was brought into existence through the power of the Word of God; that is, God spoke it into existence. We accept this statement by faith. However, there is little room for doubt on this question; for the mortal mind of man finds it impossible to even conceive of any other way by which the world could have been brought into existence.—*Senior Class Quarterly.*

2. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he w righteous, God testifying of his gif and by it he being dead yet speaket (v. 4). It is as if he had said, "Ab by faith, made more than one offering The plain state of the case seems have been that both Cain and Al brought offerings to the altar of Go probably the altar erected for the fa ily worship. As Cain was a husban man, he brought a *mincha*, or *euch istic offering*, of the fruits of the groun by which he acknowledged the bei and attributes of God. Abel, a shephe or feeder of cattle, brought not only t *eucharistic offering*, but also of the pr duce of his flock as a *sin offering* God, by which he acknowledged his ov sinfulness, God's justice and mercy, a His being and providence. Cain, a parently not at all apprehensive of t demerit of sin, or God's holiness, co tented himself with the *eucharistic fering*. This God could not, in keepi with His holiness and justice, recei with complacency. Although the e charistic offering was a very proper fering in its place, God could not ceive it at this time because there w no sin offering.

Abel acted under the power of fait whereas, Cain acted only from the for of education or natural conscience. Ab brought a sacrifice of atonement, of t *firstlings of the flock*, acknowledgi himself to be a sinner who deserved dic, but hoping for mercy through h sacrifice. Cain, on the other han brought only a sacrifice of acknowled ment, *the fruit of the ground*. The was no confession of sin, no regard the ransom; and this was the essenti defect in Cain's offering.

"By faith Enoch was translated th he should not see death; and was n found, because God had translated hin for before his translation he had th testimony, that he pleased God" (v. 5 In Genesis 5:22 and 24, we read th Enoch walked with God; and this sim ply means that he was really, eminentl actively, progressively, and persevering religious in his conformity to God, con munion with God, and complacency i God.

In this verse, the apostle explai what God's taking him means when h said that he was translated that h should not see death; and from this, w learn that he did not die and that Go took him to a state of blessedness witl out obliging him to pass through deat —*Intermediate Class Quarterly.*

3. "But without faith it is impossib to please him: for he that cometh to Go

ıst believe that he is, and that he is ewarder of them that diligently seek n" (v. 6). Without such a faith ıt helps us to walk with God, it is possible to please God. In other rds, a person must have an active th; he must fully trust God and take m at His word at all times. He must ieve that God is and that He is what has revealed Himself to be in the iptures, a being of infinite perfections, ɔsisting in three persons: Father, Son, l Holy Spirit.

Those who come to God and seek m can rest assured that He rewards their efforts to honor, praise, and ve Him. He even rewards that one o gives as much as a cup of cold wa- in the name of a disciple.

"By faith Noah, being warned of God things not seen as yet, moved with r, prepared an ark to the saving of his ıse; by the which he condemned the rld, and became heir of the righteous- ss which is by faith" (v. 7). The rld was very wicked in the days of ɔah, but God warned him that a flood uld come to destroy all those who ıtinued to live in disobedience to the l of God. In obedience to God, how- r, Noah worked for about 120 years ɛparing an ark; and when it was com- ted, he and seven other members of family went into it, along with from ɔ to seven of all kinds of animals, vls, and creeping things. Then the od came and destroyed every living ng that did not go into the ark.

Noah's work was an act of faith, and is looked upon as a preacher of right- ısness.

"By faith Abraham, when he was call- to go out into a place which he ɔuld after receive for an inheritance, eyed; and he went out, not knowing ither he went" (v. 8). In Genesis , the story of Abraham's call is told; d by faith, he launched out on the ɔmises of God, unaware of where he s to go. Nevertheless, he went out ɔm his homeland fully confident that ɔd would walk ahead of him. As he nt, of course, he encountered many ıls and tribulations; but as one looks ck on the scene from this vantage int, he can see clearly the hand of ɔd in the whole matter.

"By faith he sojourned in the land of ɔmise, as in a strange country, dwell- ; in tabernacles with Isaac and Jacob, heirs with him of the same promise" 9). It is remarkable that Abraham not acquire any right in Canaan, ex- ɔt that of a burying place. Neither did he build any house there. His faith showed him that it was only a type and pledge of a better country, and he kept that better country continually in view. He, with Isaac and Jacob, who were heirs of the same promise, were content- ed to dwell in tents, without any fixed habitation.

"For he looked for a city which hath foundations, whose builder and maker is God" (v. 10). Abraham knew that the earth could afford no permanent residence for an immortal soul; therefore, he looked for that heavenly building of which God is the architect and owner. In other words, he lost sight of earth so that he might keep heaven in view.

All who are partakers of Abraham's faith possess the same spirit, walk by the same rule, and mind the same thing. —*The Advanced Quarterly.*

PETER THE ROCK

(continued from page five)

out for the denial he had made; but at least his emotions were alive. Even in the depths of his shame, he could not believe that Jesus would let him go; else, like Judas, he would have hanged himself. But the purpose of God in Peter's life must not fail. Jesus had prayed for him. Satan would sift him as wheat, but he could not triumph over him.

After the Resurrection Peter was a different person. He was not a finished character by any means, but he had come through the crucible and, like metal, was refined for the Master's purpose. Part of his later years are recorded for us in the Book of Acts. Some of it comes out of church tradition.

Peter became the leader Christ knew he could be only after the Resurrection and the coming of the Holy Spirit at Pentecost. First of all he led the church in launching its preaching program, boldly preaching that Jesus of Nazareth was indeed the Christ. To the crowds on city streets he preached that this same Jesus, whom they had taken with wicked hands and crucified, was both Lord and Christ. Calling on them to repent and believe this gospel of death and resurrection as the promise of eternal hope, Peter in his boldness caused religious leaders to shake with alarm, lest he bring down upon their heads the judicial murder of Jesus. In a desperate effort to silence the Galilean fisherman, turned preacher, they called him before the highest tribunal in the land and told him not to preach in the name of Jesus.

Observe this holy boldness if you will, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard." Thus, witnessing before small and great, Peter led the church in launching its preaching mission to the world. Thousands came to know Jesus, and untold numbers of other Christians were inspired by his example to go out into the regions beyond to preach the message of salvation. His rocklike character was beginning to manifest itself on behalf of the Church as Jesus knew it would.

Peter also led the early church away from its Jewish moorings of separatism into the conception of Christ for the whole world. He did not come by this conviction quickly, nor was he always firmly committed to it, but that he began to turn the tide is without question.

One day Peter was in the home of a disciple in Joppa. Before lunch he went up on the roof to take a nap. Falling into slumber, he had a strange dream. It seemed to him that a sheet was let down from heaven with all kinds of ceremonially unclean animals upon it. And a voice said to him, "Slay and eat." "Nay, Lord, I have never eaten anything that is common or unclean." "Call not that which I have made common or unclean," said the voice. This happened three times in Peter's dream, and then Peter awoke, wondering what the dream was all about, to hear knocking at the door downstairs. To make a long story short, God sent Peter to Cornelius' house to preach the gospel. Cornelius accepted his preaching; and the Holy Ghost came upon him and his house, much to Peter's surprise. But facts were facts, and Peter characteristically accepted them before he thought of the consequences and sat at table with Cornelius, having first baptized him into the faith of Jesus Christ.

Had he gone home after the baptism, he would not have gotten into trouble. The Jews couldn't very well contest the fact that salvation belonged to the Gentile as well as the Jew, but they still wanted the place of preference. They did not like demolishing the wall of separatism that had been built and maintained over centuries past. To sit at table meant that they were accepted as equals, and they just couldn't stand to admit that. Gentiles were still dogs—saved dogs maybe, but dogs nonetheless. Stripping people of their superiority complexes is a hard matter even for God to perform. Peter didn't know—couldn't possibly have known—that he was walking into a buzz

(continued on page sixteen)

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PETER THE ROCK

(continued from page fifteen)

saw that would rip him to pieces if he were not careful.

But no sooner than his arrival in Jerusalem, the brethren called him on the carpet and demanded an explanation. Their first question was, "But why did you eat with them?" That day by the grace of God, Peter stood firm as a rock and answered so convincingly that for the time being anyway his point was taken. Salvation had been granted the Gentiles. You can't argue with the Holy Spirit, but the point was not won. There would be a long battle before the church learned the lesson of equality at the foot of the Cross and at the Lord's table. Indeed one wonders if she does not forget this lesson in every generation, forcing our Lord to make us go through the painful process of learning it all over again.

Peter weakened in his convictions before the battle was won, and the Lord had to find a stronger champion. We learn of his regression in Paul's epistle to the Galatians. Some of the brethren were sent by James to Antioch to observe the work among the Gentiles. Peter who thought himself completely convinced of the equality of brotherhood in Christ found himself wavering in his convictions. Simon was showing up again in him. He was still Simon Peter. In fear of what the upper echelons of the church in Jerusalem would think of him, he refused to sit at table with the Gentile brethren. But thank God for Paul who refused to admit Simon to the fellowship. He got a hold on Peter and marched him right up in front of James' boys and demanded an explanation. Making him stand on the rocky side of his character and refusing to let him oscillate between his Simon-like and his rocklike character, he did a great service for Peter. Paul knew that to win this fight would take stubborn and consistent resistence. Well, to say the least, Peter decided which side of the fence he was on; and thank God, he sided with the liberal-minded Paul and Barnabas.

When the Jerusalem council was called to decide the fate of the Gentiles and Paul's defense of them, Peter was right in there pitching, buttressing Paul's argument with the rebuttal that won the day and saying to that first great ecumenical council of the Church, "Why should we make trial of God by putting a yoke upon the neck of the disciples which neither our fathers nor we have been able to bear? We believe that we shall be saved through the grace of the Lord Jesus, just as they will." That must have put a smile on the face of our Lord. His son was living up to his purpose and destiny.

After this occasion Peter is not heard from again in Acts. Nor is he any longer chief among the apostles at Jerusalem. James, the Lord's brother, now holds that position. We are not to assume that there was a power struggle between them in which Peter lost; but we can say this with some certainty: Peter's going to the Gentiles had something to do with it, if for no other reason than the fact that he was away most of the time and the Hebrew wing of the church depended on the leadership that stayed at home.

Later Peter went to the Jews of the dispersion, and tradition has it that he also went to Rome. If this is true, and it probably is, there are some things that we need to distinguish as untrue. He did not found the church at Rome, and neither did Paul. The church was in existence before Paul got there, and he certainly arrived before Peter. Nor did Peter pass on any power that made the bishop of Rome the vicar of Christ and head of the church. But that he went to Rome is probably true. It is also reasonable to believe that he and Paul were included in the persecution of the church under Nero and lost their lives in the defense of the gospel. In this connection there is a legend of interest concerning Peter.

It is said that Peter, who had been in Rome, was fleeing in fear from the persecution that had broken out in the city. On the road he met a stranger going toward the city who looked like Jesus. Looking again, he saw that it was Jesus. "Quo Vadis, Domine?" he said; "Where are you going, Lord?" The answer, "I go to Rome to suffer in your place." Then Peter, moved again to a devotion greater than his fear, turned back to Rome and was crucified as his Lord.

While the story is interesting, it l
no biblical support. Yet it is reasona
to believe that one who had accepted
principles of the gospel had arrived at
place where death was no longer fear
The best way I know to remember Pe
and to remind ourselves of our own ne
is to return to our text. If you have be
enabled to see how Peter arrived at t
hope, maybe you too will have found
strength and courage to depend on
grace of God for victory in your own li
For Peter is so much like us all. None
us always stand unwavering. All of
need the grace of God and the suppo
ing strength of the church if we are
stand faithful in the hope that is set
fore us.

"Blessed be the God and Father of
Lord Jesus Christ, which according to
abundant mercy hath begotten us ag
unto a lively hope by the resurrection
Jesus Christ from the dead, To an
heritance incorruptible, and undefil
and that fadeth not away, reserved
heaven for you, Who are kept by
power of God through faith unto sal
tion ready to be revealed in the l
time."

Questions & Answer

word of God is quick, and powerful, a
sharper than any twoedged sword, pie
ing even to the dividing asunder of s
and spirit, and of the joints and m
row, and is a discerner of the thoug
and intents of the heart" (Hebrews
12). It may seem hard to you now
you to conquer the flesh and to bring
under complete obedience to the H
Spirit as is taught in the Bible but wh
you have once done it, you will ne
regret it. All the harsh and harm
words you once thought of using agai
him with whom you disagreed will le
you with peace of mind and conte
ment. "Thou wilt keep him in perf
peace, whose mind is stayed on th
because he trusteth in thee" (Isa
26:3).

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We need not only to be washed o
but to be burned out, if we would
pure vessels fit for the Master's use
A. B. Simpson.

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 25, 1963



NEW SANCTUARY

FIRST FREE WILL BAPTIST CHURCH

Tarboro, N. C.

From the "Biblical Recorder"

Some lay people need to stand in the pulpit and try to preach. It would give them a fresh viewpoint.

Here's the kind of experiences you would have:

1. You would be thinking about those who went home after Sunday school. Very inspiring!
2. You would be thinking about members cruising around in a boat, soaking up sunshine, or fishing. Even more inspiring!
3. You would read the thoughts of some weary soul who says to himself: "Boy, I hope he'll make it short today. I'm bushed. These pews get harder by the minute."
4. About half-way through your sermon you see a couple of people sound asleep; others yawning or gazing into space (ecclesiastical spacemen). You also wonder how many choir members are doing likewise.
5. Suddenly you get the impression that several members aren't listening at all. They are just taking inventory of you—tie straight, collar flat, hair combed just right? Then you forget your sermon, wondering why a couple of teenagers are giggling at you.
6. Back on the beam momentarily, you come to the climax of the message. Then you spot a lady taking a little girl by the hand and leading her out of the auditorium, while all eyes follow them out the door.

Try it sometimes!—*The Rev. C. Michael Warr.*

† † †

The Editor Says . . .

We would like for all pastors to include *The Free Will Baptist* on their mailing list so we may receive a copy of their church bulletins. In this way, we shall be able to keep up with many of our church activities. We are also considering a new column in *The Free Will Baptist* which will carry brief quotes from these bulletins.

THE FREE WILL BAPTIST

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September 25, 1963

C. H. Overman, *Editor*

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Editorial—

CONFERENCE SEASON

We are now in the midst of what may be called the Conference Seas among Free Will Baptists. During the past few weeks, conferences a associations have been meeting in regularly yearly sessions throughout denomination, especially in the state of North Carolina, as well as oth southern states. We should be proud of the fact that our conferences a associations have been well attended during the past several years.

Almost all organizations see the need of coming together to take c of pressing and urgent matters. This has been especially true in the wo and program of the Christian Church. Even in the days of the apostl the Church found it necessary to meet in council that they might come a common understanding. Down through the centuries, the Church h reached many important decisions through its conferences.

Not only is the meeting of a conference or association a time for set ing issues, but it is also a time of fellowship with other Christians a communion with the Lord. This purpose, which is more important th any other, must be constantly in the minds of those who plan these me ings. As an example of this purpose, the preamble of the Constituti and Bylaws of the North Carolina State Convention reads as follov "We, the Original Free Will Baptists of North Carolina, assembled in or to advance, promote and increase the cause of Jesus Christ, do establ and ordain this constitution and these bylaws." As far as we know, t is the purpose of all our organizations. With such a purpose always before us, we cannot fail to bring glory to the cause of Jesus Christ.

As stated in the previous editorial, we are standing on the thresh of great and glorious things. An understanding of our work is grea enhanced by the cooperation and fellowship of our churches on the c ference level. Therefore, it is imperative that our churches be represe ed by delegation at these meetings. Each program and need of our nomination can be promoted more readily and willingly when we kn what others are doing.

In our democratic way of life, the right to voice an opinion is gran everyone. By following the proper registration procedure, all have a rig to vote, which serves as the right to voice a conviction. Some perso however, never take advantage of this opportunity; but then they ready to severely criticize those who do the actual work. Therefore. i important that each church be represented in these meetings.

Be sure that your church is properly represented in the next sess of your district conference or association. Your church will become riched if you have an informed church.

† † †

SOMETHING TO THINK ABOUT

One of the speakers at the recent session of the North Carolina St Convention offered a challenge which Free Will Baptists would do well consider. The challenge was the building of a home for the aged. S a home is worthy of our thoughts and prayers. We have proven, t and time again, that we can do whatever we set our minds to do.

To be sure, such a home would prove a blessing to the Free Will B tist cause, and certainly it would be pleasing to our Saviour. When Apostle James spoke of caring for the fatherless, he also included widows.

We are not saying that the time for such a home is the present, perhaps sometime in the near future God will move upon someone's he and the challenge will become a reality. Perhaps He has already mov

hindrances to worship

by Leah McGlohon

I might as well have stayed at home today for all that I got out the service" has been heard by this iter, and perhaps by the reader, many nes. Perhaps you have said similar ords yourself at times; or if you have t said them, you have been aware of e condition in your own life. Too of- n people come to worship and leave thout having worshiped. Or, if they rship, they do not worship the way sus said one should worship.

Our Lord was once engaged in a con- rsation with the woman of Samaria. his woman injected into the conversa- n the question of the place of wor- ip. She had the idea that in the ountains where the Samaritan fathers d worshiped was the place to wor- ip, but the Jews worshiped in Jerusa- n. Jesus said to her: ". . . Woman, lieve me, the hour cometh, when ye all neither in this mountain, nor yet Jerusalem, worship the Father. Ye rship ye know not what: we know hat we worship: for salvation is of the ws. But the hour cometh, and now is, hen the true worshippers shall wor- ip the Father in spirit and in truth: r the Father seeketh such to worship n. God is a Spirit: and they that rship him must worship him in spirit d in truth" (John 4:21-24).

Therefore, the place of worship is not important as the attitude of worship. ne must worship in spirit and in truth. lam says, "A man worships God in *irit*, when, under the influence of the oly Ghost, he brings all his affections, appetites, and desires to the throne of God; and he worships him in *truth*, when every act of his religious worship, is guided and regulated by the word of God."

Recognizing the fact that one can worship anywhere, we also recognize that there is private worship and there is public worship. It is with public worship that we deal in this article. Although "I can worship just as well at home as I can at church" is an excuse that one hears often also, the writer of Hebrews admonishes us not to forsake the assembling of ourselves together (Hebrews 10: 25) in public worship.

Why, then, do we sometimes come to church to worship and leave without worshiping? One reason is that we come in the wrong attitude. We worship with our lips, but our hearts are far from Him. The scribes and Pharisees, who were always trying to find something about Jesus and His disciples that did not fit in with their traditions and law, on one occasion asked Jesus why the disciples transgressed their traditions by eating with unwashed hands. Jesus answered: ". . . Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:6, 7). He told them that it was not what went into the mouth that defiled, but those things that came through the mouth from the heart.

Our attitudes toward many things that contribute to worship hinder us from worshiping as we should. For example, sometimes the fact that one does not like the preacher hinders him from worshiping. Someone once asked an elderly woman, "If I go to church and the preacher says nothing worth hearing, is it any use for me to go?" She replied curtly, "Of course not." However, a young man who overheard the conversation interrupted, "I don't see why a man, when he goes to church to worship God, would let a preacher butt in on his worship!" How often do we let our attitudes toward people or things butt in on our worship?

Another hindrance to true worship is the improper atmosphere for worship; that is, the atmosphere in the church before the worship service begins. Which is more conducive to true worship? a quiet, prayerful, and reverent atmosphere before the service, or a noisy and gossipy atmosphere? Naturally, a quiet, prayerful, and reverent atmosphere is better. Yet, in many churches people do not stop their noisy gossiping until the first hymn has begun. Is it possible to go from talking about everyday affairs immediately into a prayerful attitude like turning a light switch on?

The place of worship is not important. It is the attitude of the worshiper that really counts.

At best some of the congregation appear to be spectators or listeners—only passive worshipers, if there are such. They never join in the singing; they take the back pews and just sit as observers. Perhaps they say that they cannot do anything, that they have no special talent. Yet, it appears that they do not do those things that they can do to participate in the total worship service.

Another hindrance to worship is late beginnings and lack of preparation for and organization of services. People who like to start on time and who like an orderly service are sometimes irritated by the services starting late and the haphazard ways of doing things, and thus they begin with a poor attitude. A little more effort to be on time and a little more organization on the part of the pastor and the leaders would do won-

(continued on page fifteen)

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Control of the Mind

— by BILLY GRAHAM —

LIFE MAGAZINE recently carried an amazing series of articles on the control of the human brain by electronics. Scientists report they are finding out how to manipulate men's emotions, their thoughts, and their behavior. It is possible that in a relatively short time they might even attempt to control the will.

The development of man's understanding of his own mind is one of the most significant discoveries of our times. "Science," says Dr. B. F. Skinner, professor of psychology at Harvard, "is steadily increasing our power to influence, change, mold and control human behavior."

While these discoveries bring great hope to those suffering from mental diseases, they also open up startling possibilities of mass control of human thought and behavior. One scientist says: "The knowledge of human behavior is becoming highly organized . . . It is not too early to prepare ourselves for the day when there will be a behavioral science which will make possible the control of human behavior with a high degree of precision."

When the potentials of these new discoveries are followed to the ultimate, they become staggering to the imagination, and could conceivably make the discovery of atomic energy pale into insignificance.

Here is the gist of these new discoveries:

The human brain, this mass of "pinkish-grey jelly," is one of the most fantastic machines known to mankind. It gathers, records, files and evaluates information, but it does more. It is the control center of our emotions and behavior, and, as some believe, the seat of the will. From it are beamed fear, serenity, anxiety, hope, love, joy, faith, depression, discouragement.

ESB—Electrical Brain Stimulation

This machine consists of about ten billion cells, and each cell has a minute white fibrous thread, creating a communications network which reaches out to every area of the body. Hundreds of messages per minute flash around this brain-to-body network, even in our subconscious while we sleep. This network never rests.

Scientists have found that the force that keeps this amazing network operating is electricity. It is powered with about 20 watts of electrical energy. Ordinarily our feelings, our behavior and our emotions are stimulated in normal ways by natural processes. But now scientists have discovered what they call "ESB"—the Electric Stimulation of the Brain.

By the insertion of an electronic conductor, artificial stimulation of the cells can be achieved and behavior controlled. The subject can be made to hate or love, to be joyful or sad, anxious or at ease. Experiments on animals reveal that a peaceful cat can become a bundle of fury, claws out, hair bristling, eyes dilated, ready to attack anything.

The ESB experiments brought out an interesting fact: that the brain fibers which control love and hate are only narrowly separated, and that either emotion can be stimulated by a small movement of the electric impulses. All this implies that with these new findings it may be possible for an individual to be pre-set and controlled by a "master controller." Dr. Curtiss R. Schafer, speaking at a National Electronics Conference, said: "A child could be socketed a few months after birth, and the once human being, thus controlled, would be the cheapest of machines to create and operate."

A Natural Capacity for Being Deceived

All this may be fascinating, but anyone can see that it also poses terrible dangers. Fifty years ago scientifically minded people scoffed at the idea of a "superman" or an antichrist controlling the minds of people. Now we have seen, under the Communists, the development of a process called "brain-washing." We have watched millions of people being "sold" a deception—and sold so thoroughly that they are ready to die for what they erroneously believe to be the truth. The human mind seems to have a natural capacity for embracing such deception.

There is almost a prophetic fulfilment in these new findings of science. Is it possible that we have arrived at that moment in history which Paul described to the Thessalonians: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:11-12).

The issue today is not nuclear power itself. The question which has unnerved the world is: Who will control

is destructive power? The problem at ESB raises is not simply that man s learned to control human behavior. he question is: Who will control it? 'ill a Hitler, a Stalin, a Castro, by aneuvering his way to the top, seize ntrol of humanity's behavior and bend to his sinful, selfish advantage? How n we be assured that it will remain in e control of sane, benevolent men?

ie Greatest Deceiver Will Emerge

The New Testament clearly states at at "the time of the end," a diaboli- l personality called Antichrist will ierge and dominate the world scene. e we now on the threshold of the un-

the control centers of your life—who is manning them?

iling of Antichrist? We may be. any of the world developments indi- te that we may be approaching the d of history as we know it.

Paul wrote, "That day shall not come, cept there come a falling away first, d that man of sin be revealed, the ı of perdition; who opposeth and ex- eth himself above all that is called od" (2 Thessalonians 2:3-4).

Throughout history there have been ants, murderers, and marauders. But s person who is to come will be the verest, the most deceptive, the most werful, the most diabolical person- ty the world has ever known. "He eth great wonders . . ." says John in velation, "and deceiveth them that ell on the earth by the means of these racles which he had power to do . . . d he causeth all, both small and great, h and poor, free and bond, to receive mark in their right hand, or in their cheads" (13:14, 16).

This person or system will have some ange power over the minds of men, the days of the coming of the Son of an. Could it be that those miracles ich "he had power to do" will be the echanical control of the minds of en? Even now men seem motivated some power outside themselves.

Some time ago the papers carried a ry about a man who murdered his wife and two children. When asked why he did it he said: "I loved my wife and children. I don't know why I did it; something just came over me and I did it before I realized what I was doing."

We see this "mystery of iniquity" operating in the lives of our little children. Several years ago one of my children, in a mood of anger (when he didn't get his way) slapped at his mother. When he was disciplined, his little chin began to quiver, and he sobbed, "I didn't do it—the devil did it." In his childish concept he recognized that there is a power in the world which seeks to control his behavior.

The Blast that Shook Creation

The Apostle Paul had similar feelings when he said: "The good that I would I do not: but the evil which I would not, that I do." Satan knows where to put the pressure. He knows how to manipulate the control centers of our lives. He is aware of these new findings of science and has been for centuries, and he uses these devices to capture and control the minds of men.

Originally man was under the stimulation and control of God. He knew no pain, anxiety, depression, fear, hatred or anger. His mind was at ease, his soul at peace—for he was in perfect harmony and accord with God. He didn't know the meaning of tension, anxiety or guilt, because there was nothing to short-circuit the unbroken lines of fellowship with God.

Then it happened! Like an atom-blast which shook all of creation, sin exploded in the mind and heart of man, and it left a huge gulf between God and man. Adam exchanged "masters," and henceforth he was to be dominated and controlled by Satan. In the darkness of his new world he learned the meaning of fear, torment, guilt, remorse and despair. Human history began to be tainted with murder, deceit, immorality, drunkenness and irreverence. Henceforth it would be the law of tooth and claw and the survival of the fittest. Man, out of God's control, went out of control—which is the equivalent to being under Satan's control.

The Gulf Must Be Bridged

Biblical history is an account, for the most part, of man out of touch with God. From Cain to Christ, it is a record of murder, jealousy, hatred, violence, idolatry, immorality and unbelief. Only a few break the barrier and find contact with God—and are brought under his control. David realized the importance of being God-controlled when he said: "My times are in thy hand: deliver me from the hand of mine enemies . . . Make thy face to shine upon thy servant."

God's ultimate purpose and plan was to bring the mind and heart of man back under his control. Sin had done its work in separating man from God. Isaiah pinpointed this fact when he said: "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you" (Isaiah 59:1).

Somehow the gulf must be bridged! Somehow the broken connection must be repaired! But how? God was not at a loss to know just what was required. He had foreseen the course man would take, and had made provision to "snatch him as a brand from the burning." The shadow of the cross loomed over the creation scene from the beginning of time. Christ was the "Lamb slain from the foundation of the world." So in the fulness of time the consummate plan of redemption was carried out at Calvary. "God . . . hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" . . . "that he might reconcile both unto God in one body by the cross" (2 Corinthians 5:18; Ephesians 2:16).

Where to Place the Control Centers

But you say: "The cross is a mystery I cannot understand." I must confess that I don't understand it either. A patient need not be a graduate physician to receive successful treatment. Recently I had a serious infection. I placed myself in the physician's hands. I accepted his diagnosis; I took his medicine, unquestioningly, and I received great benefit. Because my plight was serious, I was in no condition to ask questions about the chemical action or reaction of the antibiotics. I received treatment hopefully, and today, although I am still unable to comprehend *how* I was cured, I thank God that healing took place.

One day I heard about Jesus Christ—and how he could forgive sin and give peace and joy and adequate power for living. I placed my life in his hands; I trusted him completely. He became the pivotal point in my life; I received his grace and pardon. Don't ask me how! I only know that the Great Physician

(continued on page eleven)



CHRISTIAN EDUCATION

Items from Colleges Sunday Schools Vacation Bible Schools

CRAFTSMEN QUARTET TO SING AT CHURCH HOMECOMING



The well-known Craftsmen Quartet of Wilson, North Carolina, will be featured during the afternoon services at the homecoming-harvest day to be held at Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, on October 6. The pastor, the Rev. David C. Hansley, will deliver the homecoming message.

On September 30, revival services will begin at the church with the Rev. Fred Rivenbark of Durham, North Carolina, delivering the messages. Services will begin each evening at 7:30.

The church and its pastor extend a cordial invitation for all to attend.

Revival Services in Progress At Manning, S. C.

Revival services are in progress at the Original Free Will Baptist Church, Manning, South Carolina. Services began Monday night, September 23, and will continue through Saturday night, September 28. Services are beginning each evening at 7:45, with the Rev. Fred S. Powers of Rocky Mount as the evangelist.

The pastor, the Rev. Edison D. Kirby, invites everyone to attend these services.

Tenth Anniversary Observed At Tarboro Church

On Sunday, September 22, the First Free Will Baptist Church of Tarboro, North Carolina, observed its tenth anniversary with special homecoming services, which were held in the new sanctuary of the church. The pastor is the Rev. Raymond T. Sasser.

The Tarboro church had its beginning in the fall of 1952 with prayer services being held in different homes. On September 6, 1953, the church was organized, and on November 25 four l were purchased. Other important da in the history of the church are: Ma 28, 1954, groundbreaking service for educational building; September 7, 19 first service in the new educational bu ing; November 25, 1955, four more l were purchased; January, 1956, build of the one and one-half story parson was begun; during the winter months 1956-59 the walls were finished in educational building and a fellowsl building was constructed; in the win of 1960 twenty pews were construct by the men of the church; March 1961, the educational building was de cated and the mortgage burned; Ju 26, 1961, plans were made to begin savings account for a new sanctua May 23, 1962, date was set to beg new construction.

The church had an average attendan of 191 in Sunday school last year. The is a woman's auxiliary with three circl AFC, YFA, Layman's League, two you choirs, and an adult choir.

The fall revival is now in progress a will continue through September The speaker is the Rev. Clarence Bowen, pastor of the First Free W Baptist Church of Wilson.

First Union Meeting Of Western Conference

The First Union Meeting of t Western Conference will convene Stancils Chapel Free Will Bapt Church near Kenly, North Carolina, Saturday, September 28, 1963. The pr gram is as follows:

Morning Session

10:00—Devotions, Rev. Billy Ray J dan

Coming Events

September 25—Central Conference W man's Auxiliary Convention, Ha rell's Chapel Church, Snow Hi North Carolina

September 29—Fourth Sunday Scho and Auxiliary Convention of Ce tral Conference, LaGrange Churc LaGrange, North Carolina.

October 2—Western District Woman Auxiliary Convention, Hol Springs Church, Kenly, Nort Carolina

October 5—Pee Dee District Woman Auxiliary Convention, White Oa Church, Bladenboro, North Car lina

:5—Welcome, Pastor
—Response, Rev. B. L. Shook
:20—Reading of the Minutes, Secretary
:30—Special Music, Local Church
:40—Roll Call of Ministers, Secretary
:45—Roll Call of Churches and Seating of Delegates
:25—Song Service, Rev. Leonard B. Woodall
—Offering for Free Will Baptist Children's Home
:30—Union Message, Rev. D. W. Hansley
:00—Lunch

Afternoon Session

:00—Devotions, Rev. Billy Yawn
:10—Report of Denominational Enterprises
:45—Report of Committee
—Business Session
:30—Adjournment

k Grove Host to Eastern Union Meeting

The Fifth Eastern Union Meeting, gue Convention, and Sunday School ıvention will convene with the Oak ve Free Will Baptist Church near ıceboro, North Carolina, Saturday Sunday, September 28 and 29. The me will be "Faithfulness in the vardship of Life" (Galatians 2:20). e programs are as follows:

UNION MEETING, SEPTEMBER 28

Morning Session

:30—Congregational Singing
:45—Welcome, the Rev. Albert Keech, Pastor
:50—Devotions, the Rev. Lynwood Boyette
:00—Roll Call of Ministers and Recognition of Visitors
—Roll Call of Churches
—Appointment of Committees
:30—Recognition and Reports of Denominational Enterprises
Free Will Baptist Press, the Rev. Graham Lane
Mount Olive College, the Rev. W. B. Raper
Missions, the Rev. J. B. Starnes
Cragmont, the Rev. W. A. Hales
Children's Home, the Rev. J. C. Griffin
:15—Congregational Singing, the Rev. Albert Keech
:30—Message, the Rev. Earl Glenn
:50—Offering for Children's Home
:00—Lunch and Fellowship

Afternoon Session

:15—Congregational Singing
:20—Devotions, the Rev. Charlie Rice
1:30—Final Roll Call
1:40—Business
2:30—Adjournment

LEAGUE CONVENTION, SEPTEMBER 28

Evening Session

Hymn, "Onward Christian Leaguers"
Invocation
Hymn, "Count Your Blessings"
Seating of Delegates
Devotions, St. Mary's League
Sword Drill, Miss Alicia Bryan, Sword Drill Leader
Hymn, "He Keeps Me Singing"
Reading of Minutes of Last Convention
Treasurer's Report
Business
Awarding of Banner
Name of Sword Drill Winners
Choruses and Testimonies
Hymn, "He Is so Precious to Me"
Benediction

SUNDAY SCHOOL CONVENTION
SEPTEMBER 29

Morning Session

THEME: "The Life of Faith"

TEXT: Galatians 3:29

10:00—Prayer, Walter R. Sandlin
—Convention Hymn, "Love Lifted Me"
—Welcome Address, Bobby Adams, Host Superintendent
—Response and Devotions, Evon Jones, Vice-President
10:15—Business Period
10:45—Program, Host Sunday School
11:00—Sunday School Lesson, Mrs. Geneva Lewis
11:20—Offering
—Offertory Prayer, Herman E. Ireland
11:30—Special Music, Host Church Choir
11:40—Worship Service, the Rev. Albert Keech, Pastor
12:00—Fellowship and Dinner

Afternoon Session

1:00—Devotions, the Rev. Owen Arthur, Jr.
1:15—Business Period
1:45—Program, Sts. Delight's Children and Sunday Schools of District
2:00—Special Music, Wintergreen, Friendly Four, St. Mary's Quartet, the Rev. and Mrs. Albert Keech, and Others
—Benediction

The music director for the conventions will be the Rev. Albert Keech with Mrs. Keech as pianist.

4th Union Meeting and League Convention

The Fourth Union Meeting and League Convention of the Central Conference will be held at the LaGrange, North Carolina, Free Will Baptist Church Saturday, September 28. The programs are as follows:

UNION MEETING

Morning Session

10:00—Devotions, Host Pastor
10:15—Call to Order, Moderator
10:20—Business and Reports
11:15—Special Music, Host Church
11:30—Morning Sermon, the Rev. R. L. Norville
12:15—Adjournment

LEAGUE CONVENTION

Opening Hymn, "Onward Christian Leaguers"
Devotions, Friendship League
Special Music, LaGrange Church
Business
Program, Friendship League

Homecoming Services At Bridgeton Church

Homecoming day will be observed at Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, Sunday, October 6. The speaker for the morning worship service will be a former pastor, the Rev. John Grimsley. There will be a picnic lunch served at the noon hour.

The pastor, the Rev. J. C. Griffin, and the church invite all former pastors, former members, and members who have moved to other locations to come home for worship and fellowship.

Revival and Homecoming At People's Chapel Church

Revival services will begin at People's Chapel Free Will Baptist Church, Elm City, North Carolina, Monday night, September 30, and will continue through October 5. The Reverend Wilbert Everton of Clayton will be the evangelist.

Homecoming day will be observed at the close of the revival on Sunday, October 6. Luch will be spread at the noon hour and there will be special singing in the afternoon.

A cordial invitation is extended to everyone to attend these services.

Lenoir Singspiration at White Oak Grove Church

The White Oak Grove Free Will Baptist Church, Route 1, Kinston, North Carolina, will be host to the Lenoir County Singspiration to be held

(continued on page nine)



Central Conference Missions News

Attention pastors and all members of churches in the Central Conference of North Carolina; please join your mission board in the following:

1. *Pray diligently* and regularly for our mission work in Roanoke Rapids. Especially are you urged to make this a special prayer at your midweek prayer meetings. Also pray for our missionaries, the Rev. Noah Brown and family, who have moved there to begin full-time mission work. Pray for God's blessings and direction as he works with the lost and prospective Free Will Baptist members there.

2. *Give regularly* to support this work. The goal of your conference mission work is: "An Original Free Will Baptist church in every town." We need churches in every community. We have lost a lot of our people who have moved away from the home church. They go into communities that have no Free Will Baptist church and either become inactive or join other denominations. Mission work requires a lot of hard, consecrated work. Most of our members can't go, but their offerings can make it possible for others to go. If your church is not on the list of supporting churches, won't you do all you can to put it there. If your church has not given all it can, won't you try to increase the amount of the gifts. Each church is urged to try to give regularly $5.00 or more each week. This will be easy if different groups in the church assume one week out of every four to eight weeks. One church is giving Wednesday night offerings, and they have almost doubled their gifts.

3. *Have a mission service in your church.* The Rev. Mr. Brown will be glad to come to your church some Wednesday night and show slides of the work and answer questions. The prayer meeting at the mission is on Thursday nights to allow him to make these trips.

Those who have made one or more contributions since last annual conference are: Aspen Grove, Black Jack, Daniel's Chapel, Dawson's Grove, Free Union, Friendship, Greenville, Hull Road, Gum Swamp, Hickory Grove, Howell Swamp, Harrell's Chapel, King's Cross Roads, Little Creek, Marlboro, Ormondsville, Owen's Chapel, Peace, Piney Grove (Beaufort County), Reedy Branch, Roanoke Rapids (offerings), Rocky Mount, Rose Hill, Rose of Sharon, Saratoga, Spring Branch, Tarboro, Watery Branch, Walnut Creek, and Winterville. The amount given by each church (including all groups in the church) will be given in the next monthly NEWS BULLETIN, mailed regularly to clerks, auxiliary secretaries, and pastors. Look for these to be posted on your bulletin board for all to see.

Remember, the cost of establishing a church will seem insignificant in eternity to the results and blessings we will receive in having done all we can to spread the gospel of Christ in this area of opportunity and responsibility.

Write to our missionaries, pray for them, and visit them at 517 Jewel Street, about six blocks from the mission. Our property there is located on two nice corner lots on paved streets, with a house, two outbuildings, and plenty of space to build for years to come.

In addition to the work in Roanoke Rapids, we are committed to back up the work of the new church at Weldon in their building program, up to $3,000, as voted upon by our last conference. Give and pray. We can't afford to not back up our mission work for it needs our help and it is depending upon us. We board members give and support this work with our time, talents, and treasure; we urge you to do the same.

Send all contributions to the Rev. R. T. Sasser, treasurer, Tarboro, North Carolina.

Prayerfully submitted,

Central Conference Mission Board

Christian Education

Pamlico Benefit Dinner

The Pamlico County Benefit dinner Saturday night, September 14, raised $1,450 for the Mount Olive College development fund.

Earl H. Holton of Vandemere, North Carolina, a member of the college board of directors and chairman of the Pamlico steering committee, announced that the Free Will Baptist churches of the county voted to sponsor another dinner next spring. Construction on the new 90-acre campus is scheduled to begin in April, 1964.

President W. Burkette Raper attended the dinner and outlined the purposed development program of the college. The Pamlico dinner was one of a series being held in Free Will Baptist churches throughout North Carolina.

The Free Will Baptist State Convention has set a goal of $50,000 annually to the college development program during the next five years.

Participating churches with the amount of their contribution and chairman were Arapahoe, $263.00, Thomas Hott; Bethel, $121.13, W. F. Whorton; Mount Zion, $321.25, Mrs. Margaret Rose; New Bethlehem, $208.00, H. S. Price; Oriental, $248.25, Mrs. Bertha Thompson; Rock of Zion, $81.00, Elbert M. Prescott; and Warden's Grove, $208.00, Cash Caroon.

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"Give Somebody Else a Chance!"

A socially prominent woman, inflated with a feeling of importance, said to Abraham Lincoln: "Mr. President, you must give me a colonel's commission for my son. I request it, not as a favor, but as a right!"

Proudly enumerating her family's alleged services, she continued, "My grandfather fought at Lexington. My uncle was the only soldier which did not run at Blandensberg, and my husband was killed at Monterey."

After a moment's silence, Lincoln said softly, "Perhaps, madam, your family has done enough for the Country. It is time to give somebody else a chance."—*Gospel Herald.*

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When in the natural life you can stop breathing and yet live, then you may expect to stop praying and still prosper in your spiritual life.—*Susie H. Keen.*

News Notes

(continued from page seven)

nday, September 29, beginning at 6 m.

The Rev. Robert Fader, president of e singspiration and pastor of the urch, invites everyone to be present r this occasion. A special invitation extended to all singers to participate the singing.

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leasant Hill Host to nd Union Meeting

The Second District Union Meeting the Central Conference will convene ith Pleasant Hill Free Will Baptist hurch, Pitt County, North Carolina, turday, September 28. The program as follows:

Morning Session

:00—Song Service, the Rev. Willis Wilson
—Prayer, the Rev. C. J. Harris
—Devotions, the Rev. Clarence Little
—Welcome, Host Pastor
—Response, the Rev. James Howard
:30—Seating of Delegates and Ministers
:40—Business Period
:50—Report of State Convention, Attending Delegates
:00—Worship Hour
—Sermon, the Rev. Carey Cheshire
:00—Lunch

Afternoon Session

:00—Congregational Hymn
—Devotions, the Rev. Raymond Sasser
—Business Period
—Report of Denominational Enterprises
:00—Discourse, "The Ministerial Calling and Our Part in It," the Rev. C. H. Overman
:30—Adjournment
—Benediction
—Response, "God Be With You"

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leasant Grove to bserve Homecoming

Pleasant Grove Free Will Baptist hurch, Pikeville, North Carolina, will bserve its annual homecoming on Sunay, October 6. The day's services will gin at 9:45 a.m. with Sunday school, e lesson being taught by Mr. Rudolph nes. The welcome will be by Mr. Edc Edmundson. The Rev. C. H. Overan of Ayden will bring the homecoming message at eleven, and lunch will be served at the noon hour.

The afternoon services will consist of a youth program under the direction of Mrs. Willie Aycock, followed with a memorial service conducted by Mrs. Clifton Howell. Throughout the day there will be special music from various groups.

The pastor, the Rev. Albert Coates, along with the program committee, invite everyone to attend, especially all former pastors and members.

4th District Sunday School And W. A. Conventions

The Fourth District Sunday School Convention and Woman's Auxiliary Convention of the Central Conference will meet with the LaGrange, North Carolina, Free Will Baptist Church Sunday, September 29. The theme will be "Unity," and the Scripture text, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). The following program has been planned:

Morning Session

10:00—Sunday School
11:00—Devotions, Mrs. Nannie Mae Herring
11:10—Welcome, Mr. Wilson Waller
—Response, Mrs. Alma Hinson
11:15—Recognition of Delegates and Ministers
11:20—Representative for Children's Home
—Offering for Children's Home
11:30—Chorus Time, Mrs. Warren Creech
11:35—Representative for Mount Olive College, the Rev. Sheldon Howard
11:40—Special Music, LaGrange Church
11:45—Special Music and Sermon, the Rev. Cedric Pierce, Jr.
—Alternate, the Rev. N. D. Beaman
12:15—Announcements, the Rev. Henry Armstrong, Host Pastor
—Lunch

Afternoon Session

1:15—Devotions, Mr. Kennerick Harrison
1:25—Business Period
1:45—Special Music, Free Union Girls' Quartet
1:50—Program, Host Church
2:15—Adjournment

Revival in Progress At Spring Hill Church

Revival services are in progress at Spring Hill Free Will Baptist Church, Goldsboro, North Carolina, with the Rev. C. H. Overman, editor of literature at the Free Will Baptist Press, as the speaker. Services which began September 22, will continue through September 28, and are beginning each evening at 8 p.m. A special service for the children will be held each evening, conducted by Mrs. Kenneth Carter.

The pastor, the Rev. Kenneth Carter, and the church extend a cordial invitation to all friends and neighboring churches to attend the remainder of these services.

Revival in Progress At High Hill Church

Revival services are in progress at High Hill Free Will Baptist Church, Scranton, South Carolina. Services began on September 23 and will continue through September 29. The speaker for these services is the Rev. E. C. Morris, pastor of Bethany Free Will Baptist Church, Winterville, North Carolina. The revival services will be concluded with the annual homecoming service on Sunday, September 29.

The Rev. Louis A. Holliday is pastor. All interested persons are invited to attend these services.

Revival Services At Sarecta Church

Revival services will be held at Sarecta Free Will Baptist Church, Kenansville, North Carolina, October 14-19. The Rev. David W. Hansley will be the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. M. E. Godwin, invites the public to attend.

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GOD'S WRATH

The wrath of God is just as much a perfection as is His love, for there is nothing in Him that is not perfect. Wrath in God is not man's passion elevated to a divine sphere and level. This is a total misconception. Wrath in God is not a passion at all; rather, it is a principle. It is not variable, capricious, changeable. It is eternal and immutable, like everything else connected with Him.

When a magnetic needle is set on its pivot, it swings toward the pole. If approached at one end with another magnet, it attracts; approached at the other end, it repels. By the same law it attracts at one end and repels at the other.

So the same attribute of divine benevolence attracts holiness at one pole and repels wickedness at the other.—*A. T. Pierson.*

NOTES AND QUOTES



By J. C. Griffin

OUR STATE CONVENTION

I was in the formation of the State Convention of the Original Free Will Baptists in 1913, when the first session of the original conference, or convention, had its birth. It was a good spiritual meeting with good Christian fellowship. Our hearts were made to rejoice on the success made. We had talked it; we had prayed for it, but now it was a reality.

All through the years this writer has been interested in the success of the State Convention. All along I have (not boasting at all) done my little bit to boost the work. I have served on most of the committees and boards, and I served two years as president. And I have often rejoiced. I have seen the birth of our Children's Home and Cragmont Assembly, Inc. I have seen an accredited junior college—Mount Olive College—come into being, and it is serving in preparing young men and women for a useful and Christian citizenship and service. I have seen the Free Will Baptist Press come from a heap of ashes and debris.

But to my mind the manifestation as set forth in the report of the North Carolina Mission Board at the 1963 session of the State Convention was one of the great events in the history of North Carolina Free Will Baptists. The service, held in connection with the report by the Rev. John B. Elliston and his assistants, really stirred the soul of this writer. When Brother Elliston stood with outstretched hands and the Rev. C. F. Bowen led the congregation in singing "I'll Go Where You Want Me to Go, Dear Lord," a number of volunteers went forward and said, "I will go." That scene was something that this scribe had wanted to see for a long time. As the writer of the twenty-third Psalm said, "My cup ran over."

We noticed that in every report that was made there was an increase over the report of last year. This increase means that we must do more in the future than in the past. As a child grows, it takes more in clothing, schooling, and food for him. So it is with our church doings; the more we grow, the greater is the call for newer and better improvements. I heard this story years ago. A certain minister was trying to convince a member of his church that the more we grow the more it takes to keep growing. This member was against the pastor's request for more financial support to the cause. Finally the minister said, "I had a little son born to my wife and me. As he grew, it took more and more; his wardrobe had to be enlarged. It took more for his books in the school, larger wearing apparel, and in general it took more and more for his budget. But now he is no expense at all." The church member said, "I guess that he is able to earn his own living now." The minister said, "No, he is dead." A dead church stops growing by doing as little as possible. A live church grows, and of necessity the growth calls for more finance.

The growth in the Children's Home calls for more support for upkeep and enlargement. The growth of Mount Olive Junior College is causing a call for more in order to keep growing. We have outgrown our facilities at Mount Olive and must have more and better or it will die. Cragmont has outgrown its capacity for taking care of the patrons each year. If we stop here, it will die. Our capacity for sending Christian literature to the various parts of the world must be increased. We cannot stop here; we must "keep-on-keeping on," as the Rev. W. B. Everett used to say. Eld. E. T. Phillips used to say, "Stick-to-it-iveness is a good motto. We as a people cannot afford to cut down on our giving; if we do, we will stop growing. When a thing stops growing, it is on the way out and soon dies."

We noticed that those who were at the convention at Raleigh seemed to be of one accord. Reports were received and adopted without serious objections. It seemed that the Holy Spirit was working from the highest to the lowest. There were no *big I's* and *little you's*. The Holy Spirit was leading according to our observation. At least I know that He was in my heart, and I received one of the greatest blessings ever in the fifty years of the life of the State Convention.

Let us hope that the spiritual blessing received at this, the Year of Jubilee, might live and motivate us to higher and nobler efforts to present the gospel of Christ as we work in our State Convention to promote the work of our Children's Home, our Cragmont Assembly, Inc., our Mount Olive Junior College, and our printed page in taking the best literature possible to those who do not know our Christ.

Let us be careful to lay up treasure in heaven where moth and rust doth not destroy, nor thieves break through and steal. Let us work, pray, and give to help boys and girls to be Christian men and women.

"Perilous Times"

"This know also, that in the last days perilous times shall come" (2 Timothy 3:1). We see the fulfillment of this prophecy everyday. Let us notice the headlines as given today, September 16, 1963:

"Racial violence costing south $5-billion yearly, "Southern cult reviving despite laws against worship with snakes; Birmingham blast kills 4 negroes and hurts 23, Young marine held in slaying, Riotous scenes at N. Y., Wilson accident fatal to three, Labor dispute keeps luxury ship at dock."

Headlines like the above, or similar to the above, are seen almost daily; certainly this world is seeing perilous times. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away" (2 Timothy 3:2-5).

Every sin mentioned by the writer is being manifested today in the life of human beings. Paul said that these sins would be in the last days. As we read and think on these things, this writer wonders how much longer it will be before the last comes, when man's existence on this earth shall close. Viewing the conditions of the world, our greatest advice is "Prepare to meet thy God."

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In a well-worn Bible, upon a blank leaf was drawn a circle with several rays converging to the center, which was named Christ, while on the radii were written the names of different groups of Christians. Underneath the circle were the words, "The nearer to the center, the nearer to one another."—*Christian Victory*.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain "And unto dam he said, Because thou hast heark- ed unto the voice of thy wife, and hast ten of the tree, of which I command- thee, saying, Thou shalt not eat of it: rsed is the ground for thy sake; in rrow shalt thou eat of it all the days of y life" (Genesis 3:17). What I wish know is, if Adam had already suffer- punishment in spiritual death why d God sentence him again here?—*ula Jones, Texas.*

ANSWER: This is something neither nor any other man may answer. The eat Judge of all the heavens and earth at always does right so ordained it; en though it may be hard to believe, t love prompted it, and in the end it ill be one of those things that will rely work together for good to all the deemed of all ages because they love od. Those who thus love will all sub- it themselves to all of God's decrees rough faith. For one thing, this fact ill keep us ever impressed with, and ive to the reality of, the curse God has aced upon sin, which without some ch physical experience could be for- tten. It also fosters the desire to be d of sin, and leads us to inquire as to e way out.

Barnes has the following to say in olume 1 on pages 173, 174 in *Barnes' otes on the Old Testament:* "The enalty laid upon man is given at greater ngth; but then it must be observed at a good part of the word, especially e conclusion of v. 17 as well as v. 18 d v. 19 apply to woman as well as to an. In other words, the first word of 17 should be pointed *la'adham* and ndered 'unto the man' rather than 'un- Adam.' Observe also that at v. 20 e proper name, Adam, has not yet nerged.

"But man's punishment fits his par- ular misdeed. Because he submitted his wife, whereas he should have rul- , he shall experience insubordination the part of the soil; otherwise he uld have exercised complete control. is involves, first of all, difficulty in the matter of securing his sustenance; 'in misery shalt thou eat of it all the days of thy life.' It shall yield produce, but the winning of it shall always be at- tended by *'itstsebhon,'* 'misery,' 'toil,' 'sorrow.' The former ease of tilling the soil shall be a thing of the past. On no place of the earth's surface can such toil be avoided. In some places there may be more of it, in others less, but 'toil' is the common lot of man. The imme- diate cause for this is the fact that 'the ground is cursed.' A divine word blight- ed its fruitfulness. There was a deep reason and a necessity for that. It was no longer fitting that an imperfect man dwell in the midst of a perfect dwelling place. Divine pedagogy makes the out- ward circumstances correspond to the in- ward state, so that man might the more keenly feel his wretchedness. There- fore the explanatory phrase says that it was done 'on thy account,' not by acci- dent, not because God delights in blast- ing a perfect world, but for man's sake: such a world would best tend to induce man to be ready to accept God's salva- tion. Of course, the expression, 'thou shalt eat of it' (the ground) means 'to derive a living from it' (Meek). But the thing that stands out as prominently as any in this verse is that this, as well as the consequences yet to be enumer- ated, are directly traced to man's sin: 'because thou hast eaten,' etc. There are not some mysterious words of doom that trail man wherever he goes, but there is an inescapable divine sentence, which man has fully merited, which fol- low him wherever he goes through life. Not blind fate but human guilt and con- sequent divine punishment explain man's lot; and chief of these is man's guilt. It may not be amiss to add that a bit of gracious promise lies imbedded in this hard word of punishment; viz., the ex- pression, 'thou shalt eat of it,' does give to man the assurance that as a return for his hard labor he shall not lack the food he needs."

Perhaps none of this exactly answers your question as you would like and I doubt that anyone could. We may not completely understand why God does some things as He does them, because He is sovereign and may act in any case as He wishes. He need not submit His case to any, but both has and exercises the right to act on His own volition.

Control of the Mind

(continued from page five)

healed my sin-sick soul, and life has never been the same!

Every day I place the control centers of my mind and heart in his hands anew. I can say with David: "He leadeth me beside the still waters. . . . my cup run- neth over."

Are you controlled by your own lusts? Are the behavior centers of your mind under the power of Satan? Do you sometimes in moments of introspection say, "I ought not to be as I am; I ought not to do the things I do!" Is the an- guish of the Apostle Paul your anguish? Do you say with him, "O wretched man that I am! who shall deliver me from the body of this death?"

Paul learned how to place his life un- der the control of Jesus Christ. Using the God-given power of choice, he found that no man need remain under the spell of sin. He said: "Be not conform- ed to this world: but be ye transformed by the renewing of your mind."

We will be controlled either by Satan, by self, or by God. Control by Satan is slavery; control by self is futility; but control by God is victory! "DSB"—Di- vine Stimulation of the Brain—will take the place of false stimulations. "Let this mind be in you, which was also in Christ Jesus," says Paul (Philippians 2: 5).

The cross of Christ has made it pos- sible. "He [God] gave his only begot- ten Son, that whosoever believeth in him should not perish." The one song that every believer in Christ can sing is:

In the cross, in the cross
Be my glory ever,
Till my raptured soul shall find
Rest beyond the river.

Let this be your hope and your song today!

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On Banning the Bible from Schools

It is strange that the Supreme Court finds a way to ban the Bible from public schools, but can find no way to ban pornography and obscene literature.—*Rep. John Dowdy* (D., Tex.).

STORIES for our BOYS and GIRLS

"OUT OF THE HEART"

L. L. Wightman

TED WILLIAMS was elated at the prospect before him. To his boyish heart the thought of a camping trip in the mountains was thrilling. His father had purchased an extensive tract of timber, and with the surveyors he would estimate the amount of logging timber which could be handled the coming winter. Preferring to have his son with him in the woodland territory rather than idling his time on city streets, Frank Williams made the choice for his son.

Ted was pleased with this arrangement, and was happy indeed when everything was packed and he was on his way. The camp in the mountains was a decided contrast to the comforts of home, and it took a few days for Ted to become acclimated. The rough cabin contained the bare necessities of life. Luxuries were unknown.

Ted learned one lesson as soon as he reached camp. Here there were no social distinctions. Everyone ate the same kind of food, and did their share of the work. The rough bunks awaited them at night.

Because he was the son of the owner of the timber tract, Ted felt the other members of the party should show him some preference, and it was a serious blow to his pride when they ignored his claims to priority of respect.

Frank Williams smiled as he saw his son's reaction to this attitude. He had seen the things which would hinder Ted if they were allowed to grow, and had decided a few weeks among his chosen men might rid him of this debris which was clogging his growth into real manhood. False ideas of greatness must be shattered, domination must be supplanted by humility. He must learn that it is better to serve the greater number rather than have them serve you.

Ted felt an instant antagonism toward Joe, the Indian youth who kept the camp supplied with fish and meat. Joe was a great favorite with the entire party, which aroused a wave of jealousy in Ted. He planned to make Joe look ridiculous before the men. Being a splendid athlete himself, he would challenge Joe to a series of events and establish his supremacy.

"Joe, I'll beat you in a swimming race," he said one evening. "One of the men can row the boat out in the lake, and we'll swim out there and back. What do you say to that?"

"Good. Me swim."

The men gathered at the lakeside to watch the contest. Ted was the first to reach the boat, and the vision of an easy victory loomed before him. But he was 30 feet from shore when Joe climbed on the dock amid the cheers of the spectators. Defeated at the race of his own choosing, Ted's heart was filled with bitterness. When Joe defeated him in a running race, Ted became more bitter.

Noting Ted's anger toward him, Joe avoided him as much as possible. Instead of sitting with the men about the campfire at night, he would row out in the lake and fish. Ted saw how the Indian youth avoided him, and drew his personal conclusion.

"Joe is afraid of me," he told himself. "I'll challenge him to a fight some night."

He dared not to do this when his father was present, for he knew what would happen. He waited for the day when he was alone with Joe that he might pick trouble with him.

"Joe, we don't get along good together," he told the young Indian. "Let's stand up and fight it out to see who is the best man."

Joe shook his head. "Me no fight. Me Christian. Me follow Jesus road. No fist fight for Joe."

"Suppose I make you fight?" Ted said savagely.

"You no make me fight. Me swim, run, do any clean sport, but no fight. Jesus no do that. Joe he won't fight."

"You're a big coward," Ted shouted.

Joe shrugged his shoulders. "Mebbe so, mebbe not. Me no fight, anyway."

With these words Joe turned and disappeared in the woods.

A feeling of defeat swept over Ted Joe not only had shown a superior physical prowess but had demonstrated finer quality of manhood in his refusa to degrade himself to the level of a fis fight as a method of settling a disagree ment. He chose to bear the brand o coward rather than sacrifice his princi ples. Ted began to see why the mer held respect and esteem for this India youth. With the appearance of thi vision there came the revelation why h himself was losing stature with them.

He had to admit that there was some thing in Joe's attitude and action whic drew admiration. So Joe was a Chris tian! He thought enough of it so h refused to lower his standard of con duct. He acted as he thought Jesu would have him do. Would a coward do this in the face of ridicule? Did i not take more courage to win moral vic tories than physical ones?

"It looks like I have played the fool's part," Ted judged himself, feeling the smallest since reaching camp. "If I did the right thing, I'd go to Joe and apologize for my actions." He shook his head. No, he couldn't do that, but he would watch his future behavior.

Ted had heard about Lily Lake, a few miles from camp. Wishing to get away by himself, he decided to look at this body of water. Knowing the general direction of the lake, and feeling confident of his ability to find it, he set forth through the dense woods. For two hours he continued straight ahead without finding any signs of water. He became alarmed. He had traveled far enough to reach it. Was he lost?

There was an ominous moaning in the trees. The sun disappeared behind leaden clouds, the woods assumed a somber hue. Dull rumblings of thunder sounded in the distance. Alarmed by the approaching storm, Ted turned around and ran in the direction of the camp. He got nowhere. Trees, trees, and more trees, were all he could see. The gloom grew more intense, the wind whipped savagely, flashes of lightning played across the darkened sky, the

ıbling of thunder increased in vol-
e.

Ted did not mistake the situation. He
lost, utterly lost. With the storm
ut to break, he became more frantic
h minute. Rushing around a large
e, he was greeted with a squeal of
prise. Stumbling over an extended
t, he fell full length to land on a
y ball directly in his path. It was a
r cub about the size of a puppy.

With squeals of fright the cub sought
escape from this mass which crushed
ı. Ted made an equal effort to free
cub, his effort being quickened by
rowl from nearby bushes as the moth-
ushed to the defense of her offspring.

Ted scrambled to his feet, only to sink
a heap as a twisted knee refused to
r the weight thrust upon it. He saw
ıountain of flesh charging him in fury
l rage, and realized his desperate sit-
ion. Not even a broken limb was at
ıd with which to defend himself. He
at the mercy of the enraged bear.

A lithe form darted between the trees,
l leaped in the pathway of the bear.
, the Indian youth! With a quick
ng he brought his rifle barrel down
the bear's nose. With a roar of rage
bear closed on this new antagonist.
light as a feather, Joe sprang clear of
bear and darted for the cub. The
squealed with alarm as Joe picked
ı up and pinched him hard. The
ther whirled instantly, giving pur-
to the enemy speeding through the
est with her cub. In a moment they
sed from Ted's vision.

Breathless from the rapid chain of
nts, Ted crawled to a tree and prop-
l himself against it. A light step
sed him to whirl about. Joe stood
re, as stoical as ever. No one would
e known he had faced an angry bear.

"Why didn't you shoot the bear as
g as you had your rifle with you?"
l asked.

"Leave cub without mother?" Joe
ok his head. "Cub too young."

"How did you escape?"

"Drop cub. Mother bear stop. Me
ıe back."

Ted had an additional revelation re-
ding the heart of this Indian youth.
chose to attack an angry bear bare-
ıded rather than leave the little cub
therless.

"Joe," he burst forth in a wave of
em, "please accept my thanks for
ng my life, or at least saving me
ın a severe mauling. And I'll apolo-
for all the mean things I've done
said. You were right; I was wrong."

Joe nodded. "Follow Jesus, do right. No go wrong that way."

Learning of the twisted knee, Joe helped Ted to the protection of a windfall, where they were sheltered from the worst of the storm. While waiting for the storm to pass, Joe worked on the injured knee so Ted was able to limp along on it.

On the way to the cabin Ted wondered how Joe happened to be in that vicinity.

"Me see you go into woods. Me watch you. You might be lost. Stay hid so you no see me. Good thing, huh?"

"I'll say so. Where do you go after leaving camp?"

"Mission school. Joe find Jesus there. Earn money this summer. Go to school, learn more about Jesus. Someday tell my people."

"When my father learns what you did, he will give you money for your education," Ted declared.

"Me no take," Joe replied. "Work way through. Much better for Joe."

Ted looked at him in surprise. "Joe, I wish I were half the man you are."

"Not me," said Joe, shaking his head and placing his hand over his heart. "Jesus there. Me follow Him. He make man of Joe. Make man of Ted, too, you give Him a chance."

They reached camp in due season. It would be several days before Ted got around as usual. He took great pride in telling of Joe's bravery, and from that day life in camp proceeded along more congenial lines. When he finally left camp to return home, Ted had different ideas along several lines. He hoped to see Joe the following summer.

"Mebbe you have Jesus in heart then," Joe said. "He good Friend. Joe, he know."

—*Gospel Herald.*

Woman's Auxiliary

Pee Dee District WA Convention

The Pee Dee District Woman's Auxiliary Convention will be held at White Oak Free Will Baptist Church, Bladenboro, North Carolina, Saturday, October 5. The theme will be, "This Is the Way, Walk Ye in It." The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "If Jesus Goes with Me"
—Devotions, Mrs. George McPherson
—Welcome, Mrs. Richard Edwards
—Response, Mrs. Paul Davis
—President's Remarks, Mrs. David J. Pait
—Special Music
—Business Period
—News from Children's Home
—Report of Chairmen
—Special Music
11:30—Convention Message, the Rev. Julius Vause
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Grad Storms
—News from Mount Olive College
—News from Missions Board
—Special Music
—News from Field Worker, Mrs. Hattie Adcox
—Reorganization
—Installation Service
—Benediction

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Original Free Will Baptist Church held its August meeting at the parsonage.

The meeting was called to order by the first vice-chairman, Mrs. Millard Holland. Elaine Holland read the Scripture, which was taken from Psalm 121. Mrs. Velmon Tew led the group in special prayer for the sick.

A brief business session was conducted in order to give more time to the program chairman.

Mrs. David C. Hansley served as program chairman. The subject of the program was "Cragmont Assembly." Mrs. Hansley made some very interesting remarks on the activities at Cragmont this summer.

The group prayed the Lord's Prayer as their benediction.

The hostesses were Mrs. David C. Hansley and Mrs. Ted Brandon.

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A FIRESIDE CHAT: There is a story about a man who sat in front of a fire talking with his pastor. He said to him, "Parson, I don't think I'll come to church any more. Religion is a very personal thing, I think I'll just try to work it out by myself." The parson said nothing, but took a pair of tongs and lifted a live coal out of the fire, and laid it on the hearth. They both watched it slowly go out. Then the man said "I see what you mean, I'll be back next Sunday."—*The United Evangelical.*

St. Claire Bible Class

An Appeal for Harmony

(Lesson for October 6)

LESSON: 1 Corinthians 1:10-13; 3:5-15

GOLDEN TEXT: 1 Corinthians 3:9

I. INTRODUCTION

This quarter's study is taken from three of Paul's letters to churches: 1 and 2 Corinthians and Galatians. There are six lessons from 1 Corinthians, four from 2 Corinthians, and three from Galatians. The purpose of this study is to emphasize the value for church life and personal Christian living.

Paul first entered Corinth while on his second missionary journey. Paul was concerned with doing all within his power to see that a strong church was maintained in Corinth, which was one of the principal cities in that area. It was situated in southern Greece and attracted people from all over the known world, for it was strategically located on the direct trade route between Europe and Asia. Paul realized that a strong witness for Christ in this city would carry great influence and would also be the means of spreading the gospel, for those who heard from other parts of the world would surely take the message wherever they would travel.

When Paul entered this city, he found that it lived up to its reputation; it was truly a wicked and immoral city. It was filled with idols from all nations of the world and the people were confused as to whom they should worship. Added to these conditions, the city was enjoying great prosperity which induced the people to live in luxury and excess. Paul was able to organize a church there during his first visit. Evidently, the church was composed chiefly of Gentile converts, but there were some Jewish converts. Paul labored for a year and a half in the city.

This letter to the church at Corinth was supposedly written from Ephesus by the apostle upon his hearing that strife and worldliness had crept into the church. Its purpose was to denounce these evils that the people might rid the church of these influences which were hurting its witness for Christ.

—*The Bible Student.*

II. HINTS THAT HELP

As preparation is made for this lesson, the background Scripture should be studied:

1. Greetings and thanksgivings (1 Corinthians 1:1-9).

2. Exhortation to unity (1 Corinthians 1:10-17).

3. The gospel a manifestation of the wisdom and power of God (1 Corinthians 1:18-21).

4. Paul's way of preaching Christ (1 Corinthians 2:1-5).

5. The gospel interpreted only by the Spirit of God (1 Corinthians 2:6-16).

6. Sectarian rivalry blind to divine use of complimentary service (1 Corinthians 3:1-9).

7. The responsibility of the Christian ministry (1 Corinthians 3:10-17).

8. The folly of worldly wisdom (1 Corinthians 3:18-23).

9. The Christian ministers answerable to God (1 Corinthians 4:1-5).

10. Their pride reproved (1 Corinthians 4:6-13).

11. Paul's fatherly admonition (1 Corinthians 4:14-21).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment*" (v. 10).

Here Paul appealed to the Corinthians to abstain from dissensions so that they might work together for the hope of the gospel. It is interesting to note the basis of the appeal: *by the name of our Lord Jesus Christ.* Paul did not approach them in his own name or on the basis of some favor he had shown them. He recognized them as followers of the same Lord that he followed; and on this common ground, he appealed to them to stop their quibbling. It was simply by the authority of Jes Christ and on account of their infini obligations to His mercy in calling the into such a state of salvation that t apostle made his appeal.

Paul made a further appeal to t Corinthians: that they also be of t same mind. They might not cou have agreed on every detail, but Pa felt that they could agree on the wor and terms by which they expressed th faith. And he was right. Christians all ages and in all places should be the same mind, and they should spe the same message in order to preve divisions, which always hinder the wo of God. Although they might not able to see eye to eye in every respe Christians can agree on the essential dc trine of the gospel.

This general agreement is all that t apostle could have had in mind, for one can expect men to coincide perfe ly in their views concerning minor sues. An exact conformity in sentime is impossible to minds so variously co stituted as those of the human ra Angels may thus agree, because they s nothing through an imperfect or fal medium; but to man, this is impossib Nevertheless, people should not be foo they should not split hairs over none sentials. Instead, men should bear wi one another; they should not be so rea to imagine that none have the truth God but they and their party.

"*For it hath been declared unto of you, my brethren, by them which of the house of Chloe, that there contentions among you*" (v. 11).

Chloe seems to have been a very re gious matron at Corinth whose fam had been converted to the Lord. Sor of them must have been sent fr Corinth to inform Paul of the distu ances in the church. There were a contentions, each probably trying to c ry his point.

"*Now this I say, that every one you saith, I am of Paul; and I of Ap los; and I of Cephas; and I of Chris*" (v. 12).

It appears from this verse that th were at least four factions in the churc followers of Paul, followers of Apoll followers of Cephas, and followers Christ.

The fact that there were both Je and Greeks in the church at Corin might have helped to bring about t divisions. It is likely that the Gre boasted the names of Paul and Apoll whereas, the Jews chose the names Cephas and Christ. But there were o er divisions apparently. It seems t

e one who was the instrument in their nversion was chosen as their leader. is also possible that those who chose say they were followers of Christ re-sed to be a party to any of the other oup, thereby having nothing to do th them at all.

"Is Christ divided? was Paul crucified r you? or were ye baptized in the name Paul?" (v. 13).

Here the apostle asked if Christ could divided. Could He be split into dif-rent sects and parties? Has He dif-rent and opposing systems? Or is the ssiah to appear under different per-ns? Of course, all these questions ust be answered in the negative.

Again and again, the gospel proclaims at salvation is through the *crucified* ly; therefore, the question: *Was Paul ucified for you?* In other words, Was s blood shed as an atonement for you? It was impossible for Paul to be cruci-d as an atonement for sin. Even the ought of such, therefore, was absurd d unthinkable. Furthermore, Paul, eached Christ crucified, not some or-nary person.

—*Senior Class Quarterly.*

2. *"Who then is Paul, and who is pollos, but ministers by whom ye be-ved, even as the Lord gave to every an?"* (v. 5). The minister who is the strument in a person's conversion is ly a means which God uses to bring e person to a knowledge of Christ. He es not recommend himself as the one e convert is to follow; he preaches d recommends Christ Jesus as the viour, Lord, and Master.

Of course, Paul and Apollos were dif-rent, the same as one differs from an-her today. Nevertheless, whatever dif-rence there might have been in their lents was of God's making. The same n be said of us, and He who knows hat is best for the Church has distri-ted both gifts and graces according His own will. And since His judg-ent is infallible, the differing gifts must right. Therefore, both Paul and pollos were necessary to the perfecting the Church. Both, but with varying fts, point out the same Christ and ild on the same foundation, but each his particular way.

"I have planted, Apollos watered; but od gave the increase" (v. 6). It ap-ars here that Paul preached the gospel Corinth and the regions nearby; but terwards, Apollos came and built upon hat the apostle had done. He preach-and exhorted, thus watering the seed at Paul had sown; *but God gave the crease.* The seed had taken root, sprung up, and born much fruit; but this was done by the special blessing of God. Always, it is the blessing of God that causes our labors to bring forth fruit.

"So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (v. 7). He that plants and waters is only an instrument in God's total program. God is behind every plan, every effort, and every increase. Individuals may fit into His program, but it is always God that gives the victory. Therefore, He alone should have all the glory. The seed, the ground, the laborers, and all the produce come from Him.

—*Intermediate Class Quarterly.*

3. *"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour"* (v. 8). Paul recognized that the one who planted and the one who watered were different persons, but what he means here is that they are working toward the same goal. It should be pointed out that the rewards mentioned in this verse are for believers. A person who has not been saved does not receive rewards; therefore, we must be clear on the fact that we do not earn our salvation. It is the free gift of God, but we are rewarded for service that we do after we are saved. We do not work in order to be saved, but because we are saved.

"For we are labourers together with God: ye are God's husbandry, ye are God's building" (v. 9). Here is a new concept of the Christian life. It is more than an inward working of the Lord in the heart of the individual; it is also an outward expression. And the Lord has a part in the outward expression of labor just as He does the inward experience. To further expand on this idea, Paul uses two figures of speech: First, *ye are God's husbandry.* This is equivalent to saying "ye are God's farmer." We are cooperating and working with God when we plant the seed of the gospel and water it so that God can use it to produce life in another. Second, *ye are God's building.* Believers are God's building and believers who cooperate with God are also God's builders. God's many believers are being built into a temple. (Read Ephesians 2:19-22 and 1 Peter 2:5.)

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (v. 10). Paul is not boasting, but he is saying that he laid the foundation in Corinth as the Lord gave him strength under the guidance of the Lord and that now these people ought to be careful how they build on this foundation. Everyone of us is building and we ought to be careful. We are building a house with our daily lives Most of us are diligent in making a living, but what about our daily lives?

"For other foundation can no man lay than that is laid, which is Jesus Christ" (v. 11). Remember that Paul is speaking here particularly to the Corinthian church. Christ is the foundation of the church. Let us remember that whatever we build in the church unless we build on this foundation, it will not stand. Are we building on the right foundation?

—*The Advanced Quarterly.*

Hindrances to Worship

(continued from page three)

ders in setting a better atmosphere for participation in worship.

Also late comers sometimes hinder one from worshiping as he should. His attention is distracted by late comers' being ushered to front pews—since the back pews are already filled. Why not reserve the back pews for late comers?

Although the sermon and invitation are vital parts of the worship service, a lengthy, repetitious sermon and a long drawn-out invitation may even be hindrances to worship. In this writer's opinion a short well-planned sermon and a simple invitation are much more conducive to worship than a long sermon that tires the listeners and a long invitation that moves no one. It is not the preacher's begging that wins souls, but it is the work of the Holy Spirit through the message in the heart of the hearer that causes one to respond to the invitation of Christ to be saved.

The worshiper should strive to overcome these hindrances and others that could be mentioned so as to worship his Saviour in spirit and in truth. As the psalmist says, ". . . worship the Lord in the beauty of holiness" (Psalm 29:2).

●

The lectures you deliver may be very wise and true.
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

—*Anonymous.*

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OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

TURNER WASHINGTON WIGGS

The name Turner Washington Wiggs will not be found on the pages of "Who's Who" but from his personal testimony we feel sure his name is recorded in the Book of books and today he is enjoying the pleasures of eternal peace and rest.

Mr. Wiggs was born September 23, 1885. He was married to Fannie Outland in 1909. They were blessed with five daughters and one son, Raymond, with whom he lived his latter years in the Stoney Creek Free Will Baptist Church community.

Mr. Wiggs had been a member of a Free Will Baptist church for many years but moved his membership to Stoney Creek on May 28, 1959. He was a man of few words but was ardent in his convictions and faithful in church and Sunday school attendance until ill health prevented it.

He suffered untold agony and pain, even his loss of memory. He answered the call of January 2, 1963, when a passing angel paused in flight and looked on that pale white face as he said, "Ah woe! Thy joy and peace cannot be bought with prayer or price. For thee that wall will never cease. Through it all thou hast won paradise."

We extend to his children, sisters, and brother our sympathy. We miss him at church. We know our loss is his gain and we expect to meet him again when this life is over.

The Obituary Committee
Stoney Creek
Free Will Baptist Church

MRS. MARGARET ELIZABETH ABERNATHY GASKINS

God in His all wise providence saw fit to take from us on September 6, 1963, our loving mother, Mrs. Margaret Elizabeth Abernathy Gaskins, who lived on this earth 81 years and 5 days.

At the age of 13 she united with the Smyrna Free Will Baptist Church at Blount's Creek, North Carolina, and the next year moved to Craven County and became a charter member of Sts. Delight Free Will Baptist Church under the pastorate of Elder R. F. Stilley.

She was a devoted mother and a loving neighbor. When there was sickness in the neighborhood she was never too tired to stay up all night to wait on the sick. She always relied on Matthew 25: 40: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

On August 28, she walked about a long city block to visit me. As she told me good-bye she said, "Son, I have visited you for my last time." Then she walked away. She was a wonderful mother-in-law. She never had anything too good for even her sons-in-law. S loved us as her own children. I pray th we will all meet her and Dad in heav someday.

She leaves to mourn their loss t daughters and five sons, all of Route New Bern, North Carolina.

Rev. B. F. Ringgold, Sr.,
Her Son-In-Law

NOW AVAILABLE

The "Manual of the Woman's Auxiliary" by the Rev. and Mrs C. F. Bowen is now ready an may be purchased for $1 fron the Free Will Baptist Press P. O. Box 158, Ayden, North Carolina 28513. Standard o Achievement charts are also ready and may be purchased fo 35c.

STUDY COURSE BOOKS
FOR WOMAN'S AUXILIARY

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Sit, Walk, Stand, Watchman Nee—$ .50
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All Things Are Possible Through Prayer, Charles Allen—$2.50
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The Art of Fishing for Men, Crawford—$ .39
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A Pocket Guide for Winning Souls, Unkefer—$ .20

METHODS

Manual of the Woman's Auxiliary, Rev. and Mrs. C. F. Bowen—$1.00

The above books may be purchased from the Free Will Baptis Press, Box 158, Ayden, North Carolina 28513.

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 2, 1963

LUOMA PHOTOS



In The Editor's Mail—

"I am now available for pastoral work on second and fourth Sundays. You may contact me at the address below."—*The Rev. R. L. Norville, Route 4, Box 123, Greenville, North Carolina.*

† † †

"I take this method to thank the woman's auxiliaries and my many friends who remembered me with cards and gifts on my eighty-fourth birthday. I am grateful to each one of you. May the Lord's blessings rest upon each of you. I praise the Lord for the great work the woman's auxiliary is doing."—*The Rev. T. F. Davenport, Creswell, North Carolina.*

† † †

"I am now available for pastoral or supply work for any Free Will Baptist church. You may contact me at the address below."—*Rev. Steve English, Route 2, Hamlet, North Carolina.*

† † †

"I read your editorial stating that you are considering a new column in *The Free Will Baptist* which will carry brief quotes from different church bulletins.

"I like this idea because these quotes may be used by other church bulletins. It is my sincere belief that the church bulletin can be a means of enriching our lives through the quotes and thoughts.

"My desire is that you carry this column of quotes."—*Rev. Frank Ray Harrison, Lucama, North Carolina.*

† † †

"This is to state that I am now available for pastoral or evangelistic services wherever I can be used. I am a member of the Piedmont Conference of North Carolina."—*The Rev. Ernest Strickland, Route 2, Candler, North Carolina.*

THE FREE WILL BAPTIST

Volume 78 Number 38

October 2, 1963

C. H. Overman, *Editor*

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The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist.* The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

Items for publication should be addressed to The Editor, *The Free Will Baptist,* P. O. Box 158, Ayden, North Carolina, 28513.

The Free Will Baptist Press

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Editorial—

SIXTY-TWO YEARS AGO

In the year 1901 the manager of the Free Will Baptist Press was El J. M. Barfield. The editor was Elder E. T. Phillips. The circulation "The Free Will Baptist" at that time was 1,800. Subscriptions were o $1.00 per year. It was printed on regular newsprint paper. In size was about like our daily newspapers.

In glancing over an issue dated July 16, 1902, we came across editorial, written by Elder E. T. Phillips, entitled "Future Course of Baptist." We were much pleased to find that his editorial policy v practically the same as it has been down through these many yea Brother Phillips wrote:

"In the future, as in the past, the 'Baptist' will be the mouthpi for our denomination, or will strive to represent the principles set forth our articles of faith. The grand reason for this is because we believe th to be in full accord with God's blessed truths set forth in the Bible. the meantime, we will endeavor to give general and local news and se our patrons to the very best of our ability. As of old we will trust in God of Jacob. To Him alone we look for guidance and deliverance. W we will respect and listen to friends, who are ever ready to advise, we be governed by what we prayerfully and truthfully believe to be righ

At that priod of time "The Free Will Baptist" seems to have ser the town and local people more than it does today. Down through years it has reached out to Free Will Baptists all over the nation. It spread the gospel, and has presented the truth in times of controver into thousands of Free Will Baptist homes. It has suffered critici and rebuke. It has endured in times of financial depression and spirit poverty. It has served as a means of bringing understanding to troub and confused minds. It has spread its light of truth into the darkness sinful souls. Thus, it is with grateful hearts that we can have a vital p in the ministry of this publication.

On several occasions we have expressed our conviction that "" Free Will Baptist" is an instrument of God. We do not believe it is h simply by chance. Only God could have preserved it until this day.

We are also grateful for the spirit and attitude of the men who h served as editors. Some of them served in times of hardship and m personal sacrifice. It was such willingness that has given victory inst of defeat. Without doubt, the editorial policy as expressed by El Phillips has been the same policy that other editors have had. When consider these men of God, and the great place they filled, we bow humble thanksgiving for the privilege of being a part of this great w

† † †

TRIBUTE TO DR. BARROW

In June of this year, we heard with regret that Dr. J. P. Barrow been retired from tne teaching ministry at Free Will Baptist Bible Coll Nashville, Tennessee.

While attending the college, it was our privilege to receive instruc under Dr. Barrow's teaching. From time to time we complained ab some of his requirements, but we concluded a long time ago that they w for our benefit. As an example, if he had not required Scripture m orization, there would be many great verses of the Bible that we w not know today.

Dr. Barrow is to be admired for his staunch convictions and bib knowledge. He is to be respected as a man of God—a man of humility spiritual insight. Many of his students will long remember the counsel which he gave.

Since his retirement was originally set at the age of seventy, and s he will only be sixty-five on October 26, we believe the Lord will other doors whereby his knowledge and talents can be put to greater

We hope all of Dr. Barrow's former students will remember him his sixty-fifth birthday.

Not Slothful -- in -- Business

Layman's Message based on Romans 12:11

by
P. F. WOODARD
Merritt, North Carolina

E who are Christians know that God's work is important business; ict, it's the most important business he world. Yet, it still has plenty of n for expansion. The purpose of article is to remind us of the way carry on God's work in our churches. know some things ought not to be, we seem to be doing nothing about n. It seems that we are neglecting y of our duties.

s Christians, we love to welcome ors who love God enough to come ur church and worship with us; but should wait until after the services, the allotted time between services. e should also be sure to be on time God's work. We make doubly sure we are on time during the week as go about our daily business or labor ourselves, but on Sunday morning often come to church anywhere be- n ten to fifteen minutes late. This es those already there to turn and to see who is coming in. We also a tendency to linger outside smok- and talking until the singing begins sometimes even until the first prayer er. This again disturbs the congre- on. This happens not only between ning services, but also between ie and the evening service. We also up late for midweek services, or at all. Here we show our sloth- ess in our service to our Lord. There is an old saying, "If anything is worth doing, it's worth doing well."

We who have accepted Christ as our precious Saviour, our Master, our spiritual employer, and finally as our paymaster, know that He will reward us with the best wages that can be paid, not only in this world; but also in the one to come. Why should we not try to give according to value received? We know that our earthly employers compensate for our value to him. Knowing this, can we work less for our heavenly employer, realizing that the compensation will be far greater?

In our business of working for God, whom we have promised to serve, our great commission is to go forth and tell others. How many of us are doing this? Are we honoring, praising, and glorifying our precious Redeemer's name? Are we telling others of the great things that He has done for us? Surely God has done the same for you and others that He has done for me. He has made me a new creature. He has taken away that hard heart and given me a sympathetic one instead. He has given love where once there was envy. He has given me a desire to serve where once I had a desire for the things of this world. Yes, God has done great things for you and me. Yes, this is God's compensation to us for services rendered; so in this we are doubly paid.

Are we slothful in business? Are we supporting our churches with our tithes and offerings? Do we visit the sick, the afflicted, the widows, and the orphans? Do we help the evangelists who are spreading the gospel over radio and television, so they can continue in their work of bringing salvation to souls that are bound for hell if in some way they do not hear the Word and repent and be convicted of their sinfulness and accept Jesus Christ as their Saviour? Again I ask, "Are you slothful in business for God?"

Jesus tells us in Matthew 25:40: "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me." We are expecting much from our God, not only in this world; but also in the world to come. What are we giving in exchange for our souls? On that greatest of homecoming days, when the book of life on this earth is opened, will God be pleased at what He sees? When He turns to your page and mine, will He be pleased at the amount of work we have turned in? If we have to linger on a bed of affliction here on this earth before He calls us home, will we be able to say "Lord, I have done this and that when I was able, and now that I am lying helpless with none to turn to except thee, I claim those promises that you gave me." When we accepted Jesus as our Saviour, we made, as we call it, a bargain with God. In the Bible it is called our covenant with God. If we expect God to keep His part of the bargain, or covenant, naturally He expects us to keep ours. How comforting it is to know that we are serving a God that will not break His promise.

Our great God has promised us great things. Are we living the way He would have us to live for Him? I am sure I am not. I know that I could do more even though at times I feel I am doing everything I can. God created us from dust and knows our weaknesses, and He expects no more from us than we are

(continued on page fifteen)



CHRISTIAN EDUCATION

Items from Colleges Sunday Schools Vacation Bible Schools

Tercentenary Celebration

In observance of the North Carolina Tercentenary, Shiloh Baptist Church, Shiloh, North Carolina, assisted by a group from Mount Olive College, will hold a special service on October 6, 1963. Now a member of the Southern Baptist Convention, Shiloh Baptist Church was founded as a Free Will Baptist church and is recognized as the oldest Baptist church in North Carolina. Because of the historical ties with the Free Will Baptist denomination, the congregation has invited Mount Olive College, a Free Will Baptist institution, to participate in the special service.

The Reverend Charles Sapp, acting head of the department of religion, and Mr. Douglas Allen Barnett, head of the department of music, along with members of the college chorus will take part in the Tercentenary celebration service. The program will include a worship service and a brief resume of Free Will Baptist history. The music performed by the chorus will come from the historical period in which the church was founded.

The Tercentenary committee of the church is composed of Mr. J. F. Pugh, Mr. W. W. Forehand, Mr. J. W. Holstead, and Mrs. Annie Stevens.

To Raise $10,000

Plans were made to raise $10,000 for the building and development program of Mount Olive College by the sixteen churches of Pitt County at an organizational meeting held at Reedy Branch Free Will Baptist Church on Tuesday night, September 17. The campaign will be climaxed with a dinner sponsored by the college on November 12.

The steering committee elected by the group at the organizational meeting is composed of the Rev. F. B. Cherry, Mr. Jack Dail, Mrs. Frances Cassick, Mrs. E. C. Davenport, and Mr. Randolph Harris. The committee announced that an inspirational and informational meeting will be held at the Reedy Branch church on Sunday afternoon, October 13, at three o'clock. All local chairmen, pastors, and other interested persons are invited to attend.

In his speech to the group, Dr. Raper pointed out that Pitt County has sixteen churches with a membership of more than 4,500, and that this county has more Free Will Baptists than any other county in the state. He challenged the group to make full use of their potentials and do an outstanding job in this campaign.

Dinner Raised $1,806

A benefit dinner in Lenoir County Friday night, September 20, raised $1,806 for the development fund of Mount Olive College. The dinner which was attended by 140 people, was sponsored by the Free Will Baptist churches of the county, and was one of a series being held throughout eastern North Carolina.

The Rev. Robert Fader of Kinston, chairman of the county steering committee, announced that another Lenoir County dinner would be held next spring.

Wayne Benefit Dinner Raises Over $3,200

A Wayne County benefit dinner in Goldsboro, North Carolina, Wednesday night raised $3,241 for the development fund of Mount Olive College. More than 170 people from fourteen Free Will Baptist churches in the county attended.

Members of the steering committee which planned the dinner were Hardy Talton, chairman; W. P. Grant and the Rev. Joseph Ingram of Goldsboro; Mrs. Roy Outlaw of Dudley; and Mrs. Ellsworth Sutton of Mount Olive.

The Wayne dinner was the sixth ing held throughout eastern No Carolina and it brought to $10,874 the amount that has been raised throu benefit dinners for the college devel ment fund.

Participating churches in Wa County and the amount of their con butions were Union Grove, $644. Stoney Creek, $600.00; Pleasant Gro $500.00; Goldsboro, $225.00; Northe $206.00; Casey's Chapel, $205.00; W nut Creek, $200.00; Mount Oli $135.00; Pleasant Hill, $132.27; Ind Springs, $102.00; Spring Hill, $90. Grant's Chapel, $77.00; Watery Bran $67.92; May's Chapel, $56.00.

College Day at Hull Road

Hull Road Free Will Baptist Chur Snow Hill, North Carolina, will obse Sunday, October 6, as "Mount Ol College Day." President W. Burke Raper, a former pastor, will speak at 11 a.m. worship service, the Rever Bobby Bazen, pastor, has announced

Last year Hull Road led all ot churches in the denomination in s port of Mount Olive College. To contributions from the church w $3,069.96.

Benefit Dinners

Throughout the state of North Ca lina, friends are holding benefit dinn for the development fund of Mo Olive College.

Generally speaking, the dinners held on a county basis. The plan is to sell tickets but to secure contributi to build a Christian college for our c dren.

Listed below are the counties wh have held dinners thus far and amount of gifts to the college build fund:

Wilson and Nash Counties	$1,279
Greene County	1,884
Carteret County	1,402
Pamlico County	1,450
Total	$6,015

Other dinners have been scheduled Lenoir, Craven, Wayne, and Jones co ties:

Organizational meetings to plan be fit dinners have been scheduled as lows:

Pitt County, Sunday, October 6 p.m., Reedy Branch church, meeting

(continued on page thirteen)

ie greatness is living for God l helping our fellowman. ere are some things that do mix with greatness.

YOUNG PEOPLE BE GREAT

BY

WALTER B. ISENHOUR

ET this subject, young people, fasten itself firmly in your minds. n't you want to be great? It looks though everyone should have this de- . Let's see.

Tou can't be great and be mean. en be good. You don't have to be an, for it is not God's will nor His pose for your lives, so why should it your will and choice? God has made ossible for you to be good; and by salvation and grace you can be good your heart, your soul, and your spirit. th Christ in your life you can be like n in many ways. You will not be as fect as He is in knowledge, in mak- decisions, and in judgments; but you be loving, kind, gentle, humble, up- t, noble and great. No one is great o is mean.

Don't be frivolous. Frivolity never es for greatness—never. It is a t hindrance. If you are frivolous in r thinking, your language, your de- s, your deportment, your aims, and no higher than this as you go ough life, you'll never be great. Thou- ds fall short and lose out just here. ere is something far better to live for attain than mere frivolity. Real and true happiness is never found in olity. Don't be frivolous.

Tou can't be a liar and be great. O can be a great liar, but that makes little. Who respects you, admires , praises you, and thinks you are le if you are a liar? No one. Even d can't bless you, use you, or take you heaven so long as you remain a liar. en be truthful. Tell the truth, act truth, live the truth. This is God's for your life; and His grace will k it up if you will yield yourself to n, love Him, honor, obey and wor- Him in spirit and in truth. Re- nber that a liar is always a failure never great.

Tou can't be great and be little—lit- in principle, little through selfish- s and stinginess, little through bad ruinous habits, little through bad guage, little through evil speaking hatred, little through dishonesty, e by mistreating others, little ough disobedience to your parents God. Be great. Don't set out to be little. Don't live just to be little and worthless.

You can't be great and be ugly—ugly in manners, in words, in deeds, in conduct, in habits, in traits and characteristics. You can't be great and be ugly in the home, in school, in study, at play, at work, in society, in the church and community, and even in business. Why be ugly? O you may not have a charming face, but you can live a beautiful and great life. This is true and lasting beauty. One may have a pretty face and still be very ugly so far as manners, morals, acts and c o n d u c t go. Skin-deep beauty oftentimes has something very ugly beneath the surface; and it will always manifest itself, sooner or later. Don't be ugly.

Don't be lazy. Great people are never lazy and trifling. Greatness and laziness never go together. Anybody can be lazy; but no one can live a successful, great, and worthwhile life and be lazy. One of the main reasons so many people never succeed at anything good and worthwhile is that they are lazy. A lazy student never gets a good education; a lazy farmer never makes a big crop; a lazy church member never helps and blesses the church, nor carries the load he should. There are no high and trustworthy places awaiting young people who are too lazy to think great thoughts, study, master books, make good grades, and prepare for good and great business. Don't be lazy!

Don't spend your time s e e k i n g pleasures. Mere pleasure-seekers and pleasure-lovers are not great. They will never be great if they care for nothing but pleasure—worldly pleasure, time-killing pleasure, evil pleasure, sinful pleasure. They may get some pleasure by wasting their money on trifling things, by associating with pleasure-lovers, and by going where the devil offers them his counterfeit, but never the pure, gold of pleasure. He doesn't have it. It is only found through godliness, righteousness, and holiness. If you would be great, don't trifle with the counterfeit pleasures of the world. Live and strive for something better.

If you would be great, don't form bad and ruinous habits. The poet has truthfully said,

"Bad habits gather by unseen degrees,
As brooks make rivers and rivers run to seas."

Multitudes of young people will never be great because they become a bundle of bad habits; whereas, they should steer clear of all such and be clean, healthy, strong, robust, and treasure their health and lives as a gem and pearl of great price. Take care of your health in early life that you may build a great life in the future. Don't form bad habits. They will wreck you, ruin you, defeat you sometime and somewhere.

Young people, be great! O you may not all be famous authors, poets, editors, politicians, orators, leaders and rulers, business men and women, doctors and lawyers, teachers, artists and sculptors, and so on; but you can be great in principle, mind, heart, and soul. You can set good and great examples and be great in your usefulness. You can be a wonderful blessing to your country, your state, nation, and maybe the whole world. You can live great lives for God, go heavenward, and help your fellowmen do likewise. Young people, be great!

•

First say to yourself what you will be; and then do what you have to do.—*Epictetus.*

NEWS AND NOTES

Of Denominational Interest

Revival Services At Friendship Church

Revival services will be held at Friendship Free Will Baptist Church, Greene County, North Carolina, October 6-12. The Rev. Noah Brown of Roanoke Rapids, North Carolina, will be the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. R. L. Norville, invites the public to attend.

Woodall Accepts Piney Grove Pastorate

The Rev. Leonard B. Woodall Jr., has assumed his duties as pastor of the Piney Grove Original Free Will Baptist Church, Route 1, Kenly, North Carolina. Mr. Woodall succeeds the Rev. C. D. Pierce Jr., who began full-time work with Winterville Free Will Baptist Church in September.

Mr. Woodall is a native of Johnston County, North Carolina, son of the late Leonard B. and Mattie Faircloth Woodall of the Brogden section of Johnston County. He is married to the former Bessie Austin of the Cleveland section of Johnston County.

Mr. and Mrs. Woodall have three children: Mrs. Barbara W. Hinton, Mrs. Faye W. Jones of Princeton, and Hal Woodall of the home.

Mr. Woodall is a graduate of Princeton High School. He attended Campbell College, and is a graduate of Mount Olive and Atlantic Christian Colleges. He is also presently pastoring Stony Hill church near Middlesex, North Carolina, on first and third Sundays. They are residing in Kenly, North Carolina, and Mr. Woodall also teaches English in the nearby Glendale High School.

Proctor's Chapel Church Experienced Wonderful Service

On Sunday, September 8, the Proctor's Chapel Free Will Baptist at Pelham, Georgia, experienced a wonderful service with the Rev. Arnold Woodlief of Marianna, Florida, as the guest speaker.

Piney Grove Church Observes Homecoming

Homecoming services will be observed by the Piney Grove Free Will Baptist Church, Kenly, North Carolina, Sunday, October 13.

The day's activities will begin with Sunday school at 10 a.m., followed with the worship service at eleven with the Rev. H. M. Minchew, a former pastor, bringing the homecoming message. At the noon hour an old-fashioned picnic lunch will be served on the church ground. Special singing will be featured during the afternoon.

The pastor, the Rev. L. B. Woodall, Jr., and the church invite everyone to attend, especially all former pastors and members.

Lee's Chapel Church Announces Homecoming

Lee's Chapel Original Free Will Baptist Church, Dunn, North Carolina, announces its annual homecoming and harvest day, Sunday, October 6.

The day's activities will begin with Sunday school at 9:50 a.m., followed with the worship service at 11:00, with the pastor, the Rev. James V. Joyner, delivering the homecoming message.

Lunch will be served on the church ground at the noon hour. Following lunch there will be a memorial service and song service. There will not be the regular Sunday evening service.

A special invitation is extended to everyone, especially former pastors and members.

Homecoming and Revival At Tee's Chapel Church

Homecoming day will be observed at Tee's Chapel Free Will Baptist Church, Johnston County, North Carolina, Sunday, October 6. The day's activities will begin with Sunday school at 10 a.m., followed with worship service at eleven with the Rev. L. B. Woodall, Jr., bringing the homecoming message.

There will be lunch spread on the ground at the noon hour. In the afternoon there will be gospel singing, in which all interested singers are invited t participate.

On Monday, October 7, revival se vices will begin at 7:30 p.m., and ru through Saturday night, October 1 The evangelist will be the Rev. Cec Rose of Saratoga, North Carolina.

The pastor, the Rev. C. M. Coate and the church extend a cordial welcom to everyone to attend these services.

Revival and Homecoming Northeast Church

Revival services will begin at Nortl east Free Will Baptist Church, Mour Olive, North Carolina, Sunday, Octob 6, and will continue through Octob 12. The Rev. C. H. Overman, edit at the Free Will Baptist Press in Ayde North Carolina, will be the speake Services will begin each evening at 7:3

Homecoming day will be observed o Sunday, October 13, following the rev val.

The pastor, the Rev. H. A. Grubb invites everyone to attend these service

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Hickory Grove Announces Revival

Revival services will be held at Hic ory Grove Free Will Baptist Churc Bethel, North Carolina, October 6-1 The speaker for these services will the Rev. L. B. Manning, pastor of King Cross Roads Free Will Baptist Churc near Farmville. Services will begin ea evening at 7:45.

The pastor, the Rev. Willis Wilso and the church invite everyone to atte these services.

White Hill Church Plans Homecoming

Homecoming services will be observ at the White Hill Free Will Bapt Church, Aurora, North Carolina, O tober 6. Services will begin with Sund school at 10:00 a.m., followed by w ship service at 11:00. Lunch will

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Coming Events

October 5—Pee Dee District Woma Auxiliary Convention, White O Church, Bladenboro, North Ca lina

October 9—Cape Fear District W man's Auxiliary Convention, Ho well Free Will Baptist Churc Smithfield, North Carolina

October 12—Rockfish Conference, Sa dy Grove Church, St. Pauls, No Carolina

ed at the noon hour. The after-
on service will include a song service
h different groups participating.
The pastor, the Rev. Philip Rice, and
church invite all former pastors and
nds to these services.

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ans Accepts ldsboro Pastorate

The Rev. James A. Evans, who for
past four years has been serving as
tor of the First Free Will Baptist



urch of Bryan, Texas, has accepted
pastorate of First Free Will Baptist
urch, Goldsboro, North Carolina. He
l begin his duties on October 6.

Mr. Evans is a native of Wilson Coun-
North Carolina. He attended Ayden
minary and Eureka College and re-
ved further study at Duke University
stors' Institute. He has served as pas-
of churches in Jacksonville, Florida,
l churches in eastern North Carolina.
s. Evans is the former Miss Faye An-
u of Jacksonville, Florida.

The Evanses have four children: Mrs.
E. Davenport of Creswell, North
rolina, home demonstration agent,
rrell County; Mrs. Floyd Bass, social
rker, Nash County, North Carolina;
s. John Griffin, assistant home agent,
rrituck County, North Carolina; and
on, J. Arthur who is a senior at Texas
& M.

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uth Carolina Church ans Revival

The Salem Free Will Baptist Church
Scranton, South Carolina, will hold
fall revival beginning October 14.
e Rev. Walter Carter of East Rock-
ham, North Carolina, will be the
ngelist. The public is cordially in-
ed to attend.

Verona Church Schedules Revival and Homecoming

Revival services are scheduled to begin at Verona, North Carolina, Free Will Baptist Church Monday, October 7, and will continue through Saturday, October 12. The speaker will be the Rev. Sam Kennedy, Morehead City, North Carolina.

Homecoming services will be held on Sunday, October 13, following the revival. The pastor, the Rev. O. B. Taylor, invites the public to attend these services.

Revival in Progress At Vanceboro Church

Revival services are in progress at the First Free Will Baptist Church of Vanceboro, North Carolina. Services began on Monday night, September 30, and will continue through Saturday, October 5.

Homecoming will be observed on Sunday following the revival. The day's activities will begin with Sunday school at 10 a.m., followed with morning worship at 11:00. The speaker for the worship service will be the Rev. Henry Armstrong, Jr.

The new pastor, the Rev. Owen K. Arthur, Jr., Bridgeton, North Carolina, and the members urge everyone to attend these services.

Revival in Progress at Rose Hill Church

Revival services began at Rose Hill Original Free Will Baptist Church, Route 2, Ayden, North Carolina, September 30, and will continue through October 5. The Rev. James Howard, pastor of Piney Grove Free Will Baptist Church, is the evangelist. The Rev. Clifton Rice, pastor of the church, is assisting Mr. Howard in the services which are being held each evening.

On Sunday, October 6, the annual homecoming service of the church will be observed. The public is cordially invited to attend these services.

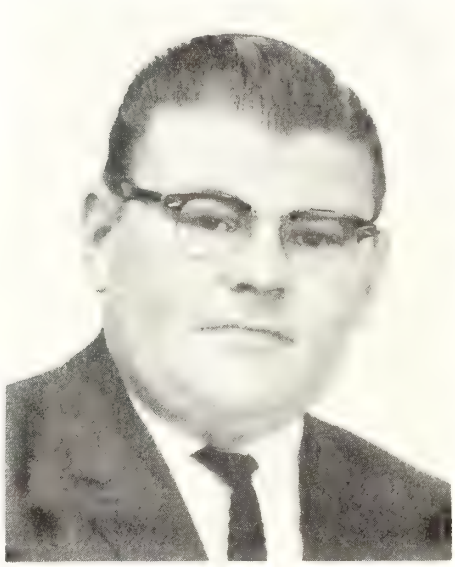
Little Creek Church to Observe Homecoming

Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, will observe its annual homecoming on Sunday, October 6, with a special service at eleven o'clock. The speaker for the occasion will be Dr. Roy O'Donnell, dean of Mount Olive College.

All former pastors, members, and friends are invited to return and worship with the church on this day. Following the worship service a picnic lunch will be served.

Walter Sutton Conducting Cedar Grove Revival

Revival services are being held this week at Cedar Grove Free Will Baptist Church, Martin County, North Caro



lina, with the Rev. Walter Sutton as the speaker. Services began Sunday night, September 29, and will continue through Saturday night, October 5. The public is invited to attend the remainder of these services which begins each evening at 7:30.

Beulaville Church to Observe Homecoming

On Sunday, October 6, the Beulaville, North Carolina, Free Will Baptist Church will observe its annual homecoming with the pastor, the Rev. Walter Sutton, bringing the homecoming message. A picnic lunch will be served at the noon hour.

The pastor and church extend a cordial invitation to everyone to attend this service.

N. C. Preacher Conducting Florida Revival

The Rev. Floyd B. Cherry, pastor of Black Jack Free Will Church, Greenville, North Carolina, is conducting revival services this week at the Christian Home Free Will Baptist Church, Blountstown, Florida. Services began September 29, and will continue through October 4. The Rev. Jim Pelt is pastor of the church.

Revival and Homecoming At Rose of Sharon

Revival services will be held at Rose of Sharon Free Will Baptist Church near Williamston, North Carolina, October 7-13, with the pastor, the Rev.

(continued on page sixteen)



N. C. Mission News

CLINTON, N. C.

The mission in Clinton, which is approximately a year old, is moving into its new educational building on October 6, and also homecoming will be observed. A singspiration will be held in the afternoon. This mission recently acquired more than an acre of land and has erected an educational building which, when finished, will be worth more than $25,000. The work is progressing nicely under the direction of the Mission Board of the Eastern Conference. The Rev. Harry Jones is serving as mission pastor.

HIGH POINT, N. C.

The new church in High Point has moved from 916 Springfield Road to a better location. Attendance has almost doubled recently. This work is in the Piedmont Conference and is under the pastoral leadership of the Rev. Tom Brooks.

RALEIGH, N. C.

The State Convention, September 12, was a stirring scene. At the 11 a.m. worship hour the Rev. and Mrs. John B. Elliston and several home and foreign missionaries and missionary candidates appeared on the platform with the mission board. Following a challenging message by the Rev. Mr. Elliston, missionary to Mexico, many people came forward rededicating themselves to the cause of worldwide missions.

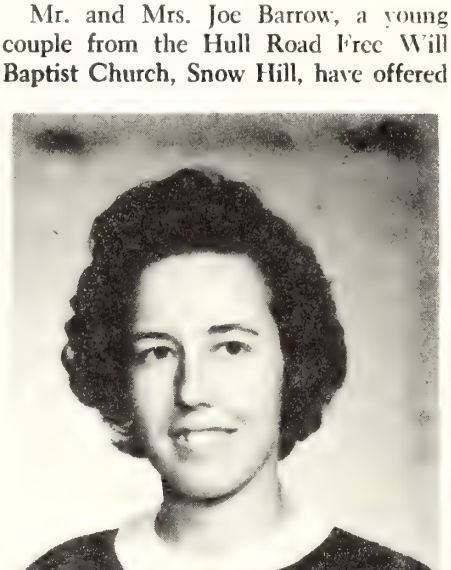
ITINERARY

The Ellistons and Fabian Guzman, an academy student, have completed a successful missionary itinerary in North Carolina. We could have used them another month to fill all the calls for their service, but they had to return to the field. We believe our people now understand the need of missions in Mexico some better.

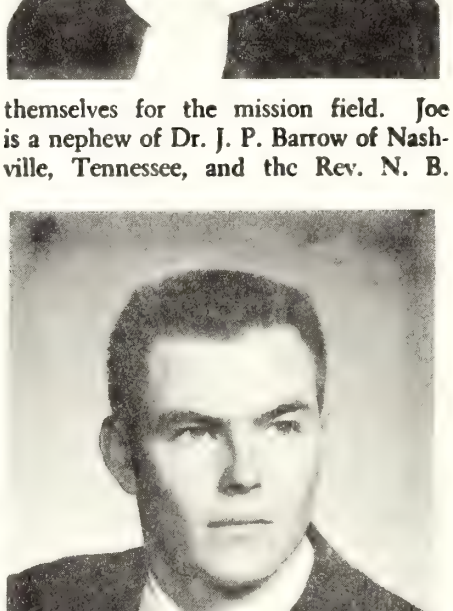
It is evident that God is working out many problems concerning the support of missions which have developed in recent years. Our people are again beginning to rally towards the mission cause in a greater way.

A NEW COUPLE FOR THE FIELD

Mr. and Mrs. Joe Barrow, a young couple from the Hull Road Free Will Baptist Church, Snow Hill, have offered



themselves for the mission field. Joe is a nephew of Dr. J. P. Barrow of Nashville, Tennessee, and the Rev. N. B.



Barrow, manager of the Free Will Baptist Press in Ayden. Joe is a junior at East Carolina College, and his wife is a sophomore. They need your prayers as they prepare for the field.

BACK IN SCHOOL

Barbara Becton and Winnifred Avc rett are back in school at Mount Oliv College to complete studies there in pr paration for the mission field. The will be available for some weekend en gagements during the school year. I your church desires a mission servic contact the board at P. O. Box 308, Ay den, North Carolina, and we will a range a service for you.

MISSIONS IN MEXICO

Working in Mexico in relationship t or sponsored by the State Conventio are the following missionaries: the Re and Mrs. James E. Timmons, the Re and Mrs. John B. Elliston, and the Re and Mrs. James L. Lanier. This wor is under the foreign missions depar ment of the convention.

PIEDRAS NEGRAS, MEXICO

Missionary Timmons writes, "W had two conversions last month. W have rented a building on the Texa side and are holding services in Eagl Pass. Our larger services are in Piedra Negras. At long last we have some pi tures ready. It seems everything goe so slow in this part of the country.

"Yesterday, Sunday, September 15, w had 11 in the Eagle Pass mission mor ing service and 27 in Piedras Negra mission; in fact, we had two service there: one for the children, and a late preaching service. My wife gave a flan nelgraph lesson, which the childre and adults love to see.

"We have an opportunity to buy chapel and lot that is for sale for $60 in Quemodo, Texas, on the border, se enteen miles from Eagle Pass. It is town of about 1,000 population an does not have a church that ministers the Mexican people. A building lik this is just what we need there. Plea give this prayerful consideration."

NATIVE WORKERS

We now have a total of four pledg to support native pastors or workers Mexico at $12 weekly, which is a no mal salary for a full-time worker Mexico. We have at present name pictures, and the respective fields of l bor of three native workers. Those d siring to support or are supporting native pastor are Faith church, Kinsto Johnston Union, Smithfield; Pin Grove Auxiliary, Greenville; and Mr Daisy Moore, Greenville. Several ot

(continued on page thirteen)

AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

econd Western District Auxiliary Convention

The Second Western District Auxil- Convention will convene at Free ion Free Will Baptist Church, Nash unty, North Carolina, October 5, 3. The theme for the convention is, r I Am Not Ashamed of the Gospel Christ." The Scripture is taken from mans 1:16. The program is as fol-s:

Morning Session

45—Registration, Mrs. Lennie Puckette
—Song Service, Mrs. James Joyner
00—Devotions, Mrs. Mack Edwards
15—Welcome, Mrs. Askew Sherrod
—Response, Mrs. Ben T. Bissette
20—Recognition of Ministers and Visitors
—Roll Call of Churches and Secretary's Report
45—President's Message, Mrs. Charles Morgan
—Children's Home Report, Representative from Home
5—Song Service, Mrs. James Joyner
—Special Music
30—Convention Message, Mrs. Carl Dudley
00—Lunch

Afternoon Session

00—Song Service
0—Devotions, Mrs. Henry Eason
5—Committee Reports
5—Youth Report, Mrs. Betty Owens
5—Memorial Prayer
0—Final Business
0—Adjournment

Eastern Auxiliary Convention Meets

he Eastern Woman's Auxiliary Con-ion met with the Original Free Will ist Church at Davis, North Caro- September 19. The various auxil-s were well represented. Mrs. J. C. Griffin welcomed all the delegates and visitors to the convention.

The Rev. Earl Glenn delivered the message, using the story of the lame man at the gate of the temple. He compared the world today to a lame man. He said that the world is in need of something which can only be found in Christ. As Peter and John told the lame man to look on them and in the name of Jesus be healed, so the church must tell the world to look on her. When the world looks, the church must show the people the need of living a new life in Christ. Only by faith in the name of Jesus may the world be able to be healed and helped. As the lame man obeyed the command and then leaped for joy, so the world will find untold joy and hapiness in Jesus.

The Rev. John Elliston was present. He spoke about the need of Mexico. Mexico needs something more than silver or gold, he reminded. They need eternal life through Christ, which the church can offer.

Some of the projects mentioned were books for Mount Olive library, bedspreads for the Children's Home, and recreational equipment for Cragmont.

Cape Fear Woman's Auxiliary Convention

The Cape Fear Woman's Auxiliary Convention will convene at the Hopewell Free Will Baptist Church, Smithfield, North Carolina, Wednesday, October 9, 1963. The theme for the convention is, "Send Forth Laborers." The Scripture is taken from Matthew 9:38. The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Send the Light"
—Prayer, the Rev. C. M. Coates
—Devotional, "Send Forth Laborers in the Homeland," by Mrs. Boyd Shook
—Welcome, Mrs. Ernest Whitley
—Response, Mrs. Wilbur Temple
10:25—President's Message, Mrs. R. Y. Stephenson
10:30—Recognition of Personalities
10:40—Business
—Reading of Minutes
—Appointment of Committees
11:00—"Laborers from the Children's Home," by Mrs. H. E. Dorman
—Offering
11:15—Worship Hour
—Hymn, "The Kingdom Is Coming"
—Special Music, Johnston Union Quartet
—Sermon, the Rev. Kemery Ard
12:00—Lunch

Afternoon Sesion

1:00—Hymn, "We've a Story to Tell"
—Devotions: "Send Forth Laborers to Other Lands"
—Special Music, Winnifred Averett and Bonnie Coates
—"Laborers with Our Youth," Mrs. Albert Coates
—"Laborers with the State Auxiliary Convention," Mrs. Carl Dudley
—"Laborers in Christian Education," Mrs. W. B. Raper
—"Laborers for Cragmont," Mrs. Ed Taylor
2:00—Business
2:30—Closing Thoughts and Benediction, Mrs. Almond Warrick
—Organist, Mrs. Ralph Parker
—Song Director, Mrs. J. W. Everton

Central Woman's Auxiliary Convention

The Central Woman's Auxiliary Convention, with Mrs. Wilton Ellis presiding, met at Harrell's Chapel Free Will Baptist Church near Snow Hill, North Carolina, last Wednesday. A good representation from the district auxiliaries was present.

(continued on page thirteen)

NOW AVAILABLE

The "Manual of the Woman's Auxiliary" by the Rev. and Mrs. C. F. Bowen is now ready and may be purchased for $1 from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. Standard of Achievement charts are also ready and may be purchased for 35c.

NOTES AND QUOTES



By J. C. Griffin

A WELCOME LETTER

A few weeks ago I received a letter from Miss Winnifred Averett, who had just returned from the Arizona-Mexico Mission to take up her studies at Mount Olive Junior College to further prepare herself for greater and continued mission service for her Lord and Free Will Baptists of North Carolina by taking the message of salvation to whom she is called of God. In this letter she thanks the Bridgeton church for the support given to her to make the trip to the Arizona-Mexico Mission. She extends, also, her thanks for the gifts made to the North Carolina Mission Board. Miss Averett says, and I quote, "My trip was truly a blessing. It is impossible for me to give to you a written account of my many experiences."

We are so glad that Winnifred received such a blessing from her work this summer at the Arizona-Mexico Mission that we wanted to share the blessing that we received from Winnifred's letter, especially the closing remarks: "My work has just begun." May we make every sacrifice possible in supporting the North Carolina Mission Board, and in taking the gospel to Mexico and to other parts of the world as our Lord and Saviour opens the way. My friends, when you receive a letter from Brother A. B. Bryan telling of the needs to take the work of the Lord to our work at the Arizona-Mexico Mission, let us pray and make the largest offering possible.

Satan, no doubt, will oppose the gift; but he opposes everything that we attempt to do for our Lord. May we say with the Lord, "Get thee behind me, Satan." Yes, may we have the spirit of the old farmer who was in his smokehouse selecting a nice ham for his minister who was visiting in the farmer's home. As the story goes on, Satan was saying, "I would not give the preacher a big ham. Give him that little ham over there." The old farmer said, "Satan, if you do not hush, I'll give my preacher the last ham I have."

Temptations Will Come

Three years before I said yes to the call of God to enter the ministry, I was serving as superintendent of the Sunday school of my church, White Oak Hill. One Sunday just as I was preparing to go to the church, a brother-in-law drove up to spend the day with my wife and me. This man was not saved. He came from a family of people who did not believe in Sunday school. Satan said, "Joe will not like it if you go and leave him." Oh, how I was tempted to please Joe and disappoint a fine group of God's people who were faithful to the Lord in the Sunday school. Satan was right down after me, but by the grace of God I won. I said, "Joe, come and go with us to Sunday school." He said, "No." I said, "Well, you go right in and make yourself at home. We will be back as soon as possible." Joe never did come back to visit me at the hour of Sunday school or church anymore. It took grace to say what I said and do what I did. It paid off and I never regretted the act. It was a choice between God and man. It always pays to decide with Jesus Christ.

The Prayer of a Little Boy

A small boy about nine years old had been saved. His mother had forsaken this boy and was an unconverted woman, living in sin. The little boy said, "Mother, Grandmother is a Christian and I have been saved and we are on our way to heaven. Why don't you accept Christ and be saved and go along to heaven with Grandmother and me?" Thus, a small nine-year-old boy, who had been saved, gave witness and put in a word for Jesus. My reader, have you ever invited a person to join you in following Christ? It is possible for us to profess to be a Christian and at the same time be in darkness.

A Sorrowful Expression

One night I stood helplessly by and witnessed all the farm machinery, corn, hay, etc. of a neighbor go up in smoke and in ashes. A man standing near me said, "I am sorry for Uncle Ervin's loss." I said, "How much?" He hesitated; then I said, "Fifty dollars worth?" Fifty dollars in those days was a lot of money. After thinking, the man said "yes" to my question; then one by one people began to give money, and in a few minutes Uncle Ervin was ready to go again because people saw the plight of an elderly Christian gentleman.

James says: "If a brother or sister be naked, and destitute of daily food, A one of you say unto them, Depart peace, be ye warmed and filled; n withstanding ye give them not th things which are needful to the bo what doth it profit? Even so faith, it hath not works, is dead, being alon (James 2:15-17).

An Application

Now we have a good mission progra set up in North Carolina, one that reac es into Mexico. We also have o Children's Home at Middlesex; we ha our Cragmont Assembly at Black Mou tain; we have our Free Will Bapt Press at Ayden; we have our accredit liberal arts college at Mount Oli Most of us say, "These are all good i stitutions." They are and they ha been given to us by the great and mig ty hand of God; but remember th James says: "Faith without works dead, being alone." Satan is agai everything that comes from the hand God. He hates all God's gifts. Let remember that in order to succeed God's work, we have to *put on the wh armour of God.* (See Ephesians 11-18.) Get your Bible right now, a read that portion of the message th God has sent to us by His apostle. W have a fight, but we are not to fig alone; we must *put on the whole mour of God.*

Satan will disrobe us if he possib can. He tried Job. He tried our Lo when He was on the earth. He tri the Apostle Paul. He will, and is, t ing us at this very moment. Christ the answer. Listen to Job as he sa ". . . when he hath tried me, I sh come forth as gold" (Job 23:10). Aga may we listen to Jesus, "Fear not, l tle flock; for it is your Father's go pleasure to give you the kingdo (Luke 12:32).

We, the Original Free Will Bapti of North Carolina, have been tried a split apart by others. One of our fi churches was taken away from us b cause the Calvinists got control by majority rule and the minority cou not help themselves. The majority not always right. It was the major that cried, "Let him be crucified." was the majority that placed the Ap tle Paul in prison. It was the major that took the life of Martin Luther. was the majority that burned the body John Huss, and it was the majority th fought the Church of Christ in its fancy. Christ has been fought in t past by the majority. His greatest e mies are religionists who have more ligion than Christ.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

UESTION: If Christ was crucified on d Friday and arose from the dead third day, which some people claim e Easter Sunday, why does Easter day come on so many different days? ave known it to come on the last kend in March. I have also known o come on the second weekend in ch. My next question is why is it ed Easter? I have read the Bible a t deal but have never seen where thing is said about Easter.—*Mrs. J. Gloner.*

NSWER: In *Unger's Bible Dictionary* find the following on page 283: "In earlier English versions Easter had n frequently used as a translation of *al.* At the last revision passover substituted except in Acts 12:4. The d Easter is of Saxon origin. Easter, goddess of spring, in whose honor ifices were offered about passover e each year. By the Eighth Century lo-Saxons had adopted the name to brate Christ's resurrection."

Davis' Bible Dictionary says the fol- ng: "Easter, originally the spring val in honor of Eastra or Ostara, the tonic goddess of light and spring. arly as the eighth century the name transferred by the Anglo-Saxons to Christian festival designed to cele- e the resurrection of Christ. In A. it occurs once, viz., in Acts xii. 4, is a mistranslation. The original is ha, the ordinary Greek word for over. The R. V. properly employs word passover."

ccording to page 620, 621 in *Ryles ositor Thoughts on the Gospels* (a e volume set) the body of Jesus was ally in the tomb about thirty-six rs. *Andrew's Life of Christ* agrees e well in this view as seen on page and reads as follows: "The sentence passed at 6 A. M. and the crucifix- took place at 9 A. M. . . . the Lord laid in the tomb on Friday before set . . . or perhaps on the Sabbath Mary goes to view the body before . M. on Sunday, but finds the body e. (From the Resurrection to the Ascension; or from Sunday, 9th April 17th Nisan, to Thursday, May 18th, 783. A. D. 30.)"

When the above are taken under consideration with several other valid sources, as I have just done, the conclusion seems obvious that Jesus was crucified on Friday (perhaps A. D. 30, April 15), placed in the tomb that day before sunset, and that He remained there through Friday night, Saturday, Saturday night, and until about sunup Sunday, making His body to have been in the tomb some thirty-six hours; and according to a Jewish expression, "three days and three nights." They counted time that way; that is, they considered an event that covered only a few minutes before sunset on the day it occurred, and that covered all of the next day and some few minutes after the day dawned on the third day, as being three days and three nights.

I guess Acts 12:4 is the only verse in the Bible in which the word *Easter* appears. During the time in which the accounts were being written, the church probably never thought of using the term; besides that, it is generally agreed that a better word might have been used in translating the original than the word *Easter.* It was perhaps a mistake on the part of the church that they allowed to be connected with the celebration of the day of our Lord's resurrection such a display of clothing and such trappings. I am most certain that the bunny rabbit with his basket of eggs is not at all biblical, but that it has a distinct heathen connotation.

The Christian church should let the days on which our Lord was born, and on which He arose from the grave, be occasions in which she engages in a spiritual feast, rejoicing and fellowshiping in the use of the Word that gives the account of those two miraculous events rather than to let the activities she engages in have any kind of carnal appearance.

We keep the first Sunday following the first full moon after March 21 as Easter. For the history and some of the reasons, one might consult a *World Almanac* on the subject, and also pages 859, 860 in Volume 7 of *Encyclopedia Britannica.*

MISSIONS

(continued from page eight)

er workers have expressed a desire to be supported by the convention program.

Thanks for the response to the *adopt a missionary movement.* If your church desires to adopt a missionary, contact us. At all cost we need your support to the program. We make no apologies for asking your support. We have reasons to believe beyond doubt that this is the work of the Lord. He is sending the spiritual rain to water our efforts on the mission field. You may have a part by praying and sending us a letter with a worthy offering.

N. C. Mission Board

N. C. MISSION BOARD YEARLY REPORT

The North Carolina Mission Board reports as follows for the year September 1, 1962—August 31, 1963:

Balance Sheet

August 31, 1963

Current		
Cash in Bank		$ 3,217.15
Bonds—Arizona-Mexico Missions, Inc.		3,000.00
Notes Receivable (money on interest)		8,709.62
Total Current Assets		$14,926.77
Fixed		
Adding Machine	$225.00	
File Cabinets	72.50	
Camera	35.00	
Total Fixed Assets		332.50
Total Assets		$15,259.27

Statement of Cash Receipts And Disbursements

From September 1, 1962—August 31, 1963

Receipts	
State Home Missions	$ 3,519.18
Mexico Missions (earmarked)	673.52
Foreign Missions	3,983.49
Payments on Notes Receivable	75.00
Interest	15.83
Missions (general and special account)	12,334.21
Total Receipts	$20,893.23
Balance September 1, 1962	4,988.99
Total to Be Accounted For	$25,882.22

Disbursements

Missionaries National Association (earmarked)	$ 427.74	
Mexico Missions	4,040.89	
Bonds (Arizona-Mexico)	3,000.00	
State Home Missions	3,116.72	
Secretary-Treasurer's Salary	720.00	
Promotion, Telephone, Supplies, and Postage	540.59	
Board Meetings, Travel, etc.	2,049.93	
Camera	35.00	
Itinerary and Expense	849.58	
Church Finance Association and Missionary Assistance	7,834.62	
Audit Report	50.00	
Total Disbursements		$22,665.07
Bank Balance August 31, 1963		3,217.15
Total Accounted For		$25,882.22

Bank Reconciliation

First National Bank, Ayden, N. C.
August 31, 1963

Balance per Bank Statement	$4,599.53
Less Outstanding Checks	1,382.38
Balance per Books August 31, 1963	$3,217.15

STORIES for our BOYS and GIRLS

LIKE AS A FATHER

EILEEN MACGART

IT was a warm Sunday afternoon in April. The rain of the morning had stopped and the sun was pushing through the clouds.

Ten-year-old Tommy Baker sat on the front steps of the sprawling old house and ran his fingers listlessly through the hair of Daisy, the cocker spaniel, lying sleepily at his side.

Sunday afternoons were the worst time of the whole week, Tommy thought. There was never anything to do. He'd coaxed to go out to Grandpa's this afternoon but his father said that it was too muddy at the farm this time of the year. Grownups just didn't understand. What did they expect a fellow to do?

When he grew up he was going to own a big farm and have all kinds of interesting things to do.

Tommy was so busy feeling sorry for himself and planning a bright future that he paid no attention to Jimmy Wakely when he came up the walk and sat down beside Daisy.

"Hey, Tommy," Jimmy said after a while, "let's go down to the creek and sail boats."

"Can't," Tommy replied, "Mom says the creek's too dangerous this time of the year."

"Aw, you'd think we are babies," Jimmy answered scornfully. "How could we fall in just standing on the bank sailing sticks in the water? Come one, tell her you're going over to my place to play. She'll never know, and we'll have lots of fun," Jimmy coaxed.

Tommy frowned. He did not like lying to his mother. He knew it was wrong.

"But it would be so much fun. And there was just nothing else to do. After all, what would it hurt?" Tommy thought.

"All right," he said, and jumped to his feet and ran into the house.

In about a minute he was back out. "Let's go, Jim," he cried. The two boys ran across the back yard and headed for the woods.

In a few moments they arrived at the creek. Usually it was a friendly rippling little stream, but now, swollen by melting snow and spring rains, it was a turbulent, raging stream.

"Look at that, would you!" Tommy exclaimed. The uneasiness he had felt because of his lie increased at the sight. He realized now why his mother had forbidden him to come here to play in the spring of the year.

"I'll race you," Jimmy called as he knelt at the edge of the stream holding a piece of wood in the water. "Come on. Get your boat ready."

Tommy's feelings of guilt soon subsided in the excitement of watching the sticks race and leap in the swift rushing water. Time after time they started sticks and chips of bark side by side close to the shore and watched them race madly downstream.

Finally one was caught by a cross current and swept into a quiet pool close to the bank on the other side of the stream. Both boys gasped! There in the quieter water swam a large speckled trout.

"Wow!" Jimmy exclaimed, "If we could just get across there maybe we could catch him."

"It wouldn't be hard to get across," Tommy replied. "Look at that old tree down there. That first branch hangs clear over to the other side. We could crawl across on it and drop down on the other side."

"Let's do it," Jimmy yelled, running to the tree and starting to climb it.

One boy and then the other crawled out on the strong overhanging branch and dropped safely down on the other side of the stream.

Then came fascinating moments spent in watching the big fish, until at last it swam again into the current and was gone.

"Must be about time to go home," Tommy said reluctantly. Then he paused. Dismay filled his heart. Neither of them had given a thought to how they would get back across the stream.

Tommy's shoulders drooped sad Now that the excitement was over th both realized what a foolish thing th had done.

They searched up and down the ba for a tree with a branch on which th could cross, as before, but without su cess.

"The water is awful cold," Tomm said at last, "but it's not too deep. we can find a place where it's mo quiet, we can take off our shoes an wade across."

"This place ought to do," he sai after they had walked downstream where the creek made a sharp bend.

Taking off their shoes and rolling t legs of their jeans above their knees, t boys waded into the stream gasping the icy water went higher on their leg A strong undertow pulled at their fe and each step had to be taken slow and carefully.

They were nearly across in water ov their knees, when Tommy stepped on sharp stone. He lifted his foot to quickly and lost his balance. His fe were jerked from under him by the cu rent and he was suddenly tumbling an rolling downstream, gasping for breat fighting to get to his feet—desperate grasping with his hands, and batter against the rocks by the swift icy wate

At last he was swept into water sha low enough for him to crawl on h hands and knees to the bank. There l lay, completely exhausted, panting an shivering, and teeth chattering. Th water ran in streams from his clothin He was numb with fright and col Dully he realized he'd lost his shoe What would he tell Dad and Mother Daisy was running in circles aroun him, yipping constantly and shrilly.

Then he heard the sound of someon running toward him.

"Tommy!" his father's voice exclaim ed. Then something dry and warm was thrown over him and he was lifte into strong arms.

Looking up into his father's face h sobbed, "I'm sorry, Dad." Then h buried his face against his father's shou der.

(continued on page fifteen)

Christian Education

(continued from page four)

pastors, county steering committee, al church committees, and other in-ested persons. (The dinner has been for Tuesday, November 12, at 7 p.m. Greenville.)

Duplin County, Friday, October 11, 0 p.m., Beulaville Free Will Baptist urch, Beulaville.

Edgecombe and Halifax Counties, nday, October 14, at 7:30 p.m., home the Reverend Hubert Burress, Ninth eet, Pinetops.

Greene County, Tuesday, October 22, 0 p.m., home of Mrs. J. C. Moye, Sr., w Hill. (Greene will be the first nty to plan a repeat dinner.)

Friends of the college in counties ere dinners have not been planned are dially invited to contact President W. kette Raper. He will be happy to st in organizing for the dinner. It dvisable that the organizational meet- be held at least three weeks before dinner.

Mount Olive College is the greatest ucational opportunity in the history of ginal Free Will Baptists.

Woman's Auxiliary

(continued from page nine)

Among the highlights of the conven-n, whose theme was "Joy in Chris-n Service," were a message by the v. Raymond Sasser of Tarboro, who ke about the role of women in the urch, and another pledge of $1,000 to development fund of Mount Olive llege. The auxiliaries paid their for-r pledge for five years in two years.

Various projects were presented for women to work for in the coming r.

Wilson, N. C.—The Woman's Aux-ry of Calvary Free Will Baptist urch met Tuesday night with Mrs. ylon Skinner.

Mrs. Mark Taylor, program chair-n, introduced the program, "Chris-n Obedience." Assisting her were s. Leslie Harrell, Mrs. Mildred House, d Mrs. Allen Bartlett. The program ened with a life service pledge by the up and closed with a special prayer the group.

Mrs. Harvey Pittman, president, pre-ed over the business session during ich the revival, which began on Sep-nber 30, was discussed.

Mrs. Willie Sawrey closed the business session with prayer.

The hostesses served delicious refreshments.

Wilmington, N. C.—The Woman's Auxiliary of the First Original Free Will Baptist Church held its September meeting in the home of Mrs. J. H. Kornegay. The Scripture was read by Mrs. W. C. Groves.

The program was introduced and discussed by members of the auxiliary.

After a brief business discussion, the group was dismissed with prayer and refreshments were enjoyed by everyone.

Pikeville, N. C.—The Woman's Auxiliary of Pleasant Hill Free Will Baptist Church held its September meeting at the home of Mrs. Clarence Bunn. Officers for 1964 were elected as follows: President, Mrs. Bettie Ruth Bunn; vice-president, Mrs. Marie Robbins; secretary-treasurer, Mrs. Marjorie Snipes; youth chairman, Mrs. Carolyn Mayo; publicity chairman, Mrs. Clarence Bunn; Children's Home chairman, Mrs. Maud Rollins; program chairman, Mrs. Jean Wellons; benevolence chairman, Mrs. Marvin Bunn.

The group voted to sponsor a young person's trip to Cragmont Assembly in 1964. Mrs. Carolyn Mayo presented to the group a point system whereby the youth would be chosen.

Mrs. Bettie Ruth Bunn introduced the lesson. Those taking parts were Mrs. Marie Robbins, Mrs. Clarence Bunn, and Mrs. Jean Wellons.

Attention Central Conference YFA and AFC Sponsors And Pastors

There will be a youth fellowship meeting, Friday, October 4, 7:30 p.m., at the American Legion Hut, Ayden, North Carolina.

The cost for the meal will be 75¢ per person. For further details, contact the clerk of your church.

Those who plan to attend are asked to call Mrs. Norman Ard, Ayden, PL6-5146, by Wednesday, October 2, and make reservations to attend.

The speaker will be Mrs. J. C. Moye, State Woman's Auxiliary president. AFC and YFA information will be given by Mrs. David Hansley, state youth chairman. Films of the League week at Cragmont will be shown. There will be special singing by the young people.

Superannuation Month

The following letter will be mailed to ministers, church clerks, and Sunday school superintendents of Free Will Baptist churches of North Carolina:

Dear Co-Worker:

This letter is being addressed to you as a reminder that October is Superannuation Month. There are 12 ministers receiving regular monthly pension checks, and 20 minister's widows receiving regular quarterly pension checks.

The Board of Superannuation expresses its appreciation to all who have supported this phase of our denominational work. The support this year far exceeded the support of previous years. However, we are aware that we should do much more than we are doing.

The Ministerial Retirement System in which the active ministers participate does not lessen the responsibility of our churches toward superannuation; but rather increases our obligation to help provide for the retirement of the ministers who now serve in our churches. We should also remember that those ministers and minister's widows now on our superannuated list will continue to need our help for several years to come. They served us well in the past; we should not forget them now.

Can we count on you to help meet the needs?

What can you do? You can help meet the needs by receiving a special offering in your Sunday school, church, league, and other organizations of the church, for superannuation. How much is your part? If all of our churches will send as much as 75c per member we can meet our budget of $20,000. Can we afford to do less? Some will fail to do even this little. Will you help make it up by sending even more?

Don't fail—Send your gifts for superannuation to: Walter Reynolds, Route 5, Dunn, North Carolina 28334.

Give regular through the year to superannuation.

Very truly yours,
Walter Reynolds
Chairman-Treasurer

●

Vigilance in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—*Austin Phelps.*

St. Claire Bible Class

Christians, Be Sure!

(Lesson or October 13)

LESSON: 1 Corinthians 6:9-20

GOLDEN TEXT: 1 Corinthians 6:19, 20

I. INTRODUCTION

Last Sunday's lesson was a study of the divisions in the church at Corinth. It was pointed out that the Apostle Paul tried to show those people that they should live in harmony. Christ was to be supreme among them, and the ministers who preached to them were only instruments in His hand.

The lesson today is on Christian purity. If used rightly, our bodies can produce what Paul called the "fruits of righteousness." Our bodies can be used to glorify God and to enrich the lives of our fellowman. Furthermore, they can be a joy to us. But if our bodies are abused and dishonored, they can prove a curse to others and to ourselves. The wrong use of our bodies would smother our spiritual lives and render our testimonies ineffective.

—*Senior Class Quarterly.*

II. HINTS THAT HELP

The background Scripture for this lesson should be studied:

1. The existence of immorality and the responsibility of the church (1 Corinthians 5:9-13).

3. Lawsuits (1 Corinthians 6:1-11).

4. The sanctity of the body (1 Corinthians 6:12-20).

5. Paul deals with marriage (1 Corinthians 7:1-40).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. The church members in the Corinthian church have been properly termed, "carnal Christians." As mentioned in our first lesson, the church was made up of Gentile converts. They were not accustomed to the rigid moral and spiritual code of the Jews. This factor posed a problem on several occasions in the early church.

The unrighteous shall not inherit the kingdom of God. God does not see human beings as we see each other. With Him, there are only two classes: the righteous and the unrighteous. The righteous are a definite class who have trusted in Christ as Saviour. Since man within himself is unrighteous, it is necessary to look to one who is all that God expects. That person is Christ. By personal faith in Him, His righteousness is imputed to each believer. Those who refuse Him cannot inherit the kingdom. "*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers, of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God*" (vv. 9, 10). The sins listed here existed in Corinth. They include sins of sensuality, idolatry, thefts, covetousness, extortion, drunkenness, and foul language. Writing space will not allow us to enter into a discourse on each of these evils. Suffice it to say, however, that those who commit such evil shall forfeit their right in the kingdom.

The Corinthian Christians had been guilty of such sins. "In the two preceding verses the apostle has described, in terse, plain terms, the awful vices to which the heathen inhabitants of Corinth were addicted. To his enlightened mind the kingdom of Satan and the kingdom of God were diametrically opposed; and the test by which Paul judged them was the test of moral character—a test which the reason and conscience cannot but approve. The apostle knew from what a slough some of his Corinthian converts had been delivered, and he points the contrast between the kingdom in their person and history."—*Pulpit Commentary.* "*And such were some of you: but ye are washed, but we are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God*" (v. 11). The sins had been removed by:

(1) A cleansing. They had been washed clean through the shed blood of the Lord Jesus Christ. This cleansing, or washing, is possible for all. "Come now, and let us reason together, sai the LORD: though your sins be as sc let, they shall be as white as sno though they be red like crimson, th shall be as wool" (Isaiah 1:18).

(2) They had been set apart un God. Actually, sanctification has three-fold process. First, the believer set apart—dedicated to God's servic This happens instantly upon believin Second, there is a daily growth which spiritual. This is progressive sanctific tion. Third, there is complete or fin sanctification which shall take pla when we depart this life and stand b fore the Almighty.

(3) They had been justified. other words, they had been restored God's favor—made as if they had nev sinned.

—*The Bible Studen*

2. "*All things are lawful unto me, b all things are not expedient: all thin are lawful for me, but I will not brought under the power of any*" (12). Here Paul sets forth a doctrine Christian liberty. While the law do not prescribe against many things, co mon sense tells us that they are not pr fitable. The word *expedient* com from the same root as that from whi we derive our word *expedition.* It ca ries the sense of helping us on the wa Certain things may not be wrong wit in themselves, but they do not help on the way. They do not help our e pedition of life.

There are two great principles s forth in this verse: the principle Christian liberty and the principle Christian limitations. When Paul say *All things are lawful for me,* he is e tablishing the Christian principle of li erty. When one becomes a Christia all his rights and privileges are not r moved. Actually Paul is quoting a stat ment here that was often used by th philosophers to justify their acts. He saying that no one has greater liberti than the Christian. Then he goes to set a limitation of what the Christia can do. First, the Christian is limit by the effect of his acts on others. Th statement *but all things are not exp dient* implies that the Christian must guided by how his acts will affect othe The Christian is under the law of lo and love will not allow us to do an thing that will injure another. Secon the Christian is limited by the effe of his acts on his own body. Paul saying that though the act may not wrong within itself, he will not do th which makes him a slave. These prin

s of liberty and limitation must al-
ys be kept together.

'Meats for the belly, and the belly meats: but God shall destroy both it l them. Now the body is not for for-ation, but for the Lord; and the Lord the body" (v. 13). Evidently some the Corinthians were saying that just the belly is for food and food is for belly so sex is for the body and the ly is for sex. They were using this ument to justify their sins. But Paul phasizes the fact that the body be-gs to the Lord and that at the end life, when these bodies are discarded, satisfaction of the desires of the ly will have meant nothing.

'And God hath both raised up the d, and will also raise up us by his power" (v. 14). "In the previous se Paul points out that both meat belly will be destroyed: that is, their ctions will soon be unnecessary. By trast the physical body will be chang-and raised up a spiritual body by the ver of God (1 Corinthians 15:34, . Thus it is unthinkable that the y should be given over to pollution lust."—*Standard Commentary.*

Know ye not that your bodies are members of Christ? shall I then e the members of Christ and make n the members of an harlot? God id" (v. 15). All Christians are ted to Christ. This is the greatest ive for clean living. You will re-mber Paul's figure of speech in which says that the church is the body of ist. If we are part of the body of ist, then should we not act as Christ ld act? Should we not keep our ies clean and pure as Christ would o them? Paul's answer is complete decisive.

What? know ye not that he which is ed to an harlot is one body? for two, h he, shall be one flesh" (v. 16). l is here dealing with the immorality t existed in the church. From the inning God has given man the insti-on of marriage. He has said that man and woman become one in the sumation of the marriage relation-. So Paul is saying here that if a n takes a harlot, he becomes part of and she becomes part of him. In er words, the man who takes a harlot ust as evil as the harlot he takes. l does not have a double standard as e people seem to suppose.

But he that is joined unto the Lord ne spirit" (v. 17). Paul is here ap-ng the same truth as presented in verse above. The individual who is ted with the Lord dwells in Christ and Christ in Him. Paul expressed the union this way: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me" (Galatians 2: 20).

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (v. 18). There are three reactions that one may have when he faces temptation: (1) He may submit to the temptation and sin. (2) He may fight. There are times that this is necessary; however, we must not underestimate the power of Satan. (3) He may flee. This is usually the best policy for a Christian to follow. Sometimes our flesh is weaker than we even think. So the only safe thing to do is to flee.

—*The Advanced Quarterly.*

3. "*What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*" (v. 19). What an astonishing statement; yet, it is true. As truly as the living God dwelt in the Mosaic tabernacle and in the temple of Solomon, the Holy Spirit dwells within genuine Christians; and as the temple and all its parts were holy, separated from all common and profane uses and dedicated alone to the service of God, the bodies of genuine Christians are holy and all their members should be employed in the service of God alone.

No one has any right over himself, either to dispose of his body or any of its members, as he may think proper or lawful. Everyone is bound to God, and to Him each is accountable.

"*For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's*" (v. 20). We are bought with a price, the price of the precious blood of Christ. In short, we are twice His. He made us, and He bought us; therefore, we are not our own, but His; and it is His business to do with us what He wills.

Just as the slave who is purchased by his master is the sole property of that master, those who have been bought by the blood of Christ are His property; and as the slave is bound to use all his skill and effort for the good of his master, the child of God should use his body, soul, and spirit in the service of His Lord. He should promote, by every means in his power, the honor and glory of God.

It is the duty of every Christian to look upon his total being as holy to the Lord; and he must use that being, together with all its parts, as property which belongs to Him. These must be kept pure and clean so that He can use them to bring glory to Himself and blessings to the human race.

—*Intermediate Class Quarterly.*

Not Slothful in Business

(continued from page three)

able to give. I take comfort in knowing that we are serving a God who knows our heart and knows if we are trying or not. We cannot fool God; if we think we can, we are only fooling ourselves. I repeat again what Paul says, "Be ye not slothful in business."

Boys' and Girls' Stories

(continued from page twelve)

Now he remembered what his Sunday school teacher had said that morning when she told them the story of Peter denying Jesus. "Jesus didn't scold Peter," she said. "Jesus just looked at him. What kind of a look do you think that was?"

Tommy was sure it must have been the same kind of a look that was on his dad's face now. It hurt Tommy worse than a spanking. He'd never do anything again to make his dad look at him like that.

The teacher had said that if they knew Jesus Christ as their Saviour, He would help them to not do wrong things. He sure needed that help, and he would ask Jesus to forgive him and be his Saviour right away before he got into any more trouble.

As the strong arms carried him safely toward home, Tommy thought he understood now why God is called "Our Father."

—*Gospel Herald.*

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Anniversary of 'Wall'

BERLIN (EP)—Special intercession services were held in West Berlin's Protestant and Roman Catholic churches on the second anniversary of the Communist Berlin Wall.

Church groups were among organizations laying wreaths at crosses and other memorials erected on the West Berlin side. The memorials mark areas where would-be escapees were shot by Communist border patrols as they tried to climb over entanglements or swim canals to freedom.

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News Notes

(continued from page seven)

Charlie Overton, bringing the messages. The services will feature special music each evening and will begin at 7:45. The public is invited to attend.

On Sunday, October 13, the annual homecoming of the church will be held. Services will begin at 10 a.m. with Sunday school, followed with morning worship at eleven. The pastor will deliver the homecoming message. Lunch will be served at the noon hour.

At 1:30 p.m. the afternoon service will begin. A memorial service will be conducted by Mrs. Jeanette Whitley, followed by a singspiration featuring the Missionaries Quartet from Roanoke Rapids and the Ross Quartet from Windsor. A special invitation is extended everyone to attend this service.

Revival in Progress At Lanier's Chapel

Revival services began at Lanier's Chapel Free Will Baptist Church, Duplin County, North Carolina, Sunday, September 29, and will continue through the week. The Rev. B. M. Taylor is the guest speaker. The pastor, the Rev. Luther Swinson, cordially invites the public to attend. He also requests any singing groups who can to come and render special music during the services.

Brown Conducting Calvary Revival

Revival services are in progress at Calvary Free Will Baptist Church, Wilson, North Carolina, with the Rev. Noah Brown, pastor of the Roanoke Rapids mission, delivering the messages. Services began September 30, and will continue through October 5, and are starting each evening at 7:30.

The pastor, the Rev. Bruce Dudley, and the congregation extend a joint invitation to the public to attend.

Trinity Church Licenses Young Minister

Recently the Trinity Free Will Baptist Church of Pantego, North Carolina, issued a license to preach to Mr. James N. Webster. He is the son of Mr. and Mrs. Oscar Webster and is 20 years old. He has been a member of the Free Will Baptist church for eight years, and is a fine Christian young man dedicated to his calling. At present he is attending Mount Olive Junior College.

Second Union League Convention To Convene at Winterville

The Second Union League Convention of the Central Conference will convene at the Winterville, North Carolina, Free Will Baptist Church on Saturday night, October 5, at 7:30 p.m.

Highlights of the program will be devotions by Elm Grove leagues; special music by Hull Road leagues; and a film, "The Double Guilt." Officers for the new year will be elected.

All leagues of the district are urged to be present with delegates and a good representation of other leaguers.

Revival and Homecoming Pilgrim's Home Church

A fall revival will be held at Pilgrim's Home Free Will Baptist Church near Wyse Fork in Jones County, North Carolina, October 7-12. The Rev. E. E. Edwards will be the evangelist.

On Sunday, October 13, the church will observe its annual homecoming. The pastor, the Rev. Roy Cauley, and the church extend a cordial invitation to everyone to attend these services.

St. Mary's Grove to Observe Homecoming

The annual homecoming of St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina, will be held Sunday, October 6. Services will begin with Sunday school at 10 a.m., followed with the worship service at eleven. A picnic lunch will be served at the noon hour.

At 1:30 p. m. a special song service will be held. All singing groups are invited to participate in this service.

The pastor, the Rev. Wiley Ferrell, and the church invite everyone to attend.

Starnes to Conduct Juniper Chapel Revival

The Rev. J. B. Starnes will be the guest speaker for revival services at Juniper Chapel Free Will Baptist Chu near Vanceboro, North Carolina, wh begins October 7. Mr. Starnes will assisted by the pastor, the Rev. Grah Lane. Special music has been plan for each service. Everyone is invited attend and be much in prayer for success of the meeting.

Memorial Chapel Host To Youth Rally

The Memorial Chapel of the F Will Baptist Children's Home, Mid sex, North Carolina, will be host to Youth for Christ Rally of the Sec Western District on Saturday ni October 5, at eight o'clock. Along w the general business of the rally, you expect some good singing, a good gram by the church, and an enjoya time.

All Free Will Baptists of the Sec Western District are urged to att and pray for this youth program.

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For Faith I Pray

Albert M. Ezell

Lord grant me now the grace to kn
Just how to live and how to grow,
A stronger Christian everyday
Despite temptations in the way.

And give me too, the power to see
The faults that others see in me;
That I through seeing might atone
For careless things that I have done.

I ask for greater strength, dear Lord
To prove thy love and trust thy wor
Lest I be filled with doubt and fear
When life's misfortunes hover near.

And Father do thou stand by me
'Mid angry billows on life's sea;
When thunderous surf and breakers r
To prove my worth and try my soul.

May I in this most trying hour
Accept thy love and trust thy power
To stay the winds and calm the sea
As once thou did on Galilee.

•

They also serve who only stand wait.—*Milton.*

•

To act is easy; to think, hard *Goethe.*

the
Free Will Baptist
ayden, North Carolina, Wednesday, October 9, 1963



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North Carolina
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Brighter

LUOMA PHOTOS

Traveling by Compass

A story is told of an old hunter in Michigan who, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost, and lay out as usual. When found, he was asked why he did not travel by the compass. He said he did not dare to. He wished to go north, and he "tried hard to make the thing go north, but it wasn't any use—'twould shake, shake, right around, and point southeast every time."

A great many people fail of the right direction in life for the same reason of the mishap which befell our friend—they are afraid to take the Bible and follow just as it points.—*Australian Christian.*

† † †

A 'New' Denomination?—

Last week, while making pastoral visits in the hospital, I was checking the patient file and came across an interesting admission slip.

Under "patient's religious preference" were the words: "Unconscious Baptist."

The thought occurred to me that a great many of the members of our churches may hold to this as their religious preference: "Unconscious Baptist."

"Unconscious Baptist" may not be found in any medical book, but it is, nevertheless, a serious disease.—*Jim Griffith.*

† † †

In The Editor's Mail—

"Those who may be concerned will take notice that I have recently moved and that my new address is given for the benefit of any who may desire to correspond with us: Post Office Box 453, Ayden, North Carolina 28513."—*The Rev. Carol B. Hansley.*

THE FREE WILL BAPTIST

Volume 78 Number 39

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C. H. OVERMAN, *Editor*

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Editorial—

WE CAN'T STOP NOW

There are many times in our lives when we become tired. In o physical labors we would find ourselves giving up, and sometimes bei in a state of despair, if it were not for the call of duty—the call to pre on. This is not the day or hour for relaxation and ease. This is not t time for shunning our responsibilities to others. We cannot blindly i nore the plights and problems of our day.

We realize that there is a limit to human endurance. Few, howeve ever reach that limit. Most of the time when we feel that we have do all we can, we then realize there is much more that we can do. Self-pi is often the cause for such feelings, and self-pity has no place in the fig for truth.

It was our hope that when we returned to the editorship at the Fr Will Baptist Press, we would be able to ignore the onslaughts of o enemies. It was our hope that we could completely devote our time a the columns of "The Free Will Baptist" to the promotion of our denomin tional enterprises and institutions and ignore the attacks of our enemi We want our readers to understand that such is our personal desire, b we cannot remain complacent. We cannot sit back and be content to the attacks continue without standing firm ourselves. It is our duty defend the cause of truth and to stand firm to the position we have take

Now let's be specific. We know that some of our readers are tired the controversy we have found ourselves in for the past two and one-ha years. To most of our readers, the matter is settled; but what about tho who have been caught up in the struggle? What about the Western Co ference of North Carolina? What about the members of Edgemo Church who have been declared to be the true church, but are not allow to enter its doors? Can we turn our backs on them just because we a tired? Would it be fair to them? What would happen in other are where similar situations exist? In view of these questions, which cannot ignore, we must continue to present the truth; and we must n let our Christian brothers down. We cannot relax now. We must co tinue to support those involved in this struggle until the battle is wo After all, none of us are excluded from involvement.

As editor of this publication we have always felt an obligation to our organizations. Thus, we shall continue to make these pages availab to every phase of our work and to each organization that desires o services.

From all indications, our organizations and institutions will continu ly be attacked. At the present, the focus of attack has been on t Georgia fellowship meeting. It has been called a "new denominatio Nothing could be further from the truth. It is strange indeed that tho who have started "all things new" have nothing more to do than to dow grade a group of Free Will Baptists who desire to unite for the cause Christ. If these unethical attackers are satisfied with what they ha done, and are doing, then in the name of decency and fair play, may th use their pens and ink to the glory of Christ. Such is the only fair thi to do.

It is a simple matter to point an accusing finger at others, but it good to remember when we do so that we are pointing the other thr fingers at ourselves. Therefore, we would remind the hit-and-run tackers that there is still the matter of a $400,000 lawsuit which was n instigated by our denominational leaders. They should also rememb that it was five North Carolina men whose offices were taken from the without the right of defense of any sort.

Finally, it is always a good policy to cheer the team even when th seem to be losing, or when they may have fumbled the ball; but it is bett to reserve the rejoicing until the team has won.

n Behalf of the

Western Conference

AND OTHER ORIGINAL FREE WILL BAPTISTS

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(The information in this article, and others to follow, is on behalf of the Western Conference and other Original Free Will Baptists and is intended only as information for those who have a mutual and vital interest in the same.)

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Introduction

Much has been said and written about lawsuits among Free Will Baptists North Carolina and the division and fe which has swept through the ranks Free Will Baptists in many other es and the National Association. ging from what has been said and tten by some, there seems to be the ire to lead people to believe that the stern Conference of North Carolina ted it all. This, of course, is *abso-ly false*. We feel it to be our duty give our people the "truth" about se matters. We intend to release a es of articles in which we will discuss true facts as they have developed. ese articles will give some information er before made public, and will be ilable to *"The Free Will Baptist"* any other of our denominational lications which desire to publish m, in their entirety without distort- and changing them. These articles deal with such subjects as: who ted the lawsuits and how; why the stern Conference and the congrega- recognized by it went to court; some the persons and organizations which e supported the different sides; the or *departures* and those who have ported them; some of the *strange tes-ony* given during the trials; what has pened, and is now happening at gemont, in other states, and the Na- al Association; and other develop-nts as they take place. Copies of se articles may be obtained by writ- in good faith, to The Western Con-nce, Post Office Box 220, Middle- North Carolina. Comments, pro con, may also be sent to the same ad-ss.

The First Lawsuit

The very first court action was filed Ronald Creech, with the knowledge support of others, on October 11, 60. It was on the above date that nald Creech and his attorney filed the mplaint in Wake County, asking for $400,000, and a restraining order against the executive committee and board of ordination of the Western Conference. These papers were served on the executive committee and board of ordination on October 12, 1960, as they arrived at Micro Free Will Baptist Church to begin the annual session of the Western Conference. This restraining order made it impossible for the Western Conference to freely transact the business of its regular session. So far as is known, this was the first time in history that a man holding himself out as a Free Will Baptist minister ever used the civil courts to deny his conference due process. Yet this man, who had deliberately restrained his conference, did serve, during this session, on the ministerial character committee and did help to discipline other ministers.

The Above Action Was Premeditated and Planned in Advance

While Ronald Creech and his attorney filed the above mentioned lawsuit, which restrained his conference, on october 11, 1960, the plans for this action were premeditated and made well in advance. Furthermore, these premeditated plans were made with the knowledge and support of others. When Ronald Creech was informed that charges had been filed against him, he *went to a lawyer* before even giving his conference the courtesy of acknowledging receipt of the notice. According to his own written words, he went to, "an older, spiritual and extremely wise Free Will Baptist minister in this state with several others present and reviewed our entire church situation with him and them. I spent a half-day consulting them before going to the lawyer's office."—*The Challenger, January 2, 1961.*

It is also of interest that following the hearing held in Durham County Superior Court on May 10, 1961, Ronald Creech wrote in *The Challenger*, dated May 22, 1961, the following as a part of his report about the said hearing:

"Burkette went up to Dr. I. Beverly Lake the other day and addressed him as 'Beverly.' Can you imagine a young fellow like Burkette referring to an older man with the stature of Dr. I. Beverly Lake, recent candidate for governor of the great state of North Carolina as 'Beverly?' Young Raper does some strange things.

"Some of Burkette's crowd seemed surprised to learn that Dr. Lake was really in this thing with Mr. Boyce. They were quickly informed by Dr. Lake that he was very much in it and had been from the *beginning*. In fact, Dr. Lake was the first man we talked to when this law firm was contacted months and months ago."

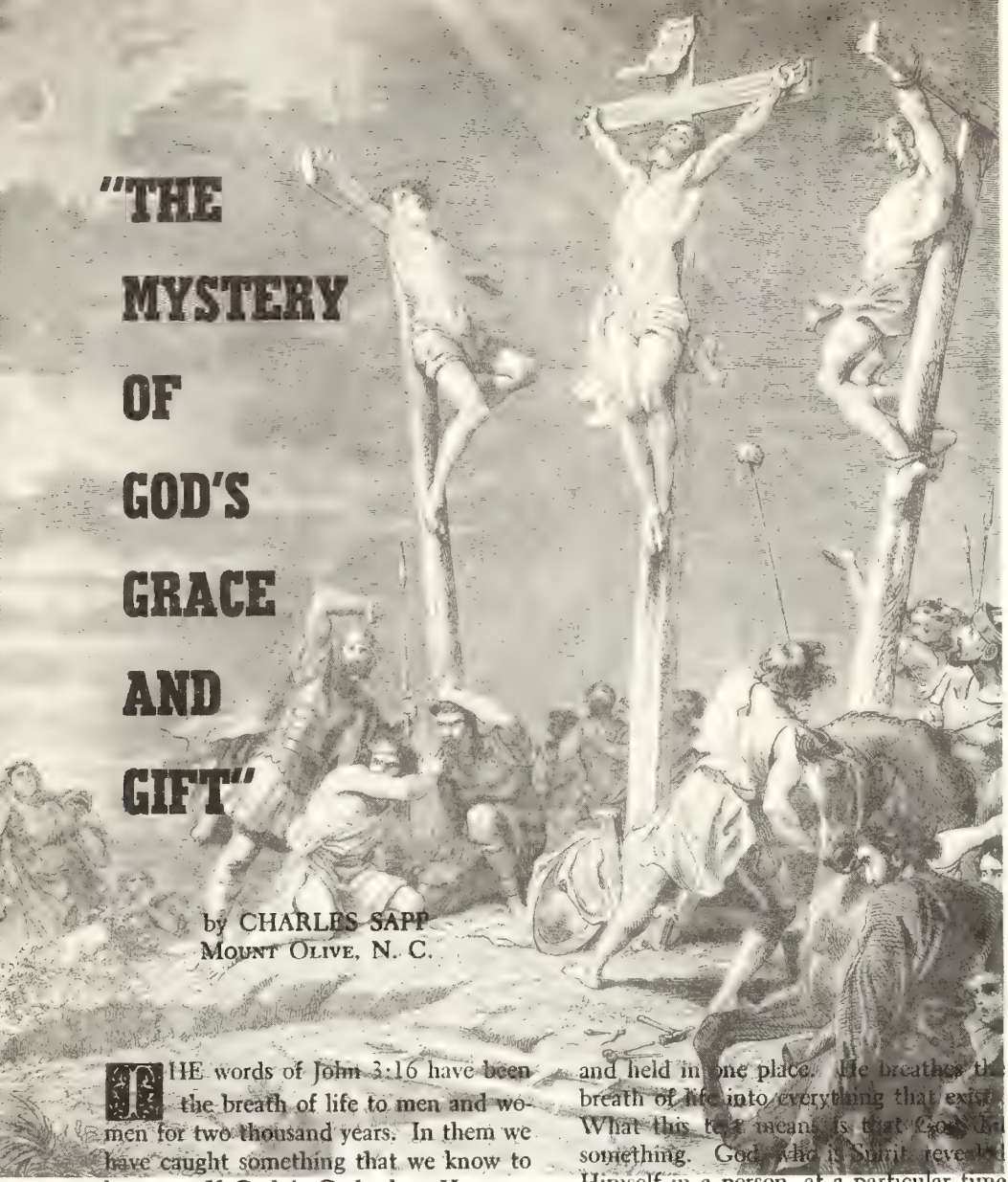
The only time Ronald Creech ever appeared before the joint committee was on August 29, 1960, and at that meeting he had three laymen from Edgemont Church, four other ministers from the Durham area, G. Eugene Boyce, attorney, L. R. Ennis, Frank Davenport, Eugene Waddell, and Herman Hersey, as well as his father and brother, with him.

At this meeting, the lawyer was not identified as a lawyer until the meeting was well under way and Ronald Creech was asked if he or any member of Edgemont would speak in reply to the charges which had just been read. It was at this point that Ronald Creech stated, "No member of Edgemont Church had been authorized to speak for the church, but that his attorney would speak for him." He then, for the first time, presented Mr. G. Eugene Boyce as his attorney. It was not known until this time that Ronald Creech had his attorney with him. The lawyer appeared to expect to take over the meeting but was not permitted to do so, since it was an ecclesiastical meeting and not a Court of Law.

Legal Council and Legally Worded Letters

Following the joint committee meeting on August 29, 1960, at which time the *lawyer* was not allowed to *take over* the meeting, there followed a series of legally phrased letters which obviously

(continued on page sixteen)



"THE MYSTERY OF GOD'S GRACE AND GIFT"

by CHARLES SAPP
Mount Olive, N. C.

THE words of John 3:16 have been the breath of life to men and women for two thousand years. In them we have caught something that we know to be true. If God is God, then He cares for His world and people in it. If he cares and loves, then He does so in the concrete and specific, not in the general and abstract; and therefore He must do something. This He did when Christ died the way He died and rose to life the way He rose.

The meaning of this text has never been completely expressed by anyone. In fact, it has been said that any commentary here is supremely an audacity and an impertinence, to be essayed at all only with reverence and humility. I hesitate to add anything out of my own knowledge to what has been said. To fail to preach the truth of this passage is to miss the gospel completely. Although it is above and beyond our mortal grasp, we must nevertheless give attention to it.

John 3:16 is the action and the word of God toward His creation. To say that God is Spirit is to say that God is something. He is intangible, invisible; He is everywhere; He cannot be caught and held in one place. He breathes the breath of life into everything that exists. What this text means is that God has done something. God who is Spirit revealed Himself in a person, at a particular time and in a particular place, and thus revealed the depth of His divine love. The love of Jesus Christ is God's love manifesting itself once and for all time to man.

It is a moving study to consider the passages of the Old Testament that made special appeal to Christ; to take, so to speak, His own copy of the Scriptures into reverent hands, and turning the pages, to note the places He has marked. This helped the Master once; against this verse He leaned in an evil hour and this He quoted. Through this the very voice of God spoke to his soul.

Such is John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The consideration that He gave to that Old Testament passage brought forth His own words in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." It is the lifting up that denotes the action of God in history on behalf of man. That cross of shame has won far more so to Him than anything else. There Calvary, where all seems lost, Christ most irresistible.

We can rudely shake off the warni hand of the All Wise; we can harden c faces to receive the thunderbolts of pu ishment from the Almighty witho flinching; but what are we to do wi this strange Son of God who dies us? It is desperately difficult to h

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"For God so loved the world, that gave his only begotten son, that who ever believeth in him should not peri but have everlasting life" (John 3:1

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out against such a claimant for hearts; for of themselves they br away from us, run to Him, and fl themselves before Him, crying, "V will have this man to rule over us."

If we would see again what Go action in love toward us is, we must the desperate plight we are in. Th of the Old Testament setting out which Jesus drew in figure what He to do in fact. We are a desperate p ple in the wilderness of our own m ing, dying in multitudes, beset by th loathsome creatures from which th is no escape and whose bite means de to all we hold dear. Now word cor to us that if we will look at the bra serpent, lifted up for all to see, deli ance will come; death will be cheated its victims. This is Christ's offer this ailing, sinful, foolish and desper world that has lost its way and tha living like some primitive barbaric t which imagines that its nasty little c toms are the only possible rules of anywhere and for anyone.

What is that life which the action God in Christ makes possible? evangelist describes it as being eter life. In essence, it has far more me ing than duration, although it is t But it is also a present thing that a a quality to life otherwise unknown us. We do not experience it perfec What we do receive of it is under limitations of earth and time, but by day it widens into fuller glory an becoming more than we are able to c prehend at the moment.

It means to put on Christ, to use after His fashion. Looking at Him ed up brings comprehension as to

ble life can be. He dr[illegible] away
m our little trivialities; and power
ning from Him enables us to rise up
o a newness of life and live in His
y more and more. ". . . the world
sseth away, and the lust thereof: . . ."
John 2:17).

How is that life mediated to us?
rse 16 tells us. Here we stand before
greatest mystery that has ever con-
nted men. How could God so love
? Martin Luther once said: "If I
re as our Lord God . . . and these
people were as disobedient as they
w be, I would knock the world in
ces." But God loves this foolish,
ndering, wayward, sinful world. He
not bear to leave it in the troubles
l disasters in which it has involved
lf; but has unhesitatingly done all to
ke things right. How can God love
as He does, or indeed at all? is the
estion. We being what we are—He
ng what He is—why does He not
ink back from us or blast us into
ihilation as an affront He cannot
e in the same universe with Him-
? This is the mystery we confront
ore His love. God is all powerful,
it is not through power that He
diated to us life everlasting. God is
fect wisdom—omniscience; but it is
in wisdom that He mediates to us
life. God himself is love: a love
t utterly breaks through our human
ceptions of what love means to
ths and heights incredible to human
s. By human standards it is impos-
le. It becomes possible only as we
a glimpse of Him who was lifted up
a cross. God does not prove His
e by weak indulgence which passes
r what should not be as if it were not
re, nor does He pretend it does not
tter. That would not be love at all;
by doing all that even God can do,
l by giving all that even God can give
help us—stretching even divine self-
rifice to the uttermost, and holding
k nothing—is the way God mediates
in Christ to us.

How must we respond to this gift of
ce and life? If the gracious purpose
God is worked out in the individual
—your life and mine—we respond to
giving by our believing. The Lord
s once asked, "What shall we do, that
might work the works of God?" His
ly was that you must begin with
nething other than works. You must
rt with your motives, with your be-
s. "This is the work of God, that
believe in Him whom He has sent."
d's grace cannot save the soul unless it believes in Jesus Christ and all for which He stands. If we are prepared to stake our all—our life, our soul, our destiny—on the truth of what He says, and do it; if we act on the assumption that this will bear our weight, and venture out on it, then and only then can we receive this higher life.

What will our response to this grace reveal in us? For one thing it will help us to shed our worry and fretting, for we are children in the Father's house. We have no need to bother ourselves with anxious thoughts, saying, "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?" As Robert Rainy has said, children "take a great deal for granted, that they will be looked after, without their looking after themselves—that is a child's wisdom."

Christ's coming into our lives will lift us above ourselves. We have a new standard and a new scale of values. That which one time seemed so big dwindles to pettiness, and much that meant so little to us looms up, momentous, central, and all important. We love because He loved us. Catching from Him the infection of His generous way of life, and spending ours after His fashion makes the difference between what we were without Him and what we are with Him.

The question now becomes, How can anyone refuse this love so generous and so giving? How can one refuse to believe in the light of the lifted-up Christ? Give any excuse, set forth any reason you want, but the Scripture comes to the core of the matter by taking the coat off honest doubt to reveal that most doubt is not honest at all. It arises not from intellectual perplexity, but simply from moral perversity and obstinate refusal to see what it does not want to see. It does not like the light. It would fain blow it out if it could. But failing that, it shrinks back into the darkness, much preferred to the glaring sunshine.

Let's face it. Because we want to follow certain ways which His love would ban illegal to the higher life and because we have made up our minds to live after a certain fashion which His love would outlaw and condemn, we will have none of the light, and therefore we find means of discrediting the faith in order to excuse ourselves from response to His love. But while we laugh out of court His claims on our souls, just remember: "And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil." Do not bring this condemnation upon your heart. Respond today to God's gift in Christ.

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Attention Pastors of Western Conference Churches

We are looking forward to your being present at the seventy-seventh annual session of our Western Conference of Original Free Will Baptists when it meets with Sherron Acres Free Will Baptist Church, 1300 Lynn Road, Durham, North Carolina, October 16 and 17. We are deeply interested in every church having her full quota of delegates. We are also extending an invitation to every minister to be sure and attend each day's session along with the delegates. Visitors from our conference and other conferences are sincerely welcome.

That we might entertain you in the best way possible, it is "important" that you drop us a card or letter informing us that you are coming. This is especially "important" for those who plan to stay overnight. Send this information to the entertainment committee.

Coming via Raleigh, about one mile from Durham you will see a large Baptist church on your left. Turn to your left and in a few seconds you will see the Sherron Acres church on your right.

Entertainment Committee,
Mrs. C. E. Ladd
101 Spring Road
Durham, North Carolina

Invited

Jesus invites all to come to Him—the lame, sick, foolish and sinful. When they come in, He makes them new creatures. To each is given a new heart, new eyes to see, a new tongue to speak, new feet to run. All things are made new.

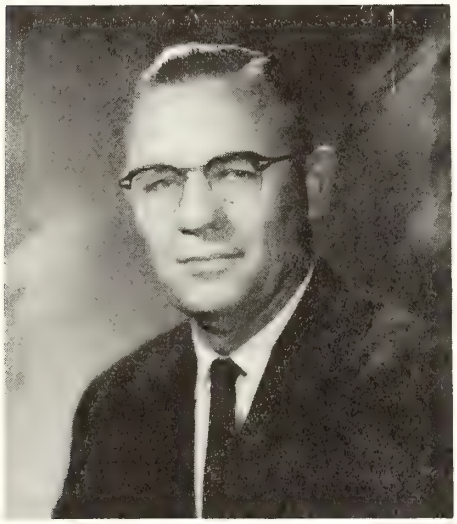
The new heart loves the things God loves. The new eyes see ways to help. The new tongue speaks God's praise, and the new feet run to tell others about Jesus.—*L. L. R.*

NEWS AND NOTES

Of Denominational Interest

Ormondsville Church Schedules Fall Revival

The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the evangelist for revival services at Ormondsville Free Will Baptist Church, Route



1, Ayden, North Carolina, October 13-19. Services will begin each evening at 7:30. The pastor, the Rev. Clifton Rice, will assist Mr. Patrick in these services. Special music will be furnished by the choir and visiting singers each evening.

The church and the pastor extend to everyone a cordial invitation to attend these services and be much in prayer for their success.

Reynolds to Conduct Hopewell Revival

Revival services will be held at Hopewell Free Will Baptist Church, Smithfield, North Carolina, October 20-26, with the Rev. Walter Reynolds of Dunn, North Carolina, as the guest minister. Mr. Reynolds will be asissted by the pastor, the Rev. Roland Cherry.

The pastor and the church invite everyone to attend these services which will feature special music each evening throughout the week.

Homecoming and Loyalty Sunday, Deep Run Church

The Deep Run, North Carolina, Free Will Baptist Church has planned its homecoming and loyalty service for Sunday, October 20. During the morning worship service a special offering will be taken for the finances of the church. This will be followed with a picnic lunch served on the church ground. All former pastors and friends of the church are invited to come and enjoy the worship and fellowship together.

At 7:30 Sunday evening the fall revival of the church will begin and continue throughout the week with the Rev. Wilbert Everton, pastor of Johnston Union church, as the guest minister. Special singing by the choir will be rendered each evening.

The pastor, the Rev. Melvin K. Everington, and the church invite you to come and participate in these services.

Beulaville Revival October 14-19

The Rev. Walter Reynolds of Dunn, North Carolina will be the evangelist for revival services at the Beulaville, North Carolina, Free Will Baptist Church, October 14-19. Services will begin each evening at 7:30. The pastor, the Rev. Walter Sutton, will assist Mr. Reynolds in the meeting.

The public is cordially invited to attend.

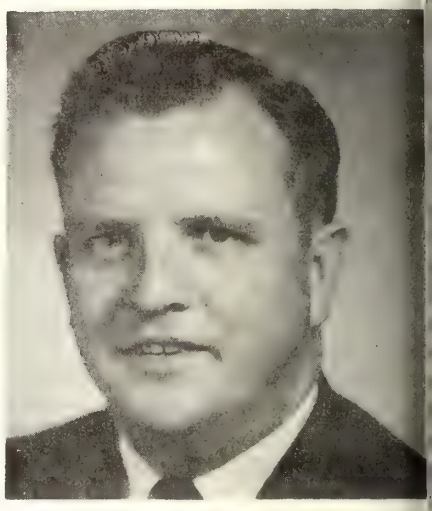
Yelverton's Grove Church Announces Homecoming

Homecoming services will be held at the Yelverton's Grove Free Will Baptist Church, Smithfield, North Carolina, October 13, at 11 a.m. A former pastor of the church will deliver the homecoming message. At the noon hour a picnic lunch will be served on the church grounds. This will be followed with a song service in the afternoon.

The pastor, the Rev. Arthur Martin, and the membership of the church extend a cordial invitation to all former members and friends to come and enjoy the day of fellowship.

Everton in Wilson Revival

Revival services began October 6 the First Free Will Baptist Churc Wilson, North Carolina, with the Re J. W. Everton as the guest ministe



Services begin at 7:30 p.m. and w continue through October 12. Throug out the services special music is bei rendered by the Chancel Choir and t Cardinal Youth Choir.

Mr. Everton is pastor of Johnst Union church, Clayton, North Carolin The Rev. C. F. Bowen, pastor, urges interested persons to attend the remai ing services of this revival.

Special Services at Kinston Church

The First Free Will Baptist Churc of Kinston, North Carolina, is to dedicated free of debt on October 1 The note burning will be held at t close of the worship service on that da

Homecoming, with dinner in picn

Coming Events

October 9—Cape Fear District W man's Auxiliary Convention, Hop well Free Will Baptist Churc Smithfield, North Carolina

October 10—Albemarle Conferenc Free Union Church, Pinetow North Carolina

October 12—Rockfish Conference, Sa dy Grove Church, St. Pauls, Nor Carolina

October 16, 17—Western Conferenc Sherron Acres Church, Durha County, North Carolina

October 17—Albemarle Woman's Au iliary Convention, Trinity Churc Pantego, North Carolina

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e, will be observed. . . early
rnoon, the five church trustees will
e to guide visitors and friends
ugh the church plant. Trustees are
ley Jenkins, Gordon Pike, Lynwood
lor, Herbert Bradshaw and Monroe
ris.

Revival services will begin Sunday
ıt, October 13, with the Rev. Louis
Holliday of Manning, South Caro-
, as the visiting minister.

The Kinston church has recently un-
gone a redecoration and improve-
ıt program. The main sanctuary has
ı redecorated, new and modern light-
fixtures have been installed, a mod-
fiberglass enameled baptistry has
ı installed, a new organ musical
ıd system has replaced the old, the
ncel area has been changed and
lernized, different choir arrange-
ıt for the chancel choir area gives
choir a better appearance. Two
restrooms, baptismal dressing
ms, hall and stairway have been ad-
. The pulpit furniture has been re-
olstered and painting and redecorat-
has been done in the pastor's office,
cational department and hallways.
church heating plant has undergone
mplete overhauling.

n addition to the building and im-
vement program, the church has em-
ed a church secretary to give better
ices in all departments of the church.

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vival and Homecoming
bin Church

Cabin Free Will Baptist Church
r Beulaville, North Carolina, will
d its fall revival October 21-26, with
pastor, the Rev. Walter Sutton,
ging the messages. Services will be-
each evening at 7:30 and will fea-
special music each night.

On Sunday, October 27, the annual
necoming of the church will be held.
The pastor and the church invite
ryone to attend these services.

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w Bethlehem Church
Observe Homecoming

New Bethlehem Free Will Baptist
urch, Grantsboro, North Carolina,
observe its annual homecoming on
tober 13. The Rev. Graham Lane,
tor, will deliver the homecoming mes-
e. Neighboring churches are espe-
ly invited to attend.

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th Eastern
ion Meets

The Fifth Eastern Union met with
Oak Grove Original Free Will Bap-
(continued on page fifteen)

Western Conference to Hold Important Annual Session

The seventy-seventh annual session of the Western Conference of Original Free Will Baptists of North Carolina will be held at Sherron Acres Original Free Will Baptist Church, Durham, North Carolina, on Wednesday and Thursday, October 16 and 17, 1963.

It is expected that this will be one of the most important sessions of the Western Conference ever held. Some very informative reports will be made to the conference and business of far-reaching importance is expected to be transacted.

All officers, ministers, and delegates should make a special effort to be present both days. Visitors from member churches and ministers and visitors from other conferences are cordially invited to attend.

Each member church is entitled to one delegate for each one hundred (100) members or fraction thereof. Each union meeting is entitled to one delegate for each one thousand (1,000) members or fraction thereof. Each member church and union meeting is urged to represent with a full slate of delegates. Churches that cannot send delegates should represent by letter.

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WESTERN CONFERENCE PROGRAM

Wednesday Morning Session

9:15—Registration of Ministers and Delegates
10:00—Devotions, the Rev. Bruce Dudley
10:15—Welcome, the Rev. Fred A. Rivenbark
—Response, the Rev. W. L. Poythress
—Roll Call of Ministers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Message, the Rev. M. L. Johnson
10:50—Congregational Hymn
10:55—Report of Free Will Baptist Children's Home, the Rev. M. L. Johnson
—Offering for Free Will Baptist Children's Home
11:20—Song Service
11:30—Introductory Sermon, the Rev. J. W. Everton
12:00—Recess for Lunch

Wednesday Afternoon Session

1:00—Devotions, the Rev. Harold Jones
1:15—Partial Report of Credentials Committee
—Appointment of Temporary Committees
—Report of Executive Committee
—Business Session
—Report of Denominational Enterprises
3:00—Closing Hymn and Benediction

Wednesday Night Session

7:30—Opening Devotions, Local Church
8:00—Evening Sermon, the Rev. Earl H. Glenn

Thursday Morning Session

9:30—Devotions, the Rev. Frank Ray Harrison
9:45—Business Session
10:40—Congregational Hymn
10:45—Report of Mount Olive Junior College, Dr. W. Burkette Raper
—Offering for Mount Olive Junior College
11:10—Worship Service, Board of Ordination in Charge
12:00—Recess for Lunch

Thursday Afternoon Session

1:00—Devotions, the Rev. Charles Morgan
1:15—Report of Standing Boards and Committees
—Treasurer's Report, Mr. Luther Bissette
—Report of Temporary Committees
—Final Report of Credentials Committee
—Closing Business Session
2:45—Closing Devotions, the Rev. Paul Jenkins
3:00—Adjournment

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In charge of the music Wednesday and Thursday are the Rev. and Mrs. R. N. Hinnant.

AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Albemarle District WA Convention

The Albemarle District Woman's Auxiliary Convention will convene at Trinity Free Will Baptist Church, Pantego, North Carolina, Thursday, October 17. The program, with the theme, "Draw Nigh to God," is as follows:

Morning Session

—Piano Prelude
10:00—Hymn, "Near to the Heart of God"
—Devotions, Mrs. Frank Daw
10:25—Welcome, Mrs. Asa Harris
—Response, Mrs. Jay Leggett
10:30—President's Remarks
—Appointment of Committees
—Recognition of Ministers and Visitors
—Reading of Minutes
—Roll Call of Churches
11:10—News of the Children's Home
—Offering for Children's Home
11:25—Special Music, Local Auxiliary
11:30—Convention Message, the Rev. R. P. Harris
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Madeline Brickhouse
1:15—Special Music, Local Auxiliary
1:20—News of Other Denominational Enterprises
Mount Olive College
Missions
Free Will Baptist Press
Others
1:45—Business
2:10—Report of Committees
2:30—Closing Thoughts and Benediction

W. A. Officers of Eastern District

The new officers for the Eastern District Woman's Auxiliary Convention of North Carolina for 1964-1965 are as follows: President, Mrs. D. W. Hancock, 1611 River Drive, New Bern; vice-president, Mrs. W. F. Whorton, Whortonsville; secretary, Mrs. Nelson Simpson, P. O. Box 55, Bridgeton; treasurer, Mrs. Rom Mallard, Trenton; youth chairman, Mrs. Reginald Styron, Davis; study course chairman, Mrs. F. M. Register, 1145 McAdoo Street, Kinston; program-prayer chairman, Mrs. Bernard Adkins, 1101 Trent Avenue, New Bern; Children's Home chairman, Mrs. S. A. Smith, Beulaville; benevolent chairman, Mrs. S. W. McCoy, Cove City; field worker, Mrs. Rivers Winstead, Kenansville; pin award chairman, Mrs. Clyde Banks, Trenton.

Kenly, N. C.—The Mt. Zion Woman's Auxiliary met Tuesday night, September 24, in the home of Mrs. Willard Brewer. There were 15 members present.

Mrs. Creamer Johnson, program chairman, introduced the program, "When We Walk with the Lord." Those taking part were Mrs. Josephine Johnson, Mrs. Nadine Crocker, Mrs. Marie Johnson, Mrs. Martha Boswell, and Mrs. Eloise Sutton. The pastor, the Rev. Royster Martin, prayed the opening prayer and the group sang the following songs: "'Tis So Sweet to Trust in Jesus," "Trust and Obey," and "Footsteps of Jesus."

There was a brief discussion period after which the group prayed the Lord's Prayer for the benediction.

Delicious refreshments were enjoyed by everyone.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Free Will Baptist Church held its September meeting in the home of Mrs. Frank Waddell, with Mrs. Roy Stanford presiding.

The meeting was opened with the singing of "Trust and Obey." Mrs. Wilbert Bass read the Scripture, after which she introduced the program, "When We Walk with the Lord." The members then repeated a "Life Service Pledge." Those taking part on the program were Mrs. Stanford, Mrs. Calvin C. Medlin, Mrs. Joe Sasser, and Mrs. Charles Ray Pope.

Routine business was transacted and committee reports were given. A nominating committee was appointed for 1964. Mrs. Frank Waddell and Mrs. Rufus Daniels were to represent the auxiliary as delegates to the woman's auxiliary convention at Holly Springs on October 2. Plans were also discussed concerning the observance of their adopted daughter's birthday.

The meeting adjourned with the Lord's Prayer.

Delicious refreshments were then served by the hostess.

Kenly, N. C.—The AFC of Piney Grove Free Will Baptist Church met recently for its monthly meeting at the church with twenty-one members, one new member, and four visitors present.

The president, Stanley Stanford, presided over the meeting. It opened with the group singing several choruses, followed with sentence prayers. The adult leaders at the meeting were Mrs. Edith Sasser, Mrs. Ray Stanford, and Mrs. Lee Hooks.

Mrs. Sasser introduced the program "Missionary Heroes." Those taking part were David Barnes, Joe Spivey, Brenda Cuddington, and Donna Jackson. A very interesting discussion followed the program concerning missionaries that the members knew personally.

Routine business followed the program.

After a short recreational period the Rev. Leonard B. Woodall, Jr., prayed the benediction.

Refreshments were then enjoyed by everyone. The October meeting will be held at the home of Harold Medlin.

Dunn, N. C.—The YFA of Robert's Grove Original Free Will Baptist Church met in the home of Louise, Bonnie, and Roy Lee on Monday night, September 23.

The meeting was opened by the singing of "Ready," with Kaye Stancil praying the opening prayer. The members then repeated the YFA motto and watchword. The pastor, the Rev. David C. Hansley, led the group in the singing of several songs. The Scripture, which was taken from the Book of Psalms, was read by Louise Lee.

The roll was called and collection was taken. There was no old business.

For the new business there were dis

(continued on page sixteen)

Christian Education

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ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

$10,000 Goal Set for Johnston Dinner

The Free Will Baptist churches of ohnston County, North Carolina, have t a goal of $10,000 for their benefit nner for the Mount Olive College delopment fund.

In an organizational meeting Friday ght, September 27, at the First Free Vill Baptist Church of Smithfield, Ionday, November 11, was set as the ite for the dinner.

A county steering committee was ected, composed of the Rev. Garland easley of Smithfield, chairman; Rard Lee of Four Oaks; the Rev. R. C. herry of Hopewell church; Mrs. Roy anford of Kenly; and the Rev. N. D. Viggs, Jr., of Princeton.

Johnston County contains nearly 000 Original Free Will Baptists, the rgest number of any county in North arolina.

Benefit Dinner Raised $1,835

A benefit dinner in New Bern, North arolina, Thursday night, September 5, raised $1,835 for the development nd of Mount Olive College. The fifen Original Free Will Baptist churchof Craven County, sponsored the dinr, which was attended by 141 reprentatives.

Ralph A. Morris of New Bern served chairman of the county steering comittee. President W. Burkette Raper as the principal speaker and outlined e proposed building program scheuled to begin on the new 90-acre lount Olive College campus next pring.

The Craven dinner was the seventh a series being sponsored throughout stern North Carolina by friends of the llege. It brought to nearly $13,000 e amount that has been raised through enefit dinners for the new campus.

The next dinner is scheduled for Jones County, October 5, 7 p.m., at the Wise Fork Community Building.

Participating churches, their committee chairman, and amount of their contributions were:

Saint Mary's, S. M. Harrison, $500; Core Creek, Woodrow McCoy, $450; Bridgeton, O. K. Garner, $200; Antioch, John Everington, $121; Macedonia, Noah Norman, $110; Juniper Chapel, J. T. Wilson, $100; New Haven, the Rev. Willie Stilley, $84.25; Saints Delight, Mrs. Dorothy Gaskins, $69.50; Croatan, E. E. Williams, $60; Gethsemane, Cyril Edwards, Sr., $50; Moseley's Creek, Mrs. Betty Ormond, $50; Spring Hope, James Powers, $10.

OBITUARIES

CHARLES KELLY DUNN

With sadness I write this in memory of my beloved brother "Charlie," as he was usually called, who passed away June 29, 1963. He was born in Craven County, near Ernul, North Carolina, on May 3, 1877, the son of W. Henderson Dunn and Sidnie Toler Dunn. The family moved to Beaufort County when he was nine or ten years of age, and there he attended the schools of Clay Hill and Edward.

When he was nineteen or twenty years of age he began teaching school, mostly in Pamlico County, and continued in this work until he moved to Ayden, North Carolina, in 1916, and became manager of the Free Will Baptist Press.

He leaves to mourn their loss, his wife, the former Laura Hardison; five sons, Guy, Wilbur, Charlie, Jr., Leon, and Preston. His only daughter preceded him in death. Also surviving are one sister, nine grandchildren; three great-grandchildren, two nieces, and one nephew.

He united with the Free Will Baptist church at White Hill, Beaufort County, at an early age and later moved his membership to the Arapahoe Free Will Baptist Church.

He was a good husband and father and an outstanding Christian. His funeral was conducted by the Rev. Ralph Lightsey and the Rev. Wallace Wolverton at the Britt and Farmer Funeral Chapel and was laid to rest in the Ayden Cemetery.

He is gone but not forgotten;
A voice we loved is stilled.
A place is vacant in his home
That never can be filled.

Marietta Dunn Willis

CHARLES WALTON BURRESS

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: . . . and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:6, 8).

Holding fast to these words and the comfort they bring, we bade farewell to Mr. Charles Walton Burress on February 6, 1963.

"Mr. Capp" was born on June 24, 1900, in Wilson County, North Carolina, to Mr. and Mrs. John Burress and was a life-long resident of Wilson County. He was in a merchandising and mechanic work. He and his wife operated a general store in Saratoga for many years where they spent many hours fellowshiping and visiting with customers and friends. He had been a member of the Saratoga Free Will Baptist Church for over 22 years. He accepted Christ as his Saviour on the same night that his son, who is now one of our Free Will Baptist ministers, the Rev. Hubert Burress, did.

A host of friends and ministers paid final tribute to him at funeral services conducted at the Saratoga church on February 7, by the Rev. Bobby Bazen and the Rev. R. W. Allman.

He is survived by his wife, Mrs. Essie Minshew Burress; one son, the Rev. Hubert Burress; two grandchildren; and three sisters.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me (Psalm 23:4).

Submitted by his wife and a friend

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"Anger is an acid that can do more harm to the vessel in which it is stored than to anything on which it is poured."

NOTES AND QUOTES



By J. C. Griffin

SIN SEPARATES US FROM GOD

Until Adam and Eve sinned, they had perfect fellowship with God; but when they sinned, they were afraid of God, and the fear caused them to try to hide from God. Their sin had separated them. That characteristic has followed the human family down the stream of time until this day.

Sin is the transgression of the law. Our parents tell us not to do certain things; but as children, we break that law and do the thing that we are told not to do. For instance, Mother says, "Johnny, Mother is going to be out for an hour or so. I have cleaned and dusted. Please do not mess up everything. I am expecting company this afternoon, and we want things presentable."

"All right, Mom," he says; but the promise is soon forgotten. In the meantime Johnny's boyfriend comes in; and the two begin to play, running around in the house, then out on the lawn and into muddy spots, and then back into the house with mud on their shoes. Then the boys decide that they want some bread and jam; they drop the dish of jam, and the rug becomes an ugly sight. When the boyfriend leaves for home, he has done *nothing* in his own sight; he leaves Johnny to bear the burden.

Now Mother comes in, and Johnny hides because he does not want to face Mother at this time. She exclaims, "What in the world have you been doing, Son?"

"Well, Mother, Ben came over and we got to playing and he messed up things, so afterwards he went home."

You see, Johnny blamed his friend. That is what Adam did: "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat" (Genesis 3:8-13).

We note that Adam and Eve hid themselves, so they thought. But the eye of God spied them out. It is impossible to hide our sins from the eye of God. He even sees the sin that is in our hearts that has never been seen or heard of by the eye and ear of man. The man who has a lustful eye toward any of the fair sex, though he has kept it hid from the world, commits adultery. Christ says, ". . . that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). This sin has been committed millions and millions of times since the day that Adam brought sin to the human family.

What is man going to do about it? The only thing that man can do is to confess it to the Lord Jesus Christ and let Christ's shed blood make the atonement. Christ only can remove the sin of adultery from the heart of man. But man must want forgiveness and complete power to overcome so that the sin will be crucified and never be brought to action.

A further observance is that Adam blamed Eve by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." He reasoned, "If you had not given me that woman, I would not have been in this trouble." Then the woman, Eve, blamed the serpent; so from that day unto this, we are prone to blame someone else for our wrongdoings. When we blame another in order to clear our guilt, we make false claims. To be plain, we lie. So one sin gives birth to another. Right now false claims by nations and the rulers of these nations are being made. Husbands are making false statements about their wives, and women are doing the same thing; therefore, we have broken homes. Divorce courts are busy separating husbands and wives, creating broken homes, and giving to the world helpless, dependent children, who are left to charitable institutions and the welfare of the state.

What is it that brings separation? is sin. Who is the author of sin? S tan. Who is it that breaks up hom and creates helpless dependent childre Satan starts the sin question and fi ishes it by separating man from the f lowship of God. Sin makes man afra to meet God. Sin makes man try hide from God. Husbands hide th sins from their wives. Wives hide th sins from their husbands. Childr hide their sins from their parents, a so the sin business goes on separati and breaking up homes and destroyi fellowship in the churches. But m we know that sins will be found out.

Billy Sunday used to say, "The chic ens will come home to roost." His te for this slogan was Galatians 6:7, "I not deceived; God is not mocked: f whatsoever a man soweth, that shall l also reap." Sin brings heartaches to t innocent hearts and minds of thousan Recently a fine Christian lady said me, "Brother Griffin, I want you pray for my husband; he is drinking I was surprised to hear those words: "H is drinking." Seemingly this was n known to many people. But that litt woman who lives with this man is a ready suffering due to the drinking her husband. Often we read that man killed his wife, murdered her ou right; but when brought to trial, l swears that he was so drunk that he d not remember anything about the mu der. But there is another way of mu dering which is brought on gradually l both men and women who pledged the marriage altar to love and cheri each other as long as life lasts. It is l breaking these pledges so that the wea er dies with a broken heart. Wh separation comes, the living one has stand looking at the dead body with guilty conscience, realizing that slow he or she—the living one—has murd ed the one that has passed away by b ing disloyal to the marriage vows. "T soul that sinneth shall die," God say and the Apostle Paul writes, "For t wages of sin is death; . . ." (Romans 23). Remember that we cannot hi from God.

SINNING PASTORS

God says, "Woe be unto the past that destroy and scatter the sheep of n pasture! saith the LORD" (Jeremiah 2 1).

A good brother said to me a few da ago, "Our church is in an awful stat It looks like it is about destroyed." said, "What is the matter?" He sai

(continued on page sixteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Avenue Nashville 5, Tennessee

Question: Please explain, "Jesus said to her, I am the resurrection, and the e: he that believeth in me, though he re dead, yet shall he live: And who- ver liveth and believeth in me shall ver die. Believest thou this?" (John :25, 26). Does Jesus have reference both the dead in Him who are to be urrected and to the living that He is translate when He comes for the urch?—*J. L.*

Answer: Yes, I think that is what meant by what is said above. Our rd Jesus in these words made illusion the translation of the living and to e resurrection of the saints as is out- ed in the following: "For the Lord nself shall descend from heaven with shout, with the voice of the archan- l, and with the trump of God: and e dead in Christ shall rise first: Then which are alive and remain shall be ught up together with them in the uds, to meet the Lord in the air: and shall we ever be with the Lord. herefore comfort one another with ese words" (1 Thessalonians 4:16-). The Holy Spirit, the author of e above Scripture, means to tell us at anyone who believes in Him hrist) though he should die (be sepa- ted from his body), before Christ re- rns for His saints—the Church, yet all he live; be made alive at Christ's turn for the Church. Also, He is ying that all who are living here and lieving in Him on that grand and orious occasion when Jesus comes for e Church, shall never die. Those ints who do not die before Christ mes for them, never will pass through at experience that is commonly called ath. Instead, they are to be changed d caught up just when the dead odies of the saints are resurrected, and e spirits that have been with Christ om the time the saint in the natural ath passed on into the presence of hrist are joined together with their orified, resurrected bodies, where they all forever be present with their Saviour and Lord. Both those who have died and those who are translated will appear before Christ in glorified bodies, who will still be in His glorified body. Together, both the translated saints and the resurrected saints will spend all eternity in the presence of their Lord, Jesus Christ.

It is through the Apostle Paul's writings that our Lord sets forth the details of this event. It was after the Church was formed, or after it had its union in the event of the Holy Spirit's coming to the earth on the Day of Pentecost. Paul received this resurrection message in special revelation. In reference to John 11:25, 26, may we add the following fact: There is the underlying truth which each and every Christian holds, whether his millennial view be that of the postmillennial, premillennial, or the amillennial, that whoever believes on Christ Jesus as the risen Lord in every age, inherits, as a result of that belief, eternal life. I think the above passages of Scripture carry that meaning.

—o—

Question: Please explain, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter 4:6).—*Anne Jones, Illinois.*

Answer: This verse states that the gospel was preached (at sometime before the verse was written), to those who at the time of the writing were dead. This, of course, means that those who now are dead had the gospel preached to them before death overtook them; that is, they were yet alive when they heard the gospel. The previous chapter of this same book of the Bible speaks on practically the same subject as follows: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Peter 3:18-20). This means that Christ went in His Spirit—the Spirit of Christ —the Spirit of God—the Holy Spirit, and preached through Noah in the days before the flood, who both now and at the time of the writing of the above Scripture, were and now are in prison. It does not mean, I think, that He has gone and preached to them. There is mystery, however, about these passages as is true of many passages of Scripture to be found in the Bible, but this seems to be the true explanation.

There are those of renown, however, in the field of Bible scholars who interpret these to mean that while Jesus' body was in the grave, He, in spirit form, went and announced to those in the intermediate state, such as the rich man and Lazarus of Luke 16, that as was preached by Noah, has died for sinners. I prefer the first interpretation.

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Suicide

At the lowest moment of his despair, William Cowper rode over London looking for the river into which he had planned to plunge. Fog was so thick that night that he rode in the horse-drawn cab for an hour or more. Life had run into the short rows of meaninglessness, futility, and hopelessness. To end it all seemed the better part of valor and wisdom. But where was the river? Rebuking the cabbie for taking so long to find the river bank, Cowper thrust open the door of his cab. Upon doing so, he discovered that instead of being near the river, he was right back at his own doorstep! That did it. Smitten by such singular coincidence, he rushed to his room took a quill and paper and penned the lines that have cheered millions who have come to the brink of disaster.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm

—Roy O. McClain in *If With All Your Heart* (Fleming H. Revell Company).

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"Some people look at ideas as they do at grandchildren; if they are their own, they are wonderful."



Christian Stories for Our Boys and Girls



A DRESS FROM GREAT-GRANDMOTHER

MINA ARNOLD YOUNG

"DO I have to have a birthday party this year?" asked Lisa at the breakfast table.

"Whoever heard of a ten-year-old not wanting a birthday party?" asked Daddy in surprise.

"Why don't you want a party dear?" asked Mother. "Is it because you don't want to wear the dress Great-Grandmother makes for you?"

Lisa nodded miserably. "The girls never say anything to me about it, but they always look as though they're trying not to laugh about my funny looking dress. Two or three of them will whisper and giggle together, and when I come along they stop talking. I don't want to have to go through that again this year."

"Great-Grandmother sews so nicely, for such an old lady," said Mother.

"Yes, and she picks out beautiful material," said Lisa. "But it's the way she makes them! I think she must use the patterns she used for Grandmother when she was a little girl!"

"Well, let's all pray about it today and talk about it again at supper," said Mother. "Eat your breakfast now. The pancakes are getting cold."

At supper Lisa asked again, "Do I have to wear the dress Great-Grandmother makes for me?"

"Great-Grandmother loves you very much," said Mother. "You are her only great-granddaughter. She's getting old and she doesn't realize that styles for little girls have changed. She wants you to have the nicest dress at your birthday party, that's why she chooses such lovely material and makes them so beautifully. I wish you could think about her love for you instead of thinking how odd the dresses look!"

"But I hate to look like a freak!" declared Lisa.

"But if you aren't going to wear the dress she makes, how will you tell her?" asked Father. "You don't want to hurt her feelings."

"Doesn't the Bible say to speak the truth?" asked Lisa. "Then it ought to be all right to tell her that I don't like the dresses she makes for me!"

"The Bible does say to speak the truth," said Daddy, "but it doesn't say for us to tell people everything we think. When Mother bought her new hat I thought it was the ugliest hat I'd ever seen. But I didn't hurt her feelings by telling her so. I told her it was so different from the ones she'd been wearing that it would take me a little while to get used to it. Well, I'm used to it now and I like it fine. A few years from now you might think those dresses from Great-Grandmother are beautiful!"

"The Bible says to speak the truth in love, too," added Mother. "That means we shouldn't say things to hurt people, even if they are true, unless those truths will help them. It would hurt Great-Grandmother very much if you told her you don't like the dresses she makes for you. And how would it help her?"

"It wouldn't," said Lisa, "but isn't there some way I can get out of wearing that dress? Maybe you could buy me one ahead of time so I could tell her that I already have a new dress."

"That wouldn't do," said Mother. "Great-Grandmother always wants to give you your dress for your birthday party, and I certainly wouldn't buy you a dress to spoil her plans."

"I wish Aunt Louise or someone would send me a dress then!" sulked Lisa.

"Let's keep praying about it," said Mother. "If you can think of some way of getting out of it without hurting her feelings, it's all right with me if you don't wear the dress."

Lisa kept thinking, but she didn't have any good ideas when Saturda came. Then Great-Grandmother calle up and asked for her to come over.

"She wants to measure me, and s how big to make my dress!" sh thought. "Maybe on the way over I think what to tell her!"

Lisa prayed as she walked to Grea Grandmother's house. She really love Great-Grandmother. She didn't want t hurt her feelings. What could she say

Suddenly Lisa smiled. She kne what she could do. She'd wear th dress!

"And I'll not go around at my ow birthday party feeling as though I'd lik to sink through the floor, either!" sh told herself. "When it's time to ope my presents I'll say, 'Here's my firs birthday present, the new dress my Grea Grandmother made for my birthday She's 80 years old! Of course it look a little old-fashioned but my Grea Grandmother loved me enough to mak it for me, and I like it because of that And I will like it! I know right no that I'm going to!"

She skipped the rest of the way an smiled happily at Great-Grandmothe Great-Grandmother asked her about th rest of the family, and what she ha been doing, as she always did. Prett soon she would bring out the materia she had bought and the tape measure and measure Lisa to see how much sh had grown in the last year.

But instead, Great-Grandmother pu something into Lisa's hand.

"I'm getting to be an old woman, m dear," she said. "I can't see as well a I used to. I hardly ever sew any more So I'm not going to try to make you dress this year. But I still want to giv you a dress for your birthday, so I'm giving you the money to buy it. Mayb your mother will take you down tow this afternoon to pick it out."

Lisa jumped up and hugged the littl old lady. "I want you to come too," she said. "You can help me pick it out

(continued on page sixteen)

MORE THAN VISIONS

by ALBERT M. EZELL
SEARCY, ARKANSAS

THE writer of the Book of Proverbs has well said, "Where there no vision the people perish." We all now that actions are born of thoughts, nd accomplishment is the result of eas; therefore, there is much more to successful Christian life than just wish-g and dreaming.

Even in the very beginning, in the ory of creation, everything involved ac-on. The Bible does not say, "The pirit of God stood upon the waters." nstead, it says, "The Spirit of God oved upon the waters." There must ot only be a deep spiritual motive in ur desires, but also physical action is eeded to see most of them attained.

Water that is not moving will soon ecome stagnated; hence, it is a breed-g place for germs and sundry vermin nd filth. In the works of Moses and aron, in revealing the miracles of God Pharaoh, definite physical action was volved. It is true they did the things at God told and showed them to do, ut how many of us today fail to do the ings God tells us to do simply because ere is too much effort involved? Sa-n has divers ways of deterring those hom he thinks are working against im. Many times he will tell them it is not necessary to be in church every Sunday, and they can live just as good a life staying at home as they can by going to church.

Procrastination is another of the tools he used to great advantage. It is so easy to say, "I know I should do this, and I will right away, but what is the hurry?"

It is appalling how mankind defers from day to day the best he can do, and the most beautiful things he can enjoy, without thinking that everyday may be the last one and that lost time is lost eternity.

BEFORE OUR VISIONS CAN BECOME REALITIES WE MUST ACT.

There has never been a great edifice built by visions alone. God will furnish the vision, but we must furnish the effort and the brawn. If the man that was sick of palsy had refused to take up his bed, as Jesus told him, he never would have walked. Procrastination is so close to indolence and idleness that you can see no clear dividing line.

From its very inaction, idleness ultimately becomes the most active cause of evil, just as palsy is to be more dreaded than a fever. The Turks have a proverb which says that the devil tempts all other men, but that the idle man tempts the devil. Satan selects his disciples from the idle, but Jesus chose those who were either busy mending their nets or casting them into the sea.

Concerning idleness, Dickens once said, "The first external revelations of the dry-rot in men is a tendency to lurk and lounge; to be at street corners without any intelligible reason, to be going anywhere when met; to be about many places rather than any; to do nothing tangible but to have the intention of performing a number of tangible duties tomorrow or the day after."

What men need is not talent, so much as it is purpose. Neither is it the power to achieve so much as the will to labor. We so often hear people lamenting the fact that they were born without any natural talent. This is hardly ever the case. We are seeking for things that would be spectacular when we might well find our niche in the more everyday or humble tasks.

God expects us to be an example to the world. Of course this does not mean that we are to go about shouting the fact that we are better than others. That was the way of the Pharisees; but God expects us, by our lives, to witness for Him. We all know people who are very efficient witnesses for Christ by their verbal testimonies, but who fail to back this all up by their actions. Those people are not a very effective influence toward bringing the lost to Christ because they understand the things they can see much better than the things they hear.

Above all, do not become discouraged because it seems that the things you can do are so little or insignificant. Be not overconcerned because you have no great virtues. God made a million blades of grass where He made only one tree. The earth is fringed and carpeted not with forests, but with grasses. Try to possess enough little virtues and common fidelities. Thus, there will be no need to mourn because you are not a hero.

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"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1).

NOTICE

"The Free Will Baptist" sent to J. E. Smith, Route 1, Selma, North Carolina, has returned to us. The subscriber or anyone knowing the correct information about the name and address of this person is requested to send the correct name and address to the Free Will Baptist Press, Post Office Box 158, Ayden, North Carolina 28513.

NOW AVAILABLE

The "Manual of the Woman's Auxiliary" by the Rev. and Mrs. C. F. Bowen is now ready and may be purchased for $1 from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. Standard of Achievement charts are also ready and may be purchased for 35c.

St. Claire Bible Class

FOR OCTOBER 20

Christians Are Concerned

[Temperance]

LESSON TEXT: 1 Corinthians 10:23—11:1

MEMORY VERSE: 1 Corinthians 10:24

I. INTRODUCTION

The Corinthian Christians had the problem of properly relating Christian rights with responsibilities. As we have already noted, they were not aware of the harm that could be brought into the church in their failure to live up to their responsibilities. Each group of Christians should be concerned about their neighbor's welfare. The Christian cannot isolate himself from his fellowman and serve the purpose which God intended. Neither can he close his eyes to the burdens, needs, and sorrows of others.

Jesus said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. . . ." (Matthew 5:13, 14). As the salt of the earth and light of the world, the Christian is to use his influence for the preservation of righteousness in the world. To do this, he must let his light shine forth to others.

"Be sure when you try to help another, that you have the answer to his need. Unless you are living in good relation to the Master, you lack the strength and grace to help the needy soul.

"Several years ago, a brakeman was sent out with a lantern to flag down a freight that was coming from the west, because a passenger train had not been able to entirely clear the line. Hurrying up the track, the man was approaching a curve in the road when he heard the whistle of the oncoming train and saw its headlight slicing the gloom. He lifted his lantern to signal the oncoming train to stop, but to his horror discovered it had gone out. He waved his hands frantically, but the engineer could not see him, and then he had to leap aside and let the train sweep on to death and destruction. The lives of many people were in his hands, but he had failed them. When his light should have been burning brightest, it was dark.

"To be certain that we can help those less fortunate, let us always be sure we are in warm fellowship with the Light of the world." — *Evangelistic Illustrations.*

—The Bible Student (F.W.B.)

II. HINTS THAT HELP

1. It is important to learn to discern between that which we may do and that which we ought to do (1 Corinthians 10:23).

2. Our interest should be not only in what will benefit and please ourselves but also in that which will help another (v. 24).

3. There may be no evil inherent in matter itself, but it may be used for an evil purpose (v. 25).

4. It is clear that the earth and all the things that occupy it belong to the Lord (v. 26).

5. If it is made known to us that certain acts are regarded sinful by others we should abstain from them no matter how right they may seem to us (v. 28).

6. Conscientiousness should be carefully guarded, not only in ourselves but also in those who know us (v. 29).

7. It is proper to participate in only those things for which we can give thanks to God (v. 30).

8. Not only our eating and drinking but every other activity should be for the glory of God (v. 31).

9. If our lives are pleasing to God we will not cause others to stumble, be they Jews, or Gentiles, or other Christians (v. 32).

10. If we walk so as to please God we can invite others to join us (10:33; 11:1).

—Bible Expositor and Illuminator.

III. ADDITIONAL TRUTHS

1. The Christian does not face tod a situation identical with that experie ced by the first-century Christian Corinth. Our meat markets do n stand in the shadow of the pagan te ple. But Paul's instruction to the Corinthians is important to every a and in every place. His first point to establish that some decisions do n involve something wrong in itself. C the contrary, this meat under questi is itself not contaminated by being pa of an offering to an idol. In the hea of the believer there is a sincere und standing that his meat came from G and that he can give thanks to God f this acceptable food.

Paul's next step is to advise again further questionings concerning th truth. Such questions will lead only misunderstanding, misinterpretatio and confusion. But once the questi is raised and positive information is su plied that the meat came from an a mal that had been used in pagan wo ship, then one will do better to refra from eating. To eat such meat may le to the accusation of the unbeliever th the Christian has thus endorsed id worship. Or it may raise questions the minds of Christians whose conscie ces are weaker.

But suppose a Christian, even aft considering the feelings of others, st chooses to partake of the meat. C suppose he eats of the meat witho realizing its origin. What should the attitude of the brother with t weaker conscience? Paul makes it cle that the weaker brother should not critical of his stronger brother. Ea should have consideration and respe for the feelings of the other. "Let n him that eateth despise him that eate not; and let not him which eateth n judge him that eateth" (Romans 14:3

—Standard Lesson Commentar

2. In this lesson Paul is giving son principles designed to help the Cori thian Christians in their problem co cerning meat offered to idols. T matter of eating meat offered to ido is no problem of ours, but there a plenty of similar problems that do a fect us vitally. The principles that Pa gave the Corinthians will help us if w will follow them. The three principl that Paul gave may be stated:

(1) I will do only those things th edify and build me up in my spiritu life.

(2) I will do only those things th improve the welfare of others.

(3) I will do only those things that ill honor the Lord.

Take a close look at these three prin-iples. They are positive and would mit the activities of any person. If ne looked at them negatively, they are ill strong principles to use in guiding ne's conduct.

Since this is our temperance lesson, t's apply these three principles to the natter of strong drink. Will drinking dify and build me up spiritually? There are persons who say that drinking moderation doesn't hurt them. In iew of the testimony of doctors and nsurance companies, it seems quite ear, however, that these persons are nistaken. Even the most moderate rinking does affect one. So on the very rst one of these principles, the Chris-an would have to rule out strong drink.

Does drinking improve the welfare of thers? It is difficult to see how any ne person could deny that drinking ould hurt his fellowman. Who would gue that alcohol does not hurt his rother when it is the cause of almost l crime, almost all immorality, and al-ost all murder.

Does drinking alcohol honor the ord? Anything that robs a man of the ll use of his faculty to preserve his wn life or another's, or anything that ill hurt the children or young people f the community is bound to reflect pon and hurt the work of Christ. There too much at stake for the Christian to come involved with liquor in any form.

—*The Advanced Quarterly (F.W.B.).*

News Notes

(continued from page seven)

st Church, Craven County, North arolina, September 28, using as a neme, "Faithfulness in the Stewardship f Life." Delegates from thirty of the irty-four churches in the union were resent and took part in the discussions nd decisions that were made.

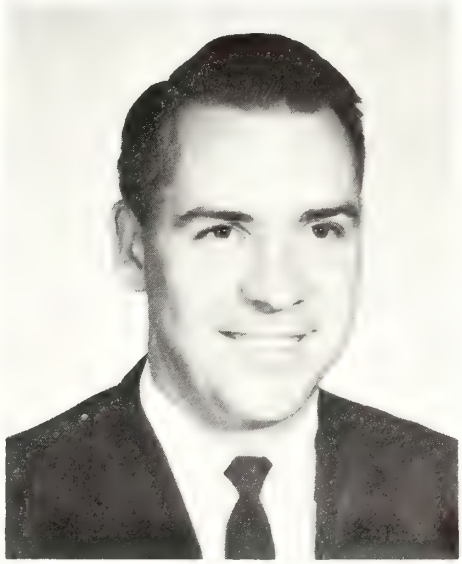
Representatives from the denomina-onal institutions and enterprises were resendt and gave reports. Contribu-ons and offerings were allocated as fol-ws: Children's Home, $100; Eastern onference Missions, $10; State Mis-ons, $25; Cragmont, $20; Superannua-on, $15; Mount Olive College, $70; nd Mount Olive College (earmarked), 61 for the $1,000 Club.

Officers for the coming year were ected as follows: The Rev. Earl Glenn, oderator; the Rev. James Lupton, as-stant moderator; Rom Mallard, clerk-treasurer; Mrs. Rom Mallard, reading clerk; program-publicity committee, Mrs. James Lupton, Mrs. Graham Lane, and Mrs. Fannie Swindell; the Rev. Al Lyczkowski with John Gillikin as alternate, representative to the Press; temperance committee, the Revs. L. C. Boyette, T. C. Smith, and Charlie Rice.

The next union will convene December 29 with the Juniper Chapel church.

Winterville Pastor to Conduct Revival Services

The Rev. Cedric D. Pierce, pastor of Winterville Free Will Baptist Church, will conduct revival services at the church in Winterville, North Carolina, the week



of October 14-19. The services, which will begin at 7:45 each evening, will feature music by the church choir, quartets, trios, soloists, etc. At 7:30 each evening the junior choir will sing.

Preceding the revival services, on Sunday, October 13, the church will observe its annual homecoming. Following the morning worship services, a picnic lunch will be served. From 1:15 to 2:15 p.m. a memorial and song service will be held.

Former pastors and former members are especially invited to attend the homecoming services.

Shady Grove to Observe Harvest Day and Homecoming

Harvest day and homecoming services will be observed by the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, Sunday, October 20.

The day's activities will begin with Sunday school at 10 a.m., followed by the morning worship service at eleven with the Rev. Walter Reynolds, the pastor, bringing the message. At noon a picnic lunch will be served on the church grounds. The afternoon service will begin at 1:30 p.m. This service will consist of special music by visiting singers and a message by Dr. Roy C. O'Donnell. There will not be the usual evening service.

The church invites everyone to attend these services, and a special invitation is extended to all former members and pastors.

Free Union Host to Albemarle Conference

The Albemarle Conference of Original Free Will Baptists will convene with Free Union Free Will Baptist Church, Pinetown, North Carolina, Tuesday, October 15. The program is as follows:

Morning Session

9:30—Devotions, the Rev. Robert May
—Welcome, the Rev. A. B. Chandler, Host Pastor
—Response, Oscar Webster
—Roll Call of Ministers
—Recognition of Visiting Ministers
—Appointment of Temporary Committees (Resolutions, Temperance, and Nominating)
—Report of Ordination Board
—Report of Executive Committee
—Report of Children's Home
—Report of Mount Olive College
—Superannuation Report
—Report of Free Will Baptist Press
—Offering for Expenses of Conference
—Special Music, Host Church
11:30—Conference Sermon, th Rev. M. L. Johnson
—Hymn
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Robert Rollins
—Report of Board of Youth Evangelism
—Report of North Carolina State Convention
—Memorial Service, the Rev. John Grimsley
—Election of Delegates to State Convention
—Report of Temperance Committee
—Report of Resolutions Committee
—Treasurer's Report
—Report of Nominating Committee
—Closing Hymn

(continued on page sixteen)

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Boys' and Girls' Stories

(continued from page twelve)

and then it will be more as if you had made it for me. And I want you to be sure and come to my party this year. Last year you were visiting Uncle Ed, and the year before that you were sick that day. Please try to come this year!"

Great-Grandmother smiled. "I'll be glad to go downtown with you," she said. "And I'll be happy to come to your party, too."

Lisa skipped all the way home. God had worked things out for her. But she was glad that she had been willing to wear another dress that Great-Grandmother made!

—*My Pleasure.*

NOTES and QUOTES

(continued from page ten)

"Our pastor has divided the people, and there is so much sin being manifested in the members that unless we have a real revival we are gone." This pastor has scattered the sheep; and God says, "Woe unto him." Yes, sin breaks the harmony in a church. The church needs pastors, not *directors*; leaders, not *drivers*.

News Notes

(continued from page fifteen)

Cherry to Conduct Watery Branch Revival

Revival services will be held at Watery Branch Free Will Baptist Church, Wayne County, North Carolina, October 13-19, with the Rev. Roland Cherry of Smithfield, North Carolina, as the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. C. M. Coates, and the church extend a cordial welcome to all that can to attend these services and pray that the church will be revived and sinners saved.

Shiloh Church Announces Revival and Homecoming

Revival services will begin at Shiloh Free Will Baptist Church, Pinetown, North Carolina, October 14, and continue through October 19, with the Rev. Robert May of Ahoskie, North Carolina, as the evangelist. Mr. May will be assisted by the pastor, the Rev. John Grimsley. Services will begin each evening at 7:30.

On Sunday, October 20, the annual homecoming of the church will be held.

The pastor and the church extend a cordial invitation to everyone to attend these services.

N. C. Superannuation Report for September

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for September, 1963:

Receipts

Balance on Hand September 1, 1963	$5,626.88
Regular Receipts for September	273.58
Earmarked for Adopted Ministers and Widows	3.00
Earmarked for Ministerial Retirement System	37.50
Earmarked for Life and Hospital Insurance	299.56
Total to Account For	$6,240.52

Disbursements

Minister's Monthly Checks	$155.00	
Widow's Quarterly Checks	344.50	
Operating Expenses	125.00	
Life and Hospital Insurance Premiums	397.65	
Total Disbursements		1,022.84
Balance on Hand October 1, 1963		$5,217.68

Receipts by Conferences

Albemarle	$ 72.31
Cape Fear	$ 84.05
Central	$146.17
Eastern	$148.50
Western	$162.61

•

A man wrapped up in himself makes a mighty small package.—*Pitkin.*

Woman's Auxiliary

(continued from page eight)

cussions on the selling of Christm cards, planning the week of prayer, g ing to the harvest day offering, and g ing to the Children's Home.

The president, Glennis Spell, turn the program over to a visitor, M Eunice Honeycutt. Her subject w "Readiness." After this the progra was turned over to the sponsor, M Betty Spell. She spoke for a few mi utes and the pastor dismissed the grou

Delicious refreshments were enjoy by everyone.

Western Conference

(continued from page three)

were dictated by an attorney and whi implied lawsuits to follow. Sure enoug these same letters later showed up at t hearings and trials which have be held.

AN EFFORT TO KEEP THESE MATTE WITHIN THE CHURCH

The Western Conference, nor any its boards or committees, did not e ploy an attorney, or have an attorn dictate any letter or document until a ter Ronald Creech entered his lawsu Maybe this was a mistake. Maybe should have employed an attorney e lier. However, it should be remember to the credit of the Western Conf ence that it was not making plans f any lawsuit. It was not building up file of legal documents to later be us on the courts. The Western Conferen attempted, in good faith, to keep the matters within the church. It emplo ed an attorney only in self-defense a went into the courts only as the last course. This will be discussed furth in a future article.

(Article No. 2 to follow next week.)

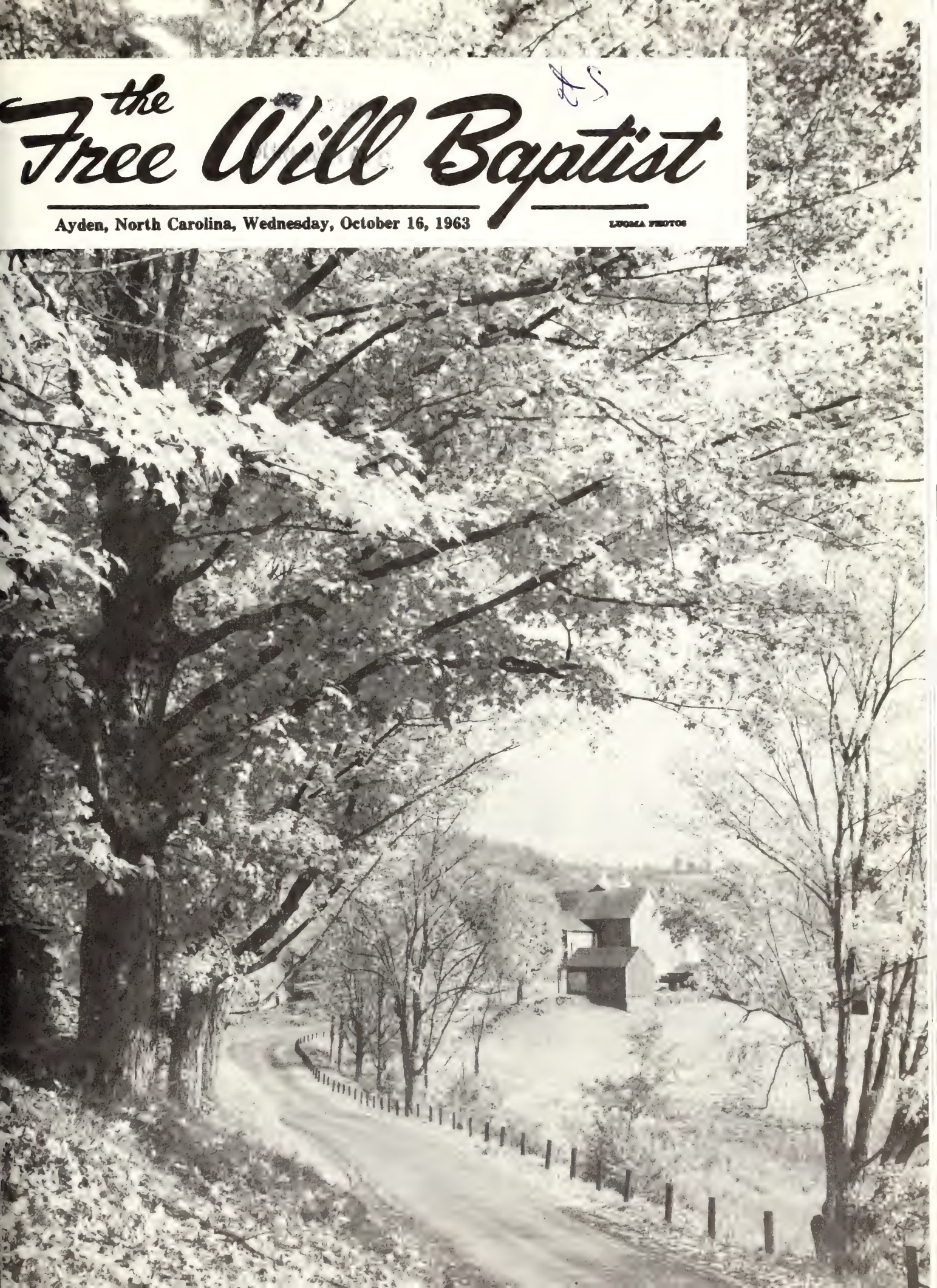
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"And we know that all things wo together for good to them that lo God, to them who are the called accor ing to his purpose" (Romans 8:28).

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 16, 1963

LUCAS PHOTOS



In the Editor's Mail

"Moseley's Creek Free Will Baptist Church, Route 1, Dover, North Carolina, is in need of a pastor. The church is on half time and has a parsonage. Any minister interested in this pastorate please contact me at the address below." —*Mrs. Terry Padrick, Route 1, Dover, N. C.*

† † †

"My address has changed from Robersonville to Route 1, Winterville, North Carolina."—*The Rev. Willis Wilson.*

† † †

"I would like to take this opportunity to express my appreciation for the flowers which the State Convention sent to me while I was in the hospital."—*Rev. R. W. Allman, Elm City, N. C.*

† † †

"This is to announce that I am available for pastoral or evangelistic services anywhere the Lord may direct me."—*Rev. Jerry English, Route 2, Hamlet, N. C.*

† † †

Revivals and Homecomings

For the past few years there has been much renewed interest in revivals and homecomings in our Free Will Baptist churches. We believe this is a good indication that our fellowship is becoming more closely knit together. There is something of special meaning in the fellowship of homecoming day—something that reminds us of our need of greater understanding of our fellowman.

Quite often homecoming services are tied in with the revival services. What could be more appropriate? All in all we believe these services make for a stronger church and greater unity for the cause of Christ.

●

Too many churchgoers are singing, "Standing on the Promises," while they are just sitting on the premises.—*The Free Methodist.*

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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Editorial—

POWER UNLIMITED

(Guest Editorial)

This generation has witnessed such an outburst of physical power i the unlocking of the atom and in the harnessing of electronics that we ar not surprised by anything the physical scientists produce. Atomi energy, hydrogen bombs, electronic computers, intercontinental ballisti missiles, space travel, moon probes we witness, and hardly wonder, Wha next?

Many of the products we buy daily in the supermarket or in the dru store never existed ten or even five or less years ago; and there is n telling what will appear tomorrow. In all this display of scientific develo ment and expansion of power we may be inclined to forget that mankin has produced an ever-greater power. It was the power which unlocke the minds of men, and made available the spread of information whereve mankind had learned to read. Thomas Carlyle spoke reservedly in "Pas and Present" when he declared that "He who first shortened the labor c copyists by a device of Moveable Types was dispensing hired armies, an casheiring most Kings and Senates, and creating a whole new democrat world: he had invented the art of printing."

There are devices for measuring the tremendous potential in output c energy from any physical power produced by man, prodigious as that ma be; but who can measure the impact of Gutenberg's invention of the prin ing press? By a mechanical device which to us seems absurdly simple- by an idea which may not seem novel to us, much less worldshaking—th first crude printing press of the fifteenth century and the use of movab type made available the expansion of knowledge beyond our power t comprehend or to measure.

It is significant that Gutenberg's first product was the Bible. Tha printing proved to be the beginning of a world-wide flood of God's Wor published by Bible societies in many lands, with the Book of Books tran lated in whole or in part to more than a thousand tongues. In its trai over the centuries followed a flood of good books which continues to i crease today. A world without books is unthinkable to us, and yet suc was the case a half-millennium ago.

To be sure, wicked men have likewise learned the value of the printin press and the printed page. Just as the Scriptures and good books hav been multiplied by the millions, so wickedness, depravity and darkne have been spread by evil literature. For example, who can measure th amount of evil which has been wrought in the past century through th writing, publishing and scattering abroad of "Das Kapital" by Karl Marx In many parts of America and elsewhere, vile and vicious books are bein made available, especially to young and inquiring minds. The printin press, like atomic energy, has infinitely vast potential for good—and lik wise for destruction.

The contest between the great nuclear powers of the world, with the atomic and hydrogen bombs, is not as important for the future of mankin as the contest for the minds of men in the battle of books. The dema for books—any kind of books—is enlarging at a breathtaking rate. Li eracy is increasing rapidly in most parts of the world; but when will th newly-literate peoples of the earth read? The enemies of mankind a alert to make available attractive literature to these unsuspecting people What is the church doing to bring the message of salvation and the tru of God to these multitudes?

The future of the world lies far more largely with books than it do with bombs. For all of our modern inventions and twentieth-century d velopment of power, the pen is still mightier than the sword. The call the hour for God's people is the Spirit-anointed heart and head, the rea hand, the printing press, along with willing hands and feet which will g God's Word and good books to our bewildered generation.—V. R. Edm in "The Free Methodist."

I Found Salvation In a Hebrew Prayer Book

Morton D. Espar

WHEN my parents emigrated from Russia in 1883, they sought refuge om the organized massacre of helpless ws. Perhaps the most tragic phase of e Jew's often unhappy lot is the fact at he suffered most of his persecutions Europe at the hands of those who pro-ssed to be followers of Jesus Christ.

My father and mother met and mar-ed in the city of Toronto, Ontario, here they raised nine children. Our mily eventually moved to Detroit, ichigan, and identified themselves with ne of the leading synagogues of the ty. I was not religious; neither was I atheist or an infidel. I believed in e God of Abraham, Isaac and Jacob, believed in heaven and hell, and I be-ved in the judgment. I went to syna-gue three times a year; two days for the ew Year and one on the Day of Atone-ent.

Being a Jew, I did not believe that sus was the Christ, the Son of the liv-g God. In fact, I do not recall hav-g ever heard that Jesus Christ was be-ved to be the Messiah. I had never ad the New Testament, and contrary to e belief of many Christians, I knew ry little about the Old Testament.

Seated at my office desk one day, a ebrew Christian missionary came to see e, offering a pocket-sized New Testa-ent if I would promise to read it. It s printed especially for Jews, directing eir attention to portions ordinarily over-oked by my people.

As soon as the missionary left, I hur-dly glanced through the little book. found that it opened with a prayer to od for spiritual light as it is read. Then llowed eight pages of prophecies of e Messiah from the Old Testament, d their marvelous fulfillment in Mes-h Yeshua. I thought the Messianic prophecies were simply the imagination of those responsible for printing these particular editions, and certainly they were not in my Hebrew Bible. With that, I dismissed the Testament from my mind and placed it in one of the top drawers of my desk.

Four Years Later

Four years later, after a period of indulging in the pleasures of the world, I came to a point of desperation in my life. I was about to lose everything—my home, my family, my career. My wife was advised to leave me for at least three months, so that I might have time to "snap out of it." It was on the very night she left for California that my hour of decision came.

Alone in my home, desperately miserable and confused, I searched diligently through my Hebrew prayer book. Surely the Lord must have pointed out this prayer to me, for although I prayed it by reading from a book, yet God knew that I meant every word of it.

> "O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness, I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight. Behold, I repent me of my evil way, and return unto thee with perfect repentance. Help me, O God, of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for thou art my praise. Amen, and Amen."

Though God's plan of salvation had never been explained to me, I was complying unknowingly with the first step in His plan. No longer was I covering my transgressions, but I had confessed and forsaken them. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

Things began to happen. When my wife learned of the change, she returned, not in three months but in three weeks. I began to pray and study God's Word more, and for the next two years I remained in that learning stage. The Lord sent a young couple into my life in the regular course of my business, the wife a Gentile believer married to an unbelieving Jew. She began to speak to me about things of the Lord. In an effort one day to forestall such conversation, I said to her: "I believe there are two sides to every question: the right side and the wrong side. You Christians believe that Jesus is the Messiah. We Jews are still waiting for Him. Only one of us can be right. I confess I don't know which one of us IS right. But one thing I DO know: I want to be on the winning side."

Very simply and gently the young wife and mother asked me if I prayed. I told her that I had been praying and repenting for two years. She suggested that I definitely ask God to reveal to me whether or not Jesus is the Messiah of Israel. I did that for the next six or seven weeks. Then I was ready for the next big step.

One day, as I was driving away from home, a sudden thought struck me. "Who am I to challenge God by asking Him to show me first before I will believe Him?" About to give up because of my own stubbornness, I felt a sudden tug at my heart that compelled me to that greatest of all decisions. I WOULD BELIEVE GOD first, taking Him at His Word. Something about my study of the Bible had culminated in the strong conviction that the revealing would come after the believing. And come it did!

My Hour of Decision

My spiritual birth took place in April 1950. Since that time the question has been asked of me on many occasions as

(continued on page fifteen)

This "Book of Creation" Drops Adam and Eve

Dr. Brian Pamplin, 29, of Durham University, in the north of England, has published a pamphlet entitled, "The Book of Creation."

In it he has eliminated the account of the Garden of Eden, because "the whole idea of Adam and Eve will not fit in with evolution," he declared.

Having discarded the story of Adam and Eve, Pamplin explains creation thus: "So man evolved, male and female, from the higher animals by the spirit of God."

He said: "There need be no clash between the revealed truth of Genesis and the discovered truth of evolution." But instead of avoiding a clash, he has caused an entire series of clashes to occur.

For example, he clashes with God; for it was He who "called their name Adam, *in the day when they were created*" (Genesis 5:2). And since God is to be believed, man did not evolve from the higher animals, but was "*formed of the dust of the ground.*" Then God breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

The young author clashes with Eliphaz who asked: "Shall man be more pure than his *Maker?*" (Job 4:17). The psalmist did not have the unscientific hypothesis of evolution in mind when he said: "Let us kneel before the Lord our *Maker*" (Psalm 95:6). The evolutionist clashes with King David who said: "I will praise Thee; for *I am fearfully and wonderfully made;* marvelous are Thy works; and that my soul knoweth right well" (Psalm 139:14).

He also clashes with wise King Solomon who said: "The rich and the poor meet together, *the Lord is the Maker of them all*" (Proverbs 22:2).

The Lord Jesus Christ did not believe that man evolved from the higher animals after untold millions of years had elapsed, for He asked this question of His hearers: "Have ye not read, that *He which made them at the beginning made them male and female*"? (Matthew 19: 4).

Dr. Pamplin also clashes with all the scientists who definitely state that evolution is an unproven theory.

Lieut. Col. L. M. Davies, F. G. S. British palaeontologist, said: "The most extraordinary nonsense is sometimes talked in support of evolution. I know it would puzzle any geologist to produce the least shred of evidence for evolution which could stand the test of rigid examination by a capable critic."

And again, he says: "It was Darwin's habit of confusing the provable with the unprovable which constituted to my mind the unforgivable offence against science." (The Bible and Modern Science)

Prof. Arthur P. Kelley, Director of the Landenberg Laboratory, said: "One of my university students once said to me, 'We are determined to believe evolution, not because it is true, nor that we believe there is any evidence for it, but because it has become the symbol of our liberalism.' " (Transactions of the Victoria Institute)

Dr. Brian Pamplin, the 29 year old author, would do well to take a leaf out of a book by a really great English author, Rt. Hon. Winston Churchill, who wrote: "We reject, however, with scorn all those learned and laboured myths that Moses was but a legendary figure. . . . We believe that the most scientific view, the most up-to-date and rationalistic conception will find fullest satisfaction in taking the Bible story literally . . . We may be sure that all these things happened just as they are set out according to Holy Writ . . . In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon 'the impregnable rock of Holy Scripture.' " *(Thoughts and Adventures)*

Who could possibly improve on this divinely inspired message: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16)?—*LeTourneau College NOW.*

•

TOO BUSY

PAUL LAURENCE DUNBAR

One day the Lord had a job for me,
But I had so much to do
I said, "You'll have to get somebody else,
Or wait until I get through."

I don't know how the Lord came out,
But He seemed to get along;
And I felt kinda sneakin' like
'Cause I knew I had done Him wrong.

Then one day I needed the Lord;
Needed Him right away.
But He never answered me at all,
And it seemed I could hear Him say:

"Boy, you'll have to get somebody else,
I've got so much to do;
Or you can just hang around
And wait until I get through."

Love

MRS. INA MIDGETT

I bring this message in poem form,
A word to be praised, a word to adorn.

It is needed in church; it is needed i
school;
It is needed to abide by the Golden Rul

Love is a word that is precious to me,
Ordained of God, and I've been taugh
it is He.

It is the results of loving your enemy,
Which seems so hard without this rem
edy.

Without this word I dare to say
What would happen to people in ever
way.

If we have the love I'm talking abou
We'll have peace in our hearts withou
a doubt.

Love will bring people to God the Son
You and me and everyone.

You have to have love to walk close
to Thee,
And oh, what a wonderful change ther
will be!

If the Communist would only obtai
this love,
And believe it came from God above;

We could do without the atomic powe
Or use it without fear every hour.

Love is a word that is hard to define,
But a word to me that is simply divin

A Christian whose heart is filled wit
love
Might point sinners to God above.

Love is something that will really show
If it's put into action, as you may know

If you show your love with only a smil
It might win the heart of a little chil

You can show your love with a singl
kiss,
To some old friend whom you hav
missed.

Love can be shown in many ways;
By reading His word or singing Hi
praise.

It can change this whole sinful nation
For God has power over all creation.

If in your heart you cease to love,
Call on the heavenly Father above;

He is able to supply all our needs,
And can help us to love in word an
deed.

So let us with love strive again and agai
To enter that land where there is n
pain;

A place of love, joy, and peace,
And happiness there will never cease.

Let's join our hearts in a word of praye
That the God of love may be every
where.

Youthful Aspirations

Rev. Walter E. Isenhour

HE word *aspire*, according to Webster's Dictionary, means "to k after or desire with longing; yearn that which is better or nobler." en *aspiration* means "the yearning de- e for something higher or better than t already possessed, ambition."

There is perhaps no time in one's life en noble aspirations mean more than youth. He who sets out for some- ng in the higher realms of life in the ly years of his life by taking God o his life certainly is looking and go- in the right direction for a worth- ile goal. Otherwise those who start t in life with the mind, heart, and l, along with a depraved ambition, the lower things of life are headed the wrong direction; and if such a rse is persisted in, then failure and eat is inevitable.

With all the golden opportunities own about the lives of our youth to- , there is no justifiable cause and d for defeat. Naturally the devil ks to capture and hold in his grip ry youth of the land and the world, those who yield to him are always ng on a downward road to utter ruin defeat. But it doesn't have to be God made a marvelous, wonderful upward, and will give grace to all o will follow Him. His grace and dership is unfailing to those who put ir trust in Him, obey His holy Word, y honestly and sincerely from day to , and live in a spirit of communion fellowship with Him.

Never have we seen a time when there s more need—urgent need—of young ple aspiring for the higher, better, bler, holier, grander things of life n today. The vast multitudes are failing just here. Setting their affections and desires on the lower, degenerating, evil things of life and the world, they are going by multitudes on the road to defeat, both for time and eternity. It means much indeed to see this trend and turn from it with all one's will power, determination, courage and say: "By the help and grace of God, and by all the faith I have in Him, I'm going on a different road—the road to all that is good, high, noble, and sublime." With such a desire and set determination, all the power of the devil and his evil forces can't drag down and defeat such a person. Amen, and hallelujah!

Oh, young man and young girl, just realize, once and forever, you can't fall in line with the vast crowd that is drifting downward and accomplish anything good, great, and worthwhile in life! When you accept the company of the gay and giddy, the thoughtless, careless and indifferent, the dancing, frolicking, cursing, profane, adulterous, aimless crowd you are already blighting your name and character and robbing yourself of life's best. You will soon destroy your health by forming the bad habits of the worldly, wicked, drifting crowd. You will shorten your days. You will be a physical, moral, mental, spiritual wreck perhaps long before your days on earth are ended. Multitudes of young people today are physical, mental, moral, and spiritual wrecks, all because they turn away from God and the holy Bible and turn to the crowd that is flowing down the road and stream of least resistance. They say, "I'll just follow along with them," realizing that there is nothing noble and sublime about that, but everything that is degrading.

Oh, dear youth, don't be deceived by following the multitude! "Thou shalt not follow a multitude to do evil; . . ." (Exodus 23:2). You should use your eyes, your common sense, and better judgment and realize that there is something far better in life for you than the beggarly elements of the world. Aspire for something that is worthy of your greatest aims and sublimest plans and purposes. Turn to the better side of life; turn to the better elements of society—yes, to God's pilgrims and go with them. Aspire for the holiness of God; for the wonderful blessings of God; and for a place in life where you will be useful and a blessing to your home, your community, your state, and the world. This is your privilege and wonderful opportunity. Don't let it slip away.

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A Boy's Prayer

Dear Lord, give me clean hands, clean words, and clean thoughts.

Help me to stand for the difficult "right" against the easy "wrong."

Save me from getting into habits that would do me harm.

Teach me to work as hard, and to play as fair in Thy sight alone, as if the whole world were looking at me.

Forgive me when I am unkind, and help me to forgive those who are unkind to me.

Keep me ready to help others, even at some cost or sacrifice to myself.

Give me opportunities to do some good every day, and ever to grow more like Thee. In Jesus' Name. Amen.—*Selected.*

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The Best Light

"Dad, it's dark outside. May I use your flashlight? I left my book in the car," said David.

"It's in the top dresser drawer, David. You may get it," said Dad.

In a few minutes David came back with his book. He put the flashlight in the drawer and came in the living room.

Dad said, "David, do you know what is the best light in the world? I'll give you two hints. It is a lamp and not a flashlight, and God gave it to us."

David grinned and said, "That is easy, Dad. I know the verse by memory: 'Thy word is a lamp unto my feet, and a light unto my path.' It's the Bible, Dad."—*My Jewels.*

NEWS AND NOTES

Of Denominational Interest

Revival and Homecoming At Holly Springs Church

Revival services will begin at 7:30 each evening, October 20 through October 26, at Holly Springs Free Will Baptist



Church, Route 2, Newport, North Carolina, with the pastor, the Rev. Jerry Rowe, bringing the messages.

Sunday, October 27, has been designated as homecoming and harvest day at Holly Springs and the Rev. J. C. Griffin of Bridgeton, North Carolina, will bring the morning message. The church is expecting to receive tithes and offerings sufficient to begin construction on the much needed new sanctuary that has already been approved by the church. Mr. Griffin is a former pastor of the Newport church and a friend to many people in the area. He has also served Free Will Baptist churches at Morehead City and down East.

The pastor of Holly Springs and the members cordially invite the public, friends, and former members of the church, and especially the friends of Mr. Griffin, to attend these services.

During the past year the church has experienced great physical and spiritual blessings. Some of the highlights of the year were: (1) During November, December, January, and February there were 17 first-time decisions for Christ and a revival was held Holy Week of 1963 that brought 18 additional decisions for Christ with many rededications. Revival attendance was wonderful with a peak attendence on Thursday night when there were 346 present. (2) A Crusade for Christ was held during the spring with a top attendance of 252 in the Sunday school and an average attendance increase of 40 pupils per Sunday. (3) There has been an increase of 54 members in the church, 44 of which were first-time decisions and 10 were received by letter and profession. (4) Financially God has greatly blessed. The average weekly income has increased by $68 over the previous year and the present enthusiasm is wonderful and growing to raise the funds needed to begin the new sanctuary building program. (5) Two deacons have been ordained and one member has been licensed to preach. John B. Kelly and Redmon Pringle were elected and ordained to serve as deacons. Ernest Francis Garner, a former deacon, was licensed to preach and will leave the area soon to attend Mount Olive College and serve as pastor for Long Ridge and Snow Hill Free Will Baptist Churches.

Homecoming and Revival At Wooten's Chapel

Homecoming and harvest day will be observed at Wootens' Chapel Free Will Baptist Church, Wake County, North Carolina, Sunday, October 20. The day's activities will begin with Sunday school at 10 a. m., followed with the morning worship service, with the Rev. Herman E. Wooten, Garner, North Carolina, founder and former pastor, bringing the message.

There will be a picnic lunch spread on the ground at the noon hour.

On Monday night, October 21, revival services will begin at 7:30 and continue through Saturday night, October 26. The evangelist will be the Rev. C. M. Coat of Smithfield, North Carolina.

The pastor, the Rev. G. S. Steven and the church extend a cordial invit tion to everyone to attend these service

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Revival in Progress At Gray Branch Church

Revival services are in progress at Gra Branch Free Will Baptist Church, Dee Run, North Carolina. Services bega on Monday night, October 14, and wi run through Saturday, October 19. Th Rev. Graham Lane, Ernul, North Car lina, is the guest speaker. Services ar beginning each evening at 7:30. Speci music is being furnished by the Gra Branch choir and visiting singers eac evening.

The pastor, the Rev. Andrew Hil and the church cordially invite the pul lic to attend these services.

Revival at Long Ridge Church

Revival services will begin at the Lon Ridge Free Will Baptist Church, Dupli County, North Carolina, on October 2 and continue through October 26. Th evangelist for these services will be th Rev. L. B. Manning of Fountain. Se vices will begin each evening at 7:3 and the public is invited to attend.

Coming Events

October 12—Rockfish Conference, San dy Grove Church, St. Pauls, Nort Carolina

October 16, 17—Western Conference Sherron Acres Church, Durhan County, North Carolina

October 17—Albemarle Woman's Aux iliary Convention, Trinity Church Pantego, North Carolina

October 18, 19—Pee Dee Association Mt. Beulah Church and Littl Bethel Church, Horrey County South Carolina

October 23, 24 — Eastern Conference Assembly Grounds, Duplin Coun ty, North Carolina

October 30, 31—Annual Midway Asso ciation of Georgia, New Ligh Church and Bethlehem Church

October 31 - November 1—Cape Fea Conference, Oak Grove Church Dunn, North Carolina

November 6, 7 — Central Conference Friendship Church, Greene County North Carolina

C. Children's Home port for September

The Free Will Baptist Children's me, Middlesex, North Carolina, tefully acknowledges the following re- pts for the month of September, 1963. ceipts have been mailed to each in- idual, auxiliary, or organization con- buting; but totals are shown here only m each conference for the period ered.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Includes gifts for all purposes)

ocmarle Conference	$ 254.74
pe Fear Conference	345.00
ntral Conference	1,512.63
stern Conference	2,680.10
nch Broad Association	346.09
e Dee Association	18.40
dmont Conference	25.00
estern Conference	1,365.56
tewide Bodies	251.15
Subtotal	6,798.67
rents and Relatives	431.75
ends and Others	15.00
scellaneous (All other sources of income)	7,720.51
Total Receipts for Month	$14,965.93

Amount of above received for Farmer ncert Class, $1,164.13.

HONOR ROLL

Special recognition is hereby given to e following who made gits of $100 more during the month:

ion Chapel, Chocowinity	$178.85
nts Delight, New Bern	180.00
ncil's Chapel, Kenly	114.58
nston Union, Clayton	100.00
nly	100.00
. Delight Sunday School, New Bern	187.52
ratoga	107.14
apahoe	147.25
m Grove, Pitt County	150.10
rth Carolina State Convention	251.15
stern Auxiliary Convention	128.40
urth Union Meeting, Central Conference	104.10

yalty Sunday t Marsh Swamp

Loyalty Sunday will be observed at arsh Swamp Free Will Baptist Church, ns, North Carolina, Sunday, October , instead of the usual Harvest Day sale. e pastor, the Rev. R. H. Jackson, will liver the morning worship service at a. m.

All former members and friends are ged to come and participate in the day's ivities.

Homecoming and Revival At Rocky Mount

The First Original Free Will Baptist Church, Rocky Mount, North Carolina, will observe its annual homecoming day on Sunday, October 20. The day's activities will begin with Sunday school at 9:45 a. m., and the morning worship service at 11 a. m. A picnic lunch will be served at the noon hour.

The children and staff of the Free Will Baptist Children's Home, Middlesex, North Carolina, will be the guests for the day. A very inspiring program is planned for the afternoon.

Revival services will begin on Sunday night following homecoming day, beginning at 7:45, and will continue through Saturday, October 26. The Rev. L. A. Holliday, Manning, South Carolina, will be the evangelist. Mr. Holliday is pastor of the High Hill Free Will Baptist Church, Seranton, South Carolina.

The pastor, the Rev. Fred S. Powers, extends a cordial invitation to all former pastors and members to attend these services.

Homecoming at Pleasant Hill And Revival in Progress

On Sunday, October 20, the Pleasant Hill Original Free Will Church, Route 2, Pikeville, North Carolina, will observe its annual homecoming. The Rev. C. H. Overman, editor of *The Free Will Baptist*, will bring the homecoming message at 11:00 o'clock. Sunday school will begin at 9:45 a. m. A picnic lunch will be served at the noon hour.

In the afternoon a memorial service will be held. This will be followed by a program of singing.

The fall revival, being conducted by the pastor, the Rev. Jack Mayo, is now in progress, and will continue through Saturday, October 19. The music program for the week is under the direction of Mrs. Glenn Talton, pianist, and Mrs. Jack Mayo, song leader.

The church and the pastor extend to all former pastors, members, and friends a cordial invitation to attend the remaining nights of these services.

Awards Given For Perfect Attendance

The Marsh Swamp Sunday School, Sims, North Carolina, awarded Sunday school pins to the following who completed a year of perfect attendance: First-year pin, Philip Boykin, Roney Bunn, Dora Bunn; second-year pin, Larry Baker; fourth-year pin, Robert Boyette; fifth-year pin, Holt Nichols, Ray Davis, Marie Glover; sixth-year pin, Gail Davis, Timothy Jacobs, Beth Boykin, Roger Boykin Jr., Brenda Gay, Mrs. Herman Bissette, Charles Glover; seventh-year pin, Lawton Nichols, Stephen Coleman, Carolyn Boyette; eighth-year pin, Patsy Deans, Herman Bissette, Levi Parker; ninth-year pin, Nancy Fulghum, Claude Davis, Jan Thompson.

Bibles were awarded to Ray Davis and Dukie Boykin for special achievement in the primary department.

The Rev. R. H. Jackson is pastor of Marsh Swamp church.

Revival in Progress At Piney Grove Church

Revival services are in progress at the Piney Grove Original Free Will Baptist Church, Kenly, North Carolina. Services began on Sunday, October 13, and will continue through Saturday, October 19. The Rev. Willis Wilson, Winterville, North Carolina, will be the guest evangelist. There will be special singing each evening.

The pastor, the Rev. L. B. Woodall Jr., and the church extend a cordial invitation to everyone to attend these services.

Everington to Conduct Sandy Plain Revival

The Sandy Plain Free Will Baptist Church of Duplin County, North Carolina, will begin its fall revival on Sunday night, October 27, at 7:30, and will close on Saturday night, November 2. The Rev. Melvin K. Everington, pastor of Deep Run church, will be the guest evangelist. Special singing is planned by the church choir and other local groups.

The pastor, the Rev Joe H. Johnson, and the congregation invite everyone to attend these services.

Bethany Church to Observe Homecoming

The Bethany Free Will Baptist Church located on the Renston-Roundtree Road, Winterville, North Carolina, will observe its annual homecoming service Sunday, October 20. The activities will begin with Sunday school at 10 a. m. The morning worship will follow at eleven with the pastor, the Rev. E. C. Morris, delivering the message. Lunch will be served in the usual manner at the noon hour.

The afternoon program will consist of special music and congregational singing. Groups of singers from other

(continued on page sixteen)

AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Western Auxiliary Convention

"Growing as Christian Laborers" was the theme of the Western Woman's Auxiliary Convention which met with Holly Springs church, Kenly, North Carolina, October 2. The president reminded the women to "Arise therefore and be doing." The subjects of growth through the study of God's Word and growth through Christian fellowship were discussed.

The Rev. Raymond E. Jones delivered the morning message. He reminded the women of the danger of working as the scribes and Pharisees of old. There is need of going out now and, through dedicated lives, winning the lost to Christ. Putting off until a more convenient time is not pleasing to Him. Now is the time to work. There is need of paying the tithe, but there is also need of doing the weightier things which God requires of those who love Him. The women were asked to question themselves and ask how Christ speaks to each of us today. As this question is answered, each one should be ready to go forth and show the love of Christ to the world.

Those representing the various phases of our denominational work also reminded the women of many other ways they might show their love for Christ.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting Tuesday night, October 1.

The meeting was called to order by the president, Mrs. Nina Lee Kelly, after which she led the opening prayer. The program chairman, Mrs. Pat Gurganus, read the Scripture. The group sang, "Make Me a Channel of Blessing."

Mrs. Janice Garner introduced the program, "Child in the Midst." The group then sang, "Open Mine Eyes," after which Mrs. Gurganus read a very beautiful poem entitled, "Are All the Children In?" Prayer was then offered by the pastor, the Rev. Jerry Rowe.

Minutes of the last meeting were read and approved. The roll was called with 18 members present.

After a short business session the group was dismissed with the song, "Blest Be the Tie."

After the meeting everyone enjoyed delicious refreshments.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church held its monthly meeting at the church on Thursday night, October 3. Mrs. Bernard Adkins, president, presided. She welcomed Mrs. H. W. Moore as a visitor and Mrs. B. M. Carraway as a new member.

Mrs. S. M. Harrison, program-prayer chairman, presented the program using as her topic, "The Child in the Midst." The emphasis in the program was on the Free Will Baptist Children's Home at Middlesex, North Carolina. The young people of the church took part in the program and presented some facts about the Children's Home and the present needs of the home. The young people taking part were Ada Melton, Sandra Morris, Holly Glenn, Patty Gaskins, Sherwood Harrison, and Stephen Harrison. Mrs. Manley Jenkins led in prayer.

Routine business was transacted and committee reports were given. The budget for the new church year was presented and adopted. Correspondence was read by the secretary. The attendance plaque was presented to Circle No. 4, Mrs. Kenneth Bodenheimer, chairman. The plaque for the year was presented to Circle No. 2, Mrs. W. Gaskins, chairman. She thanked the members of the circle for their cooperation during the year.

The recommendations of the executive committee were adopted as follows: The auxiliary will sell Christmas cards and Christmas cards with the proceeds to be donated to foreign missions. *The Free Will Baptist*, a denominational publication, will be sent to Mrs. Jessie Muse, a patient at State Hospital in Raleigh. A donation is to be sent to the Children's Home for purchasing bedspreads and dressers for the dormitories. The auxiliary will donate a water pitcher for the kitchen at Mount Olive College.

Mrs. Murray Phillips announced plans for a study course on the Manual of Methods on October 11. The course will be taught by Mrs. W. J. Jenkins. Mrs. Adkins announced that the manuals were available to those interested in buying one.

Mrs. Gaskins was elected to serve as mission chairman and Mrs. Hugh Gaskins away as cochairman. New committee chairmen and the circle chairmen were installed in a very impressive ceremony by Mrs. S. M. Harrison.

Mrs. C. M. Harrison dismissed the meeting with prayer.

Following the meeting, a shower of gifts was presented to Mrs. Al Brinn in the social room of the church. Refreshments of cup cakes, potato chips, salted nuts, and soft drinks were served.

Central Auxiliary Workshop

A workshop for the auxiliaries of the Central Conference of North Carolina will be held in the Ayden Free Will Baptist Church on October 23, at 10 a. m.

All auxiliary members are urged to attend. Everyone is to bring a picnic lunch and drinks will be furnished by the local auxiliary.

Mrs. H. L. Spivey,
Field Worker

Nearly 200 Attend Youth Meeting

A total of one hundred and nine eight persons attended the Central Conference youth fellowship meeting Friday, October 4, at the American Legion Hall, Ayden, North Carolina. Twelve churches were represented. There were eighty-seven YFA members who registered, seventy-six AFC members, ninety visitors, five ministers, and eleven youth chairmen. Elm Grove church and Hell Swamp church had the largest number represented which numbered twenty-eight from each church.

The program was under the direction of the Rev. and Mrs. Norman Ayers. Special music was rendered by a girls' quartet from Free Union church. Mrs.

(continued on page fifteen)

Christian Education

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ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

SPIRITUAL EMPHASIS WEEK SUCCESSFUL



Spiritual Emphasis Week at Mount live College September 22-25, featured guest speaker, Dr. Myron Augsburger om Eastern Mennonite Theological eminary, Harrisonburg, Virginia.

The week was one of challenge to udents and faculty alike as Dr. Augsurger emphasized total commitment of fe to Christ in every aspect of living. t commitment service a large number **of students came forward in response to** the invitation. Some were first-time decisions, others were rededications of life. One student made a definite commitment for the ministry, and another for the mission field.

Spiritual Emphasis closed on Thursday at the chapel period with the Rev. Richard Davis speaking on the current trend in theological thinking.

College Mourns Passing of Physician

Dr. W. Burkette Raper, president of Iount Olive College, issued the follow-g statement recently upon the death of r. C. C. Henderson.

"Dr. Henderson, Mount Olive physian since 1914, often said that the oming of Mount Olive College was the reatest thing that had happened to Iount Olive in his lifetime. He imlemented this conviction by his loyal evotion and generous support.

"From the time the college opened ere in 1954 until the present, he has been our leading benefactor. His confidence and support helped give the college stability in its formative years.

"His assistance helped Mount Olive College achieve full accreditation at a date much earlier than otherwise would have been possible. His funds have almost exclusively provided for the first-class equipment in our science department. It was in appreciation of his devotion to the college that the science club was named in his honor.

"With a gift of $37,000, he took the lead in providing for a major breakthrough in our efforts to secure funds for our new 90-acre campus.

"All of us at the college mourn his passing. Mount Olive College had no better friend than Dr. C. C. Henderson. His friends everywhere may be assured that an appropriate memorial to him will be provided on our new campus. Though he is dead, yet he shall live in the lives of thousands of students who will come to this institution."

(Dr. Henderson was the college physician, a member of the college board of directors, an incorporator and member of the Mount Olive Junior College Area Foundation.)



DR. C. C. HENDERSON

College Day At Elm Grove

Elm Grove Free Will Baptist Church of Ayden, North Carolina, will observe Sunday, October 20, as Mount Olive College Day, the Rev. Norman Ard, pastor, has announced.

President W. Burkette Raper will speak at the morning worship service.

Mount Olive College Benefit Dinners

The Original Free Will Baptist churches of Washington, Tyrrell, Martin, and Pasquotank Counties will meet Monday, October 21, at the Plymouth church to plan a joint benefit dinner for the development fund of Mount Olive College.

President W. Burkette Raper will attend and discuss plans for the dinner.

Eight dinners have already been held

(continued on page fifteen)

NOTES AND QUOTES



By J. C. Griffin

THE HOLY SCRIPTURES

When I say "Holy Scriptures," I mean both the Old and the New Testaments. We believe that both Testaments were writen by holy men and inspired by the Holy Ghost. The Scriptures affirm that they were written by inspiration; that is, the Holy Ghost guided the recording of the divine revelation of God. Thus, the Scriptures are the Word of God.

The Apostle Peter wrote these words concerning inspiration: "And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation: For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:18-21). Thus Peter said, "God spoke through the Holy Ghost to the writers." Therefore, all Scriptures must harmonize. If the interpretation that we place on any portion of Scripture conflicts with any other portion, we may know that our interpretation is wrong. We cross our wires, but God never crosses Himself. When God speaks it is always in line with what He has said elsewhere.

We do not mean that God spoke every word in the holy Scriptures. We know that both men and women spoke, angels spoke, Balaam's donkey spoke, and Satan spoke many words; but God, by the Holy Ghost, caused what was said to be written. God wanted it to be written so that we might know the truth. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16, 17). Only the inspired Word of God can reveal that which is profitable for doctrine, and for the spiritual need of man.

Man in his original state was perfect. But man lost that state of perfection when he disobeyed God, and thus his perfection was gone and he was a guilty sinner before God and under the death penalty. God said, ". . . in the day that thou eatest thereof (the forbidden fruit) thou shalt surely die" (Genesis 2:17). Instead of man having fellowship with his Creator, man became an alien to God, was afraid of God, and tried to hide from Him. From that day on, sinful man has tried to cover up his sin. Adam and Eve made aprons of fig leaves, but this covering was not sufficient; God had to make the covering, and blood had to be shed. A lamb had to die, so the Lamb of God died to cover our sins. Let me repeat that the very moment Adam and Eve sinned they died spiritually. This sin came all the way down, for it is written, "All have sinned and come short of the glory of God." Let me quote the whole verse: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

The Scriptures declare that we are spiritually dead until we are made new creatures in Christ Jesus by being born again. John 3:3 says we "must be born again." This means a new creation; not something made over, but something that is *new*. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

A physically dead man cannot walk. A spiritually dead man cannot walk; that is, a man that is dead in sin and trespasses can have no fellowship with God. We must be *born again*. We must be made a *new creation*. Only God can make us *new creatures*. We are told in the Scripture ". . . there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Yes, it takes the new birth, or the new creation, to get us back in fellowship with God. This work is done by the Holy Ghost. We must believe that Jesus is the Son of God; that He died to save us from sin and death.

The Scripture also tells us "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The Holy Ghost convicts us of sin. When through faith in Jesus Christ and by the power of the Holy Ghost we confess our sin unto God and we are forgiven of all sin we are made again into the image of ou Creator. Then we can sing: "There is fountain filled with blood, drawn fron Immanuel's veins; and sinners plunge beneath that flood, lose all their guilt stains." It takes the new birth to ge us back into fellowship with God. W cannot get to heaven by any other wa except by the way of the Cross. We ar told in the Scriptures, "For as many a are led by the Spirit of God, they ar the sons of God. For ye have not re ceived the spirit of bondage again t fear; but ye have received the Spirit o adoption, whereby we cry, Abba Father The Spirit itself beareth witness with ou spirit, that we are the children of God' (Romans 8:14-16).

Manifestation of the Holy Spirit

This year all the meetings of ou church, in the original bodies, have bee wonderful. Our State Convention wa the most spiritual that I have known, an I have known the State Convention from its birth through its Year of Jubi lee. The woman's auxiliary which con vened at Davis Free Will Baptist Churc was gripped by the presence and powe of the Holy Spirit. Also, the Fifth Eastern Union Meeting which met with the Oak Grove Original Free Will Bap tist Church on September 28 proved t be a refreshing time as the Holy Ghos illuminated our hearts with dynami power. The League Convention Satur day night was heartwarming when thir teen leagues were represented. The Spirit of God moved upon the group t consider missions, and $50 was allocate to the Arizona-Mexico Mission. Whe the Holy Ghost moves upon us, mission are visualized. The Holy Spirit move us to support missions with our prayer and with our finances. We canno preach Christ without preaching mission His last and great command was "Go ye therefore, and teach all nations baptizing them in the name of th Father, and of the Son, and of the Hol Ghost" (Matthew 28:19). If we go He has promised to go with us.

We North Carolinians have the glo rious privilege of going in the name o Jesus Christ to the lost of the Arizona Mexico Mission and over into Old Mexi co with the gospel. May we as true be lievers in Christ pray and pay, and as in dividuals go by dedicating our bodies t the Lord when He calls us as individuals Yes, we may say: ". . . Here am I, sen me" (Isaiah 6:8). If we cannot go i person, let's go with our prayers, ou

(continued on page fifteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Avenue Nashville 5, Tennessee

Question: Will you please point out e difference, if there is any, between e kingdom of heaven and the king-m of God?—*A. L. Manning, Ohio.*

Answer: The Word of God seems to ike some difference between its use of e expressions, *the kingdom of God* and *e kingdom of heaven.* The postmil-nnial ministers used to pray in public semblies, that God might bring in the ngdom, meaning thereby, to ask God hasten the day when the church will nvert the world, and all the world will ow Christ. They did this, not seem-g to know that the church has noth-g to do with the kingdom; that is, an agent to help bring it in in a cer-in time. It is only the evangelizing ent which wins souls to Him, and ese are the Christians who make up e body of Christ, His Bride. When e body is complete; when the seven-eth week of Daniel has run its course; en, and not until then, He will bring His own kingdom, when He returns rsonally to this earth, not to find a nverted world, but instead to find the tions of the earth in open rebellion to im and His plan.

The kingdom of God, as I see and derstand it, and my understanding mes from what the Bible teaches, is hat righteous realm over which God ercises sovereign control," whether it in yours and my heart and life or me other heart and life; whether it is the worship of the holy angels, as ey give glory to God, or whether it is heaven or on earth.

Of course, it stands to reason that the gels who rebelled and fell, as a result that rebellion, are not in the kingdom God, for they belong to the devil, e prince of the powers of the air. It an all inclusive term, however, and erefore it embraces all persons in all aces, both in heaven and on earth, here He is obeyed and all persons that ey Him. It is where He reigns. here is absolutely no unsaved man to found in the kingdom of God. The unsaved are each doing his own will, and therefore will never be found in the kingdom of God as long as this is true of him. Everyone must hear the gospel, obey its call to salvation, and be saved or born again, before he comes into this kingdom. That was why Jesus Christ required of Nicodemus that he be born again. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3-5).

On the other hand, with the kingdom of heaven, we have nothing to do. It is Christ's personal rule on earth. The term, *the kingdom of heaven,* is found only in the Book of Matthew, and Matthew wrote particularly to the Jews, proving that Jesus of Nazareth is the Messiah and promised King of Israel. The kingdom that Matthew wrote about is the same as that we find set forth in, "And in the days of these kings shall the God of heaven set up a kingdom, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44). *These kings,* in this verse, refer to the ten kings of the Roman Empire, who will give allegiance to the beast during the seventieth week of Daniel's prophecy. These are portrayed in the ten toes of Daniel's vision on which the smiting stone is to fall and break them into bits. That smiting stone is a picture of Christ, the *stone cut out without hands,* which according to Daniel's description "became a great mountain and filled the whole earth."

When our Lord Jesus returns to this earth, not only will He break in pieces the godless kingdoms of the whole Gentile earth, but He will also rule from sea to sea and from the rivers unto the ends of the earth. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). Then will the kingdom of heaven be set up on this earth. It is synonymous with Messiah's kingdom. It will last all the while the devil is in the bottomless pit. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison" (Revelation 20:2-7).

The time in which men are allowed to rebel and when Satan is loosed for a brief while, proves what the unregenerated heart will do, in spite of full proof as to the results of sin. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the

(continued on page fifteen)



Christian Stories for Our Boys and Girls



AFTER SCHOOL

BERYL MUSSELMAN

NANCY WILKS ran as fast as she could! It was getting dark, and she knew it was time for supper.

Mother had said that morning, "Hurry home after school tonight."

"O. K.," Nancy had answered.

After school Nancy did not hurry right home. She and her friends played on the playground. They had so much fun! Nancy knew it was getting late. She knew, too, that she should have gone home right after school.

Nancy ran up the back steps into the kitchen of her home.

"You're late tonight, Nancy!" Mother said. "It's almost time for Daddy to come home."

Nancy did not say anything. She hung up her coat.

"Why are you late, Nancy?" Mother asked.

Very low Nancy said, "I had to stay after school." Then she walked across the kitchen, and into the living room.

Mother was busy, so she did not say any more to Nancy. Nancy was glad, for she did not want to tell Mother she was playing on the playground. She hoped Mother would think she was with a teacher.

The next morning Mother again said, "Hurry home after school tonight."

Nancy really wanted to obey Mother. "Yes, Mother, I will," she said.

All day Nancy thought about the good time she had on the playground the afternoon before. When school was out, Nancy ran out of the schoolhouse. Then she saw her friends playing. She knew she should go right home.

"I'll play for just a few minutes," Nancy said to herself, as she ran to her friends.

The minutes passed very quickly. Nancy was having so much fun that it was late in the afternoon before she thought of leaving the playground. Then she ran as fast as she could down the street, and across another until she reached her house. It was almost dark.

When Nancy walked into the kitchen, Mother was whipping cream. The beaters were making so much noise that Nancy had her coat off and hung up before Mother noticed her.

"Nancy!" Mother said. "It is very late for you to be coming home from school!"

Nancy gulped, and started to say she had to stay after school. Mother was busy with supper, so Nancy ran upstairs to her room. She saw Daddy reading the paper when she ran through the living room.

The next morning Mother was busy cleaning when Nancy left for school. She was glad Mother did not say to hurry home after school.

In the afternoon Nancy decided to go right home after school. She walked out of the schoolhouse, and down the walk to the street. She heard Ray Allen and Dick Baker laughing and talking. She looked over at the parallel bars and saw them hanging by their toes. Betty Jones was running across the playground and calling to Nancy.

All at once Nancy forgot all about her plan to go right home after school! She ran to meet Betty.

Later, Nancy opened the kitchen door and hurried in. Mother was watching the meat fry at the stove.

"Hello, Nancy," Mother said. She was smiling.

Nancy was glad Mother was not cross because she was late.

"Did you have to stay after school tonight?" Mother asked.

"Yes," Nancy answered quickly.

"Why did you have to stay after school?" Mother asked, still smiling.

"Well, er, I mean. Well, I gave a wrong answer in English class today," Nancy said confused. She knew that was the truth!

"And you were with your English teacher?" Mother asked.

Nancy pretended not to hear Mother. She said, "I guess I'd better wash u for supper now!"

"Just a minute, Nancy!" Mother sai "I think Daddy wants to see you in th living room."

"Is Daddy home already?" Nancy as ed surprised.

"Yes," Mother answered. "Remem ber, you are late."

Nancy walked slowly into the livin room. Daddy was sitting in his bi chair. He was smiling.

Nancy tried to smile.

"I heard you tell Mother you had t stay after school tonight," he said.

Nancy nodded her head.

"Are you telling us the truth, Nancy? Daddy asked softly.

Nancy looked down at her shoes.

"Look at me, Nancy," Daddy said "Look right into my eyes."

It was very hard for Nancy to lift he eyes to Daddy's eyes.

"Nancy, God is not pleased when w tell lies. There is a verse in the Bibl that says, 'Lying lips are abominatio to the Lord' (Proverbs 12:22). Tha means that God hates lies. Anothe verse tells us to put away lying (Epho sians 4:25). God knows when we ar lying, and He knows when we are tell ing the truth."

Daddy stopped talking and looked right at Nancy. Big tears were fallin out of Nancy's eyes and rolling down her cheeks.

Then Daddy smiled again. "Nancy I knew you were lying when you said you had to stay after school. God knew you were lying before I did. I did not know it until I drove by the school house yesterday afternoon, and again this afternoon. I saw you playing on the playground."

Nancy's eyes got wider and wider as Daddy was talking. All at once she ran across the room, and threw her arms around Daddy's neck.

"I'm sorry, Daddy! I did lie to you and Mother!" Nancy cried.

"Mother knew it, too. We forgive

(continued on page fifteen)

OBITUARIES

MEMORIAL RITES HONOR
MRS. IDA OLIVER STYRON

Ve, the Woman's Auxiliary of the
e Level Free Will Baptist Church,
e Level, North Carolina, hereby pay
ng respect to the memory of our de-
ted friend, Mrs. Ida Oliver Styron.



n the silence of the night, June 16,
53, our heavenly Father, in His infi-
e wisdom, called to her eternal re-
d the soul of our friend and sister in
rist, Mrs. Ida Oliver Styron. Born
Pine Level, July 31, 1897, she was
daughter of the late Dan U. Oliver
l Sallie Braswell Oliver. She was a
mber of the Pine Level church from
ldhood, as were her parents and the
ents of her father, from the begin-
g of the church.

She attended school in Pine Level and
Free Will Baptist Seminary in Ay-
, which was founded in 1896. There
met and married the Rev. Simon H.
ron of Sea Level, North Carolina,
cember 24, 1916. To this union
re born three children: Ruth, Ralph,
l Simon.

During the pastorate of her husband
the Pine Level church, Mrs. Styron
a faithful member and a helpful
e to her pastor-husband. Mr. Styron
ved the church for 23 years and was
tor at the time of his death in 1939.

Afterwards "Miss Ida" continued to rear her children in a religious atmosphere by carrying on in the way that Mr. Styron would have her do by keeping on with the church work as long as she lived. She served the church as organist, choir director, youth leader, and Sunday school teacher. She also served as president, secretary, and treasurer of the local auxiliary and was president at the time of her death. She served as treasurer and other chairmen of the Western District. The district awarded her a Life Award Pin in December, 1962, at her local auxiliary meeting, along with an auxiliary pin from the Pine Level auxiliary. She was very active in fund-raising campaigns when the church was being built, and worked hard for the progress of it as long as health would permit for she dearly loved her church. Even to the last she did what she could with a desire to be able to go back to church. She remarked, "If I can only get able to go back to church I will be satisfied," and at that time she had only missed three Sundays.

The funeral services were conducted at the Pine Level church June 17, by her pastor, the Rev. R. H. Jackson; assisted by the Rev. C. F. Bowen of Wilson. The songs used were "In the Garden," by the church choir, and a solo, "Sunrise Tomorrow," by Mrs. J. C. Moye. She was laid to rest in the Oliver Cemetery amid a mound of lovely flowers.

Surviving are her three children: Mrs. Willie Warren of Rocky Mount, Ralph and Simon Styron, and a host of relatives and friends.

Mrs. Styron's activities were not confined exclusively to her family and church for she was always ready to help the sick, sometimes sitting up all night with sick neighbors, ready to help wherever help was needed. Among her favorite songs were "Ready" and "Others," for she was ready to go and do for others at all times. The words of these songs seemed to be her inspiration for living. Since "Miss Ida" died, we are sure she has truly gone home to trade her cross for a crown.

"We miss her so badly,
But God needed her more;
And we know she is happy
On the eternal shore."

To her family, we extend our deepest sympathy and point them to God and the church she loved so much.

We submit that a copy of this memorium be sent to the family, a copy to *The Free Will Baptist* for publication, and a copy be kept in the minutes.

This memorium was read at the July meeting of the auxiliary and the members voted to place a library book at Mount Olive College as a memorial to Mrs. Styron. It was also read by Mrs. B. L. Godwin, president of the Woman's Auxiliary of the Pine Level Free Will Baptist Church, at the memorial service held during the Free Will Baptist Assembly at Cragmont in August.

Mrs. B. L. Godwin, *President*
Mrs. John Crocker, *Vice-President*
Mrs. Octavia Edwards, *Secretary*

LUTHER STANLEY

The ministry carries along with it many wonderful privileges. One of these privileges to me is to have known people like Luther Stanley. I believe him to have been one of the best Christians that I have ever met.

I served as Luther's pastor, and during this time I came to appreciate him because of his love for his church and his willingness to do things without seeking glory and praise for himself.

He was only 49 years old when he passed away. Many times we say, "Why do some good people have to die so young?" In Luther's years here, he did many more things for his Master than many people who live a lot longer.

He served as a deacon in Pleasant Hill Free Will Baptist Church in Pitt County, North Carolina, for 15 years and also as superintendent of the Sunday school of that church for 25 years.

He was very active in the community affairs and was always a friend to those who needed him.

Luther was born May 18, 1913, and died February 14, 1963. Assisted by the Rev. S. R. Kennedy, I, as his pastor, conducted his funeral.

He is survived by his wife, Dessie Stanley.

The Rev. Willis Wilson

NOW AVAILABLE

The "Manual of the Woman's Auxiliary" by the Rev. and Mrs. C. F. Bowen is now ready and may be purchased for $1 from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. Standard of Achievement charts are also ready and may be purchased for 35c.

St. Claire Bible Class

(Lesson for October 27)

The More Excellent Way

LESSON TEXT: 1 Corinthians 12:31—13:13

MEMORY VERSE: 1 Corinthians 13: 4, 5

I. INTRODUCTION

This thirteenth chapter of 1 Corinthians has been in all ages the object of special admiration of the church. Would that it had received a more valuable admiration which would have been expressed by an acceptance and practice of its lesson!

"It is to be noted that the Greek language had three different words which may be translated by the one word love in the English. These were eros, 'affection for an adorable object'; philia, 'friendship'; and agape. Paul uses agape in this perfect essay on love. We may well think of agape as the love by ourselves loving our fellow men in the same way. It becomes the more excellent way of life. 'Agape is the kind of love which roots in the undeserved goodness men have received in Christ.' "—*Selected.*

In the same manner that music is a universal language, love can be considered a universal law to govern the relationships of man. Love should be the determining factor in our relationship with God. Love should also be the determining factor in our relationship with our fellowman.

—*The Teen-Age Teacher* (F.W.B.).

II. HINTS THAT HELP

1. True Christian love does not grow impatient, but is long-suffering (1 Corinthians 13:4).

2. True Christian love does not envy others, nor does it boast of itself (v. 4).

3. True Christian love does not bear grudges nor seek revenge (v. 5).

4. True Christian love does not act discourteously, uncivilly, or impolitely (v. 5).

5. True Christian love does not take pleasure in doing wickedly or seeing wickedness done (v. 6).

6. True Christian love does not look for evil in others but seeks the best (v. 6).

7. True Christian love will outlast teaching, preaching, human language and understanding (v. 7).

8. True Christian love should be the basis of every Christian marriage, to make it successful and glorify God.

9. Where true Christian love rules in a home there is no danger of divorce.

10. Many things are great in the Christian life, such as faith, for example, but the greatest of all and above all is true Christian love.

—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. Not everyone who talks about love has the greatest love. In fact, one of the characteristics of genuine love is found in 1 Corinthians 13:4: "Love vaunteth not itself, is not puffed up." Thus the person who brags about his love is the very person who does not have it.

In this chapter Paul is not presenting an academic dissertation on love isolated from any meaningful context. Even as he writes it seems apparent that he is focusing his treatment of Christian love upon the church problems at Corinth. His discussion, while aimed at the immediate problems of the Corinthian church, is no less applicable to many similar problems in the twentieth century church. Those having roles of leadership, endowed with special gifts (chapter 12), are told that the way of love is still more important than any role they may be privileged to fulfill in the church, and without love all else is nothing. Having in mind the divisions in the church at Corinth (chapters 1-4), Paul notes that love is long-suffering and kind, is not jealous. His emphasis upon love that "doth not behave itself unseemly, seeketh not her own, is not easily provoked," fits well his injunction against Christians' going to court agai Christians (chapter 6). His condem tion of the man taken in gross imm ality (chapter 5) is joined to a sev criticism upon the church for do nothing to stop it: love "rejoiceth in iniquity, but rejoiceth in the trut Paul's treatment of the principle of pediency in the problem of meat sa ficed to idols (chapter 8) is strengthe by the reminder that love "beareth things, believeth all things, hopeth things, endureth all things."

Love is a much needed companion such temporary gifts as tongues, p phecy, and special knowledge. But addition, Paul ends his presentation love by pointing out its abiding comp ions, faith and hope.

—*Standard Lesson Commenta*

2. Sometimes the very best Christi find it difficult to love as they oug Satan puts things in the way of all us. If we hear someone say that never has trouble loving everybody, should take such a statement with grain of salt. Since we are human a are subject to the temptations of Sat we may expect to have difficulty lov people as we ought.

However, it is possible for us to l people as we ought. If our lives wholly dedicated to God, we will Him love people through us. Really is not our flesh that loves everybo but the Spirit of God that dwells in So in order to love everyone, it is n necessary that we make a special eff to love, but that we yield oursel wholly to the Spirit of God and He love people through us.

If you have trouble loving some p ple, may we make these suggestio First, ask God to help you. You m be sure that you really want to love p ple. Sometimes we say we want to l people when what we really mean that we want people to love us. Seco pray for the person or persons that y have trouble loving. Again you have to be careful or you will find yo self being hypocritical. You see, one the basic things in this matter of lov people is to be sure that your own he is right. Third, try to find an opp tunity to do some good for the man y dislike. This will be difficult, but will be good for you.

—*The Advanced Quarterly* (F.W.I

3. LOVE THYSELF LAST

Love thyself last.
Look near, behold thy duty.

(continued on page fifteen)

Found Salvation in a Hebrew Prayer Book

(continued from page three)

how a Jew may come to believe that
is Christ is the Messiah and receive
n as Lord and Saviour. Though cir-
nstances may differ with each individ-
. Jews enter upon this experience
ng with all other believers when their
rts bow before the Lord Messiah Jesus
penitence and faith. The yellow man
China; the black man of Africa; the
tleman of Caucasian blood; when
y come with their sins to the feet of
s divine Saviour, find pardon, peace,
ity and power. They become mem-
s of a new fellowship, the larger and
versal "Israel of God," of which the
ssiah is the center and the sun.

have been in the life insurance busi-
s for 25 years, but God has taught me
t the biggest business in all the world
broadcasting the Gospel. His Word
REAL, to me: "See ye first the king-
n of God, and his righteousness; and
these things shall be added unto you"
atthew 6:33). Life insurance does
vide for a man's family by furnishing
m with the necessities of this life.
how wonderful it is to point men
women to "the Lamb of God, which
eth away the sin of the world" (John
9), Jesus Christ!—*American Tract
iety.*

Christian Education

(continued from page nine)

ough which the college has received
rly $15,000 for the building program
its new 90-acre campus. Construc-
is scheduled to begin next spring.

ll churches in the above counties are
d to send representatives to the meet-
in Plymouth, North Carolina. All
tors in these counties are urged to
nd.

EENE COUNTY DINNER

The churches of Greene County are
ning a repeat benefit dinner.

ll churches in the county are asked
end their pastors and committees to a
ning session at the home of Mrs.
. Moye in Snow Hill on Tuesday,
ober 22, 7:30 p. m. The dinner will
planned for some time in November.
n a previous dinner last June, Greene
nty raised $1,884 for the college de-
pment fund.

NSTON COUNTY DINNER

Committees from the churches of Johnston County will meet at the Smithfield church Sunday, October 20, 3 p.m., to receive literature and instructions for their college benefit dinner.

Johnston County has set a goal of $10,000 for its dinner to be held November 11.

Woman's Auxiliary

(continued from page eight)

J. C. Moye spoke to the youth. Her message was based on Ecclesiastes 12:1. Films were shown which were taken at Cragmont Assembly during league encampment.

Pee Dee Auxiliary Convention

A day of fellowship and inspiration was enjoyed by all the ladies of the Pee Dee Convention which met at White Oak church, Bladenboro, North Carolina. October 5. "This Is the Day, Walk Ye in It," was the theme for the day. The Rev. Julius Vause brought the morning message. He reminded the women of the need of walking in the straight way: "Women are serving the same God today as Abraham and Moses served long ago. Our homes, our schools, our government, need to accept God's challenge to walk in this way. The Bible says if anyone lacks wisdom let him ask of God and He will give wisdom and understanding. America needs women such as Deborah, Esther, Lydia, and others. They should challenge women to be strong and courageous as they seek to lead their families into greater love and service for God. Jesus is the precious foundation upon which our hope for the future rests. This foundation is steadfast and sure. Jesus truly is the Way, the Truth, and the Life."

RICE TO CONDUCT BRITISH CHAPEL REVIVAL

Revival services will be held at British Chapel Free Will Baptist Church, Kinston, North Carolina, October 21-26, with the Rev. Clifton Rice of Kinston as the guest minister. Mr. Rice will be assisted by the pastor, the Rev. J. B. Starnes, with services beginning each evening at 7:30.

The pastor and the church invite everyone to attend these services which will feature special music each evening throughout the week.

Boys' and Girls' Stories

(continued from page twelve)

you for lying to us, but you must tell God you lied, too. In Sunday school you learned that Jesus died to save you from sin. He will make your heart clean if you tell Him you are sorry."

Mother was standing in the doorway when Nancy talked to God, and told Him she was sorry she lied. When Nancy saw Mother, she ran to her and threw her arms around her.

Then Mother said, "Supper is ready! I think tomorrow night I will have help when I get supper!"

Nancy looked up at Mother. "I'll help you tomorrow night, Mother, when I come home from school real early!"

—*My Pleasure.*

St. Claire Bible Class

(continued from page fourteen)

To those who walk beside thee down
life's road;
Make glad their days by little acts of
beauty,
And help them bear the burden of
earth's load.

Love thyself last;
And thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt
hear it,
And all God's joys shall be at thy command.

—*Anonymous.*

Questions & Answers

(continued from page eleven)

books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:8-15).

The last two chapters of Revelation give us a glimpse of what we are to experience in the absence of sin.

NOTES and QUOTES

(continued from page ten)

money, and by encouraging those whom God has called. Send your money to the treasurer: Box 308, Ayden, North Carolina 28513. The Rev. A. B. Bryan, secretary-treasurer, will send you a proper receipt.

LIBRARY
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DURHAM, N. C.

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News Notes

(continued from page seven)

churches have been invited to participate.

Former members, pastors, and friends are extended a cordial invitation to attend.

Selma Church Announces Revival

Revival services will be held October 27 through November 2, at the Free Will Baptist Church of Selma, North Carolina. The evangelist for these services will be the Rev. Roland Cherry, pastor of Hopewell Free Will Baptist Church of Smithfield. Services will begin each evening at 7:30. The pastor, the Rev. Everette Bryan, requests the prayers of all God's people in behalf of these services.

Juniper Chapel Church To Observe Homecoming

Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, will observe its annual homecoming on Sunday, October 20. The day's activities will begin with Sunday school at 10 a.m., followed with morning worship service at 11 a. m. A picnic lunch will be served at the noon hour.

There will be a song service in the afternoon, and the pastor, the Rev. Graham Lane, invites all former members and pastors to come and enjoy the fellowship.

Carter Speaker for Bethany Revival

The Rev. Walter Carter of East Rockingham, North Carolina, will be the evangelist for revival services at Bethany Free Will Baptist Church, Wadesboro, North Carolina, beginning October 21, and continuing through October 27. The Rev. C. C. Burris is pastor. The public is invited to attend these services which will begin each evening at 7 o'clock.

Revival to Be Climaxed With Homecoming

Revival services began at New Haven Free Will Baptist Church in Craven County, North Carolina, Monday, October 14, and will continue through Saturday night, October 19. The Rev. Clyde Cox of Caroleen, North Carolina, is the evangelist, and is being assisted by the pastor, the Rev. Willie E. Stilley. Services are beginning each evening at 7:30.

On Sunday, October 20, the pastor will bring the message at the annual homecoming of the church. Everyone is cordially invited to attend these services.

Bethlehem Church Announces Fall Revival

Revival services are scheduled for Bethlehem Free Will Baptist Church in Duplin County, North Carolina, for October 28—November 2, with the Rev. Walter Sutton of Beulaville, North Carolina, as the evangelist. Services will begin each evening at 7:30.

The supply pastor, the Rev. N. B. Barrow, and the church extend a cordial invitation to everyone to attend this meeting.

Walnut Creek Church Announces Revival

Revival services will begin at Walnut Creek Free Will Baptist Church near LaGrange, North Carolina, October 21, and continue through October 26, with the Rev. Albert T. Coates doing the preaching. Services will begin each evening at 7:30.

The public is cordially invited to attend.

Wilson Church to Observe Homecoming

The First Free Will Baptist Church of Wilson, North Carolina, will observe its homecoming October 20, the pastor, the Rev. C. F. Bowen, announces.

Sunday school will begin at 9:45 a. m. with a goal set at 428 in attendance.

The pastor will bring the morning message which will be concluded with the ordination of new deacons.

Basket lunches will be spread at noontime and in the afternoon a memorial service and a service to honor the older members of the church will be held. Special music and singing will be rendered by various groups. There will be evening service.

The church plans to receive a spec "harvest offering" to be applied to general fund.

Former pastors and friends of congregation are urged to attend if all possible.

Homecoming and Harvest Day At Moseley's Creek

The Moseley's Creek Free Will B tist Church, Route 1, Dover, North Ca lina, will observe homecoming and h vest day on Sunday, October 20. F lowing the worship service a picnic lun will be served on the church ground.

The church extends a cordial invi tion to all members, former memb former pastors, and friends to attend.

Fordham Accepts Pastorate Of Hickory Grove

The Rev. Ed Fordham of New Be North Carolina, has accepted the p torate of Hickory Grove Free Will Ba tist Church near Stokes, North Caroli He will begin his services there on Su day, October 20.

Harrell's Chapel Announces Revival and Homecoming

Revival services will be held at H rell's Chapel Free Will Baptist Chur near Snow Hill, North Carolina, Oc ber 21-26. The Rev. Noah Brown, p tor of the Roanoke Rapids Free W Baptist Mission, will be the evangeli The pastor, the Rev. Ed Fordham, w assist in these services which will beg each evening at 7:30.

On Sunday, October 27, the chur will observe its annual homecoming wi the pastor bringing the homecomi message. A picnic lunch will be serv at the noon hour.

The pastor and the church invite members, former members, former p tors, and friends to attend all of the services.

•

"Come unto me, all ye that labo and are heavy laden, and I will give y rest" (Matthew 11:28).

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 23, 1963

OCT 24 1963
DURHAM, N. C.



e new steeple on the First Free Will Baptist Church of Wilson, North Carolina, pictured above, was erected ently at a cost of $7,500. It is lighted at night and can be seen for several miles from the church. A dedicatory service for the steeple was held a few months ago. The Rev. C. F. Bowen is the pastor.

They Being Dead Yet Speak—

Because of his zeal for missions and outspoken advocacy of missions, David Brainerd was expelled from Yale College. He became a missionary to the American Indians. After his death, his diary fell into the hands of William Carey, who was so impressed with the life and work of Brainerd that he went as a missionary to India. Of David Brainerd we can say: "He being dead yet speaketh!"

An aged, obscure minister in Scotland prayed earnestly one day that God would cause someone to accept Christ during the service. Someone did accept the Saviour that day—a little boy, Robert Moffatt who became a pioneer missionary to South Africa. When Moffatt came home years later on a furlough, a young student, David Livingstone, heard him lecture and dedicated himself to God to go as a missionary to Africa. Another student, Mackay, read Moffatt's life story and went to Uganda as a missionary! Of these mighty servants of God, we can say: "They being dead yet speaketh!"—*Rev. Walter B. Knight.*

† † †

In the Editor's Mail—

"Will you please announce that I am available for pastorate anywhere the Lord may lead. Any church desiring my services may contact me at the address below."—*The Rev. J. C. Hathaway,* 617 *S. Third Street, Smithfield, North Carolina, Phone* WE 4-8234.

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If God calls you to the ministry, but you sell groceries instead, remember that the body is temporal but the soul is eternal. Let somebody else feed the body and you feed the soul.

THE FREE WILL BAPTIST

Volume 78 Number 40

October 23, 1963

C. H. OVERMAN, *Editor*

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Editorial—

MORE READERS NEEDED

"The Free Will Baptist" needs more readers. This is not just th concern of this publication; it is a major concern of both secular and re ligious periodicals. The editor of any publication is constantly faced wit the question of how to get more readers, and also how to keep the ones h has. As was pointed out in last week's guest editorial, there is power i the printed page. We believe this power can be the source to change lives

By all means "The Free Will Baptist" should be going into the home of every Free Will Baptist family in North Carolina, as well as Free Wil Baptist families in other states. If this could be done, this would mor than double the present circulation.

There are many good reasons why every Free Will Baptist shoul subscribe to and read this publication. Chief among these reasons is tha it is the means of supplying each family with news and information abou our church, as well as supplying each reader with inspiring messages. I other words, we believe a reader of "The Free Will Baptist" will be a better informed Free Will Baptist.

Next, we believe "The Free Will Baptist" is a bargain in anybody's book. Where else, in this day of rising costs, can you get 50 issues of any periodical for five cents per copy? "The Free Will Baptist" is the only weekly publication designed to serve the needs of our church.

For more than eighty years "The Free Will Baptist" has fulfilled a unique place in Free Will Baptist history. Its purpose has always been to serve the cause of Christ through our denomination. For this reason, if for no other, it deserves a place in the homes of all our people.

More Help Needed

Regardless of how hard we try to make this publication available to our readers, much of its success is dependent upon those who believe in it and are willing to work for it. This editor cannot personally solicit subscriptions in all areas where Free Will Baptists are found, but there are many individuals who can do so.

We are deeply grateful for those who have faithfully helped us out; however, there is so much more that could be done if more of our readers would simply rally to the cause. There are many of our pastors who could help in a subscription drive in their churches. To be sure, it would mean additional work; but it would surely be a rewarding work for the pastor and for the church.

The ladies of each local woman's auxiliary also have a wonderful opportunity to help out in furthering the ministry of "The Free Will Baptist." We note that it is the corresponding secretary who is responsible for the soliciting of subscriptions to church publications. May we urge each of these ladies to help us in the ministry of the printed page, that our people may become a more informed people.

More Articles Needed

Not only do we need more readers and more help, we also need more original articles that are written by Free Will Baptists. Writing is not easy, and it takes much time; however, it is most rewarding. It serves as an outlet for some inspirational thought that builds up in the heart. By what other means can one reach several thousand people?

Each of our ministers has a wonderful opportunity to put that Sunday morning sermon into writing and then send it to this paper. If it blesses the lives of the members of the church he serves; if it is the means of someone's rededication or salvation, then God can surely use it to bless the hearts of those who read it in "The Free Will Baptist."

When Will We Let This Monster Die?

by L. E. Ballard
Greenville, North Carolina

NCE AGAIN an editorial in the *Free Will Baptist Witness* brands e Original Free Will Baptists of the orth Carolina State Convention and its iliated conferences as "connectional ee Will Baptists."

This connectional church government onster was born some three years ago, portedly out of the mind of a non-ee Will Baptist lawyer. It was cradled "Challenger," nourished by hundreds mimeographed leaflets distributed all er the state of North Carolina and on o other states. It was then exhibited er North Carolina as the representa-e of the kind of church government ee Will Baptists of the old confer-ces exercised, or were striving to exer-e, over the churches. Pastors believed e tales about the monster, and rushed th their churches out of the organiza-ns they had belonged to for many rs to go into new groups, labeled *con-gational,* but which were no more ngregational than the rest of us. Mi-rity groups within churches became ghtened, and broke off friendships and lowships of long standing to rush out d form new churches.

This classic document of the "new" ee Will Baptists defines connectional urch government as including such ngs as the authority of the conferences appoint pastors over the churches, rcing all churches to *dedicate* their perty to the conference, setting aside e decisions of local churches in matters taining to their *internal affairs,* tax-the local churches for the support of ld superintendents, and many other ngs just as non-Baptistical. It does t represent any form of connectional vernment ever believed in, endorsed, cticed or wanted by any group of Free ill Baptists on earth!

Now we ask the question, which we be-ve to be a perfectly fair and natural e: Unless the editor of the "Witness" and others who have of late persistently labeled us "connectional Free Will Baptists" have *evidence* that our conferences are practicing connectional church government *according to what they have themselves defined connectional government to be,* what right have they to brand us as "connectional Free Will Baptists"? This monster, which was created for no good or truly Christian purpose, ought to be allowed to *die!*

In the same editorial, the North Carolina Original Free Will Baptists of the State Convention group are accused of trying to "set up *a new denomination.*" Is a new denomination set up every time there is a new lineup of Free Will Baptists in some kind of denominational fellowship? If so, this writer has lived to see *four* Free Will Baptist denominations, on a United States level, come on the scene of action, one following another; and there is good prospects of seeing a fifth. Is the National Association *one* denomination and the Original Free Will Baptists of North Carolina *another* denomination? The Original Free Will Baptists, through their Central Conference—formerly the General Conference, which was never disbanded, only the name changed—has an unbroken history running back to 1727. The National Association came into existence in 1935. *If both are denominations, which is old and which is new?*

North Carolina Original Free Will Baptists are *not* trying to set up a new denomination. They are trying to *preserve* an *old denomination* and to keep it true to the faith and practices held dear for over two hundred years.

Why do we have division in North Carolina? The answer to this is simple for those of us who have been taking note of and recording what has been going on in North Carolina the past few years. Behind all the developments, in-

(continued on page sixteen)

A Statement from the Writer

This is to certify that no one connected officially with the North Carolina State Convention of Original Free Will Baptists, the Western or any other conference in North Carolina, the Free Will Baptist Press, Mount Olive Junior College, or any other institution; nor any person connected with the Edgemont Free Will Baptist Church case in any way, nor *any person whatsoever,* has at any time sought to solicit my services to write articles, letters, make statements or in any way defend, endorse or seek to create sympathy or favor for their position in connection with any of the issues or actions in any way related to denominational controversies, as has been intimated to some of my friends. It also certifies that at no time has any threats been made by any so-called church bosses to "take away my job as Field Secretary of the State Sunday School Convention" or "see that I didn't get churches to pastor," if I did not "go along with them." I have felt perfectly free at all times to criticize, and have criticized some of the actions of my brethren, as some of them well know. I have at no time felt any fear of reprisals of any kind.

This is to certify further that all I have ever written about the controversies within our denomination have been written of my own free will and represent my sincere convictions and understandings, and that I am alone responsible for all that I have written. I am well aware of the possibility that in some cases I may have been wrong, but if so it has been unintentional, for I have at all times written in the sincerity of my understanding and belief, and without malice in my heart toward any one.

God's Interruptions

by Mrs. Virgil Kooiman

One of these mornings you're going to wake up with a tremendous spurt of energy. You'll hear the birds singing in a way you hadn't noticed for some time. When you pull back the drapes, the sun will be shining brightly. You'll feel more energetic than ever! A plan takes shape, and you can hardly wait to get the family off for the day.

The last child has scarcely stepped out the door and you've begun. You tell yourself, "I just can't look at those grimy curtains another day." As you walk from one room to another the throw rugs don't look as bright as you know they could, and you swoop them up, too. You are busy making beds and glance out the window, "What a nice gentle breeze; why don't I wash these blankets?" So, you strip the bed. The heap is beginning to grow. Time to head for the washing machine. All the while you are intermittently whistling and singing, fair competition for the birds on the glorious morning.

You keep up a steady pace, hang up the first load, throw in another, and pride yourself on your accomplishments for such an early hour. "At this rate I'll have the curtains hung again by night fall." You are just ready to wash the windows when you hear a familiar sound,

"Was that the phone? No, no it couldn't be!"

You try whistling just a bid louder as you foolishly attempt to ignore the interruption. R-r-r-ing. There it went again. No mistaking it this time. Your feet drag down the hall. Under ordinary circumstances you'd run, glad for the interruption and the possible opportunity to chat with a friend.

"Hello . . . You'll be here in 20 minutes . . . Yes, yes I'll put the coffee on . . . Bye."

You flop into the nearest chair, head in your hands, "Ohhhh, my beautiful day and beautiful plans!"

Now, this may not happen to you in quite this way, but you might have your plans altered by an interruption.

With curtains down and rugs off the floor, the place looked more like a cyclone had just swept through than merely myself intent on getting some house cleaning done! I consoled myself that perhaps my friend wouldn't stay too long. Perhaps it would be just a short interruption.

The coffee was ready, and so was I, when my friend drove up in her bright and shiny station wagon. Up to this point I had been wondering why she was coming. Her voice sounded so strange. The moment I saw her I knew something was wrong. We sat down, and over cups of coffee she began to pour out her heart. The strained look eased away and she unconsciously began to relax. As she talked I realized the seriousness of the situation and found myself thinking, "This is one of God's interruptions."

She stayed five hours. I listened intently. My mind worked on ahead of what I knew I must say to her. What does one say to a friend in desperate need of understanding and consolation. "Cast your burden on the Lord and leave it there." Together, heads bent over His Word, He spoke to her, "Casting all your care (anxiety) upon him; for he careth for you" (1 Peter 5:7). "Trust in the Lord . . . Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:3, 4, 5). And, just as Jesus Himself had prayed, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done" (Luke 22:42), she was able also to say this.

After she left I thanked God for His interruption. Galatians 6:2 has taken on new meaning for me, "Bear ye one another's burdens, and so fulfill the law of Christ."

Yes, we should thank God for His interruptions.

Voluntary Reading and Prayer Not Illegal

VOLUNTARY Bible reading an prayer is not illegal," James Hunt, president of the First Weste Sunday School Convention, told th group at its meeting in Selma, Nort Carolina, September 29.

Hunt charged that news sources faile in their responsibility to the public co cerning the June, 1963, ruling of th United States Supreme Court concernir Bible reading and prayer in publ schools. "A vast majority of the pe ple I have questioned think that th Supreme Court said that Bible readir and prayer was illegal, and this concl sion was arrived at by misleading hea lines," Hunt stated.

In support of this statement, he di played headlines from a local newspap of June 17, 1963, which read: "SCHOO PRAYER, BIBLE READING I LEGAL." However, the Associate Press article accompanying the headlin gave the following account: "WASI INGTON (AP)—The Supreme Cou ruled 8-1 today it is unconstitution for a state to require Bible reading ar recitation of the Lord's Prayer in publ schools." The suits ruled on by th Supreme Court were brought in Mar land and Pennsylvania, which states r quired daily Bible readings and prayer the public schools.

"What alarms me," continued Hun "is the possibility of public schoo teachers also thinking that they wou not be permitted to have Bible readin and prayer in their schoolrooms." H called on the group to check with the local schools to be sure that there is r misunderstanding on this subject. "For concluded Hunt, "Bible readings ar prayer should be a part of any child training in the school as well as at hon and church."

Mrs. Bruce Dudley, a public schoo teacher, was present and stated that th Supreme Court ruling did not chan the situation in North Carolina becau North Carolina had never required Bib readings and prayer in its public schoo Mrs. Dudley further stated, "We ha Bible readings and prayer everyday in n schoolroom."

Next time your own plans go awr consider it as one of God's interruption —*Evangelical Beacon.*

The Lick of Liquor

Rev. Walter E. Isenhour

I was called on the other evening to visit a man that is licked with uor. His plight, like that of millions, deplorable. About forty years of age, en he should be well and strong in dy, sane in mind, able to do good work d make an honest livelihood, and be a ssing to his family, the church, and nmunity, he is totally disabled. He a slave to liquor and cigarettes.

Having formed the liquor and cigare habit, he has developed heart uble; and like millions of others, is ıply cutting his life short in years d robbing himself of heaven. Unless really and truly gets to God, which mingly is his desire, he is hopelessly wn in the gutter. He is bound by fetters of alcohol, and only the wer of God can set him free in body, nd, soul, and spirit.

I'm sure God gave me this subject to ite from in answer to prayer. I have n much in a lifetime that makes me ow that liquor licks; and when asso-ted with tobacco, it licks more rapid-

I saw liquor lick men in my boy-od and youthful days and across the rs of my life in the pastorate. I re-mber men and boys who were licked liquor that could have been saints tead of drinkers and drunkards. They ıld have been masters instead of slaves a depraved appetite. They could have en a blessing to their homes, families, d communities instead of cursing em. Beloved, it's so.

I have seen men *dog drunk* who could ve been useful, influential in the right, ımples of sobriety, who could have en great, noble citizens and wonder-Christians. No doubt some of them ıld have been ministers of the gospel, ıoolteachers, successful farmers, or may-lawyers, doctors, and fine business-en. But they were licked by liquor; gone and forgotten by their country, except through bitter and remorseful memory.

Yes, my dear reader, don't forget that liquor licks. It licks the manhood from one's life, the peace from his home, the money from his pocket, the bread from his table, his credit at the stores and bank, the clothes from his back, and sends him forth in tatters and rags, or maybe as a poor, wretched beggar. This happens—liquor licks.

Yes indeed, liquor is a great, powerful, mean, and unmerciful licker. It will lick the roses from a woman's cheeks, the beauty from her face, the health from her body, the pearls from her character, and send her to an early grave "unwept, unhonored and unsung." It will lick a wife's affections from her husband, her sweet and precious children, her home, and away from God. Don't forget, it will lick her all right.

Yes, liquor licks. It licks every person who fools with it. Don't "kid yourself"; it will lick you if you mess with the cursed stuff. It has licked men from their thrones, from high and trustworthy positions, and sent them into eternity by countless millions unprepared to meet God. Indeed it licks the highest and lowest men. It licks the farmer, the teacher, the businessman, the lawyer, doctor, nurse, preacher, writer, and the politician. It licks all who partake of it, somehow or someway. It has licked men of wealth, riches, and plenty and sent them forth into poverty. I have never seen a man yet who wasn't licked in some way that fooled with it, messed in it, or drank it.

It has licked men of fame and honor and sent them down to shame, degradation, defeat, and damnation. It licks men from the way heavenward and licks them into hell. It has licked the golden opportunities away from men that would have sent them to honor and fame. It has licked men out of the church and out of good paying jobs and kept them from getting good jobs. It has licked men into lawlessness, into crimes—horrible crime, even to murder—and has licked them into jail, loathsome prison, into the courtroom, and out to work on the highways, into the penitentiary, and into the electric chair or the hangman's rope. I am telling you the truth, the whole truth, and nothing but the truth. Better let the cursed stuff alone! It will lick you if you don't! I warn you!

Today many men everywhere can truthfully say, "I'm licked by liquor." Thouands of girls, women, wives, mothers, and sweethearts can say the same thing. Liquor has licked many a courtship and marriage, and licked many homes after marriage. It is licking tens of thousands of husbands and wives into the courts of our nation for divorces and sending them forth as moral and spiritual wrecks. It is licking many precious children out of the support and care, love, and protection of fathers and mothers. It is licking countless numbers into our insane asylums who are mentally deranged, many of whom will never recover. It is enough to make *every* liquor dealer hang his guilty head, tremble, and cry to God for mercy and for deliverance from the devil's broadway hellward. Do you blame me for writing as I do? Do you blame me for hating the cursed, life-wrecking, home-destroying, crime-breeding, murder-begetting, highway-slaughtering, soul-damning liquor? Surely not.

Listen, consider him a dangerous man who would put the liquor bottle to your lips. To say the very best of it, he is doing a very dangerous thing. He is not a real, true, one hundred percent friend. A real friend wants to keep you out of trouble and destruction rather than get you into trouble.

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" (Habakkuk 2:15).

Yes, liquor licks. Don't forget this positive, undying, undeniable truth. Whoever named it liquor named it well. Is it licking you? The *only* safe thing is to let it *absolutely alone*. Be a total abstainer. This is right, safe, honorable, and praiseworthy. Oppose the cursed stuff with all your might; and don't, *don't forget* that liquor licks.

NEWS & NOTES

Of Denominational Interest

Revival in Progress At Piney Grove Church

Revival services are in progress at the Piney Grove Free Will Baptist Church, Pitt County, North Carolina. Services are beginning each evening at 7:30, and they will continue throughout the week. The Rev. Willis Wilson, Winterville, North Carolina, is the guest evangelist for these services. He is being assisted by the pastor, the Rev. James E. Howard.

The public is cordially invited to attend the remaining nights of these services.

Annual Session of Central Conference

The annual session of the Central Conference of the Original Free Will Baptists of North Carolina will convene with Friendship Free Will Baptist Church, Greene County, North Carolina, November 6 and 7, 1963. The program is as follows:

Wednesday Morning Session

9:00—Registration of Ministers and Delegates
10:00—Devotions, the Rev. Cedric Pierce, Jr.
10:15—Welcome Address, the Rev. R. L. Norville
10:20—Response, Mrs. Melvin Cunningham
10:25—Moderator's Message
—Recognition of Visitors
—Appointment of Committees
10:45—Report of State Convention, the Rev. C. H. Overman
10:55—Report of Free Will Baptist Press, the Rev. N. B. Barrow
11:05—Report of East Carolina Fellowship, the Rev. R. B. Crawford
11:15—Report of Mount Olive College, the Rev. W. B. Raper
11:30—Morning Worship
—Introductory Sermon, the Rev. Walter Sutton
12:00—Lunch

Wednesday Afternoon

1:15—Devotions, the Rev. Bobby Bazen
1:25—Business Period
Partial Report of Credentials Committee
Report of Executive Committee
Report of Conference Missions
Report of Trustees
Report of Historian, Mrs. H. L. Spivey
Report of Cragmont Assembly, the Rev. L. E. Ballard
3:15—Adjournment

Thursday Morning

9:00—Final Registration
9:30—Devotions, the Rev. Melvin Moore
9:45—Business Period
Reading of Minutes of Previous Day
Recognition of Visitors
Report of Obituary Committee
Report of Temperance Committee
Report of Resolution Committee
Report of Credentials Committee
10:45—Report of State Mission Board, the Rev. R. H. Jackson
10:55—Report of Superannuation Board, the Rev. Walter Reynolds
11:05—Report of Church Finnance Association, the Rev. M. L. Johnson
11:15—Report of Children's Home, the Rev. M. L. Johnson
11:30—Morning Worship, Ordaining Council
12:00—Lunch

Thursday Afternoon

1:15—Devotions, the Rev. Austin Carter
1:30—Business Period
Report of Finance Committee
Report of Treasurer, the Rev. C. J. Harris
—Final Business
3:00—Adjournment

Croatan Church Announces Revival

Revival services will begin Monday, October 28, and continue through November 2 at the Croatan Free Will Baptist Church, Craven County, Nor Carolina. The evangelist for these s vices will be the Rev. Albert Keech, Services will begin each evening at 7:3

The pastor and the church extend very cordial invitation to everyone to tend these services.

Revival in Progress At Rose Bud Church

Revival services are in progress at Ro Bud Free Will Baptist Church, Route Wilson, North Carolina. Services beg Monday, October 21, and will contin through Saturday, October 26. The R W. O. Lassiter, pastor of Pleasant Gro church, is the guest minister. Servic are beginning each evening at 7:30.

The pastor, the Rev. Harold Jon and the church cordially invite the pub to attend the remaining nights of the services.

Dilda's Grove Church To Observe Homecoming

The Dilda's Grove Free Will Bapt Church, Fountain, North Carolina, w observe its annual homecoming servi Sunday, October 27. The day's activiti will begin with Sunday school at 10: o'clock. The morning worship servi will follow at eleven. There will be picnic lunch served at the noon hour.

The pastor, the Rev. Ray Harriso Jr., and the church extend a special i vitation to all former pastors, membe and friends to come and worship togeth at this homecoming.

Oak Grove Announces Revival and Homecoming

Revival services will begin at O Grove Free Will Baptist Church, Rou 1, Vanceboro, North Carolina, Mond evening, November 4, and will contin through Saturday evening, November

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Coming Events

October 23, 24 — Eastern Conferenc Assembly Grounds, Duplin Cou ty, North Carolina

October 30, 31—Annual Midway Ass ciation of Georgia, New Lig Church and Bethlehem Church

October 31 - November 1—Cape Fe Conference, Oak Grove Churc Dunn, North Carolina

November 6, 7 — Central Conferenc Friendship Church, Greene Coun North Carolina

e pastor, the Rev. Albert Keech, will
ıg the messages.
On Sunday, November 10, the church
observe its homecoming with the
tor delivering the homecoming mes-
e. At the noon hour a picnic lunch
be served on the church ground.
The pastor and the membership of the
rch extend a cordial welcome to
ryone to attend both the revival and
necoming.

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k Grove Church Host Cape Fear Conference

The one hundred ninth session of
Cape Fear Conference of Original
e Will Baptists will convene with Oak
ve Free Will Baptist Church in Samp-
County, October 31—November 1.
e following is the program for the
ference:

Thursday Morning Session

15—Registration
00—Devotions, Felton Godwin
15—Roll Call of Officers and Ministers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Remarks, the Rev. M. E. Godwin
—Appointment of Committees
00—Morning Worship
—Special Music
—Introductory Sermon, the Rev. Ed Taylor
00—Recess for Lunch

Afternoon Session

00—Devotions, the Rev. Walter Reynolds
15—Partial Report of Credentials Committee
—Report of Executive Committee
—Report of Ordaining Council, the Rev. R. C. Cherry
—Report of Board of Education, Raeford Lee
—Business Session
00—Benediction

Friday Morning Session

:30—Devotions, the Rev. David Charles Hansley
:45—Report of Cape Fear Mission Board, the Rev. C. M. Coates
—Report of Cape Fear Sunday School Convention, the Rev. Roland Cherry
—Report of Woman's Auxiliary Convention, Mrs. R. Y. Stephenson
—Report of Cape Fear Ministers' Conference, the Rev. Wilson Parker
—Report of Mount Olive College, Dr. W. B. Raper
11:00—Morning Worship
—Special Music
—Sermon, the Rev. Roland Cherry
12:00—Recess for Lunch

Afternoon Session

1:00—Devotions, the Rev. Gideon S. Stevens
1:15—Report of Children's Home, the Rev. M. L. Johnson
—Report of Other Denominational Enterprises
—Report of Temporary Committees
—Treasurer's Report
—Closing Business Session
3:00—Adjournment

Serving as music director will be the Rev. W. R. Martin, with Mrs. Dalma West as organist and Mrs. William Warren as pianist.

Carter to Conduct South Carolina Revival

Revival services will begin on October 28 at New Town Free Will Baptist Church, Turbeville, South Carolina, with the Rev. Walter Carter of East Rockingham, North Carolina, as the guest minister. Services will begin each evening at 7:30.

The pastor, the Rev. Thomas Mellette, and the church extend a cordial invitation to everyone in the vicinity of the church to attend these services.

Revival in Progress Hull Road Church

Revival services began at Hull Road Free Will Baptist Church near Snow Hill, North Carolina, Sunday, October 20, and will continue through Saturday evening, October 26. The pastor, the Rev. Bobby G. Bazen, is bringing the messages each evening on the theme, "Second Coming of Christ." You are invited to attend the remainder of these services which begin each evening at 7:30.

Friendship Church to Observe Homecoming

Friendship Original Free Will Baptist Church, Route 1, Middlesex, North Carolina, will observe its annual homecoming on Sunday, October 27, with the pastor, the Rev. Edward Miles, delivering the homecoming message. A picnic lunch will be served at the noon hour. This will be followed with a memorial and song service in the afternoon.

The pastor and the church extend a cordial invitation to all former pastors, former members, and friends to come and enjoy the day of fellowship.

Reedy Branch to Observe Homecoming

The Reedy Branch Free Will Baptist Church, Route 1, Winterville, North Carolina, will observe its annual homecoming service Sunday, November 3, 1963. The activities will begin with Sunday school at 9:45 a. m. The morning worship will follow at eleven with the new pastor, the Rev. Willis Wilson, delivering the message. Lunch will be served in the usual manner at the noon hour.

The afternoon program will consist of special music and congregational singing. Groups of singers from other churches have been invited to participate.

Former members, pastors, and friends are extended a cordial invitation to attend.

Casey's Chapel Revival In Progress

Revival services are in progress at Casey's Chapel Free Will Baptist Church near Goldsboro, North Carolina, with the pastor, the Rev. N. Bruce Barrow, doing the preaching. Services began October 21, and will continue through October 24. Everyone is invited to attend the remainder of these services.

Griffin to Speak at Youth Rally

The Rev. J. C. Griffin of Bridgeton, North Carolina, will be the guest speaker for a youth rally to be held at Sound View Free Will Baptist Church, Newport, North Carolina, Saturday evening, October 26, at 7:30, announces the pastor, the Rev. Raymond W. Hardison. The rally is being sponsored by the Carteret County Free Will Baptist League Convention, and everyone is invited to attend.

Old-Fashioned Revival Palmer Memorial Church

An old-fashioned revival is scheduled for Palmer Memorial Free Will Baptist Church, 500 W. Garner Loop Road, Raleigh, North Carolina, for October 28—November 2. The Rev. Wilbert Everton, former superintendent of the Children's Home and now pastor of Johnston Union church, Clayton, will be the evangelist. He will be assisted by the pastor, the Rev. Ed Taylor, in the services which will begin each evening at 7:30.

A cordial welcome is extended to everyone. You are requested to come and bring a friend.

(continued on page fifteen)

AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Wilson, N. C.—Mrs. Bill Glover, vice-president, presided Tuesday night, October 8, at a meeting of the Woman's Auxiliary of Milbournie Free Will Baptist Church on Route 2. The meeting was held at the church.

After Mrs. Horace Finch gave the secretary's report, Mrs. Willard Glover and Mrs. Mary Walston reported on the Auxiliary Convention of the Second Western District which convened with Free Union church. Mr. and Mrs. Wade Bottoms also reported on the Sunday School Convention held at People's Chapel church. A check for $10 was given to the Free Will Baptist Children's Home at Middlesex to help with the purchase of bedspreads and dressers for the little girls' dormitory. It was decided to hold a pre-Thanksgiving service this year just prior to Thanksgiving.

The program was presented by ladies of the auxiliary, after which refreshments were served to the 15 members and 2 visitors present.

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Free Will Baptist Church met at the home of Mrs. Graham Baker Monday night, October 7, for its regular meeting. The meeting was called to order by the president, Emily Gillikin, who also read the Scripture for the evening. The group joined together in the singing of "Help Somebody Today." Prayer was offered by the pastor, the Rev. Graham Baker. The introduction to the program was given by Lela Golden, who also read a poem, "Prayer for Peace." Also taking part on the program were Dorothea Lawrence, Etta Gillikin, and Agnes Baker. The group then sang "Sweet Peace, the Gift of God's Love." The pastor gave a very interesting talk on the program topic. Assignments for the next meeting were given by Lela Golden.

There were 11 members present; one honorary member, Mrs. Annie Gillikin; and two visitors, Mr. Baker and Baby Sutton.

Both old and new business were taken care of and the meeting was closed with the praying of the Lord's Prayer.

During the social hour the hostess served homemade cake, mints, peanuts, and soft drinks.

Ayden, N. C.—The AFC of Elm Grove Free Will Baptist Church met at the church for the September meeting with Randall and Dalton Worthington as hosts.

Diane Roach called the meeting to order, and the group sang "If You Know the Lord." The program was given by members of the group. Get-well cards were sent to sick members of the church and a sympathy card to the pastor, the Rev. Norman Ard.

Delicious refreshments were served by the hosts to the 16 members and 2 visitors present.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Willie Balls for its September meeting.

Mrs. Eva Worthington, president, opened the meeting and the group sang "Trust and Obey." Mrs. Rosalie Murphy offered the evening prayer. The Scripture reading was 1 Samuel 15:20-22. The program was read and discussed by Mrs. Eva Worthington, Mrs. Annie E. Chappell, and Mrs. Rosalie Murphy.

During the business session the monthly reports were given with discussions on each. Mrs. Rosalie Murphy and Mrs. Alice Garris were appointed delegates to the district convention. A motion was made to send $5 to Mount Olive College for the purchase of a book for the college library. A freewill offering was taken for missions.

Delicious refreshments were served by the hostess to the 14 members present.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Free Will Baptist Church met Tuesday evening, October 15, in the home of Mrs. Rufus Daniels for its regular meeting with Mrs. Roy Stanford, president, presiding. The program topic "The Child in the Midst," was discussed by Mrs. Lawrence Cuddington, Mrs. Charles Ray Pope, and Mrs. L. B. Woodall, Jr.

Mrs. Glenn Parnell, youth chairman, reported that with the assistance of the Rev. L. B. Woodall, Jr., a new youth choir is being organized. A special Sunday service is being planned by the YF and the date will be announced in the near future. Mrs. Joe Sasser, Children's Home chairman, reported that the auxiliary's adopted daughter, Miss Eula Mae Suggs of Middlesex, would be the guest of her and her family October 19 and 20.

Mrs. Daniels served delicious refreshments immediately following the adjournment.

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Humility

Albert M. Ezell

If I should take the time to write
The things I fail to do,
I'd have to work both day and night
And never quite get through.

The times I've failed to speak a word
Of kindness or of cheer,
To ease the burden or the hurt
Of someone walking near.

To lift the darkness from the path,
To send a ray of light,
A beam of truth that might dispel
The darkness of the night.

To lend a hand to one in need
And share his load of care;
Words do not speak as loud as deeds
Of this I'm well aware.

To grant complete forgiveness
For the errors others make,
As our own have been forgiven
By our Lord for Jesus' sake.

To see, when I would criticize
The road that others take,
That I am but a mortal man
And subject to mistakes.

Show me, when I am prone to feel
A sweet complacency,
Myself, a sinner at the Cross,
In deep humility.

If e'er I feel impelled to boast
Of the laurels I have won,
Remind me of my failure, Lord,
In the things I've left undone.

Christian Education

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ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

Oct. 27 is College Loyalty Fund Sunday

The North Carolina State Convention s called upon all member churches to serve Sunday, October 27, as Loyalty nd Sunday for Mount Olive College. this date it is hoped that each church l take definite steps toward meeting recommended quota to the general d of the college.

This observance will be a good time emphasize the important service ount Olive College is rendering Origin- Free Will Baptists.

1. Mount Olive is the only fully ac- dited college in our denomination.

2. Mount Olive is the only college nmitted to the *Statement of Faith and scipline for Original Free Will Bap- s of North Carolina.*

3. Mount Olive College believes that ry qualified and worthy student uld have the opportunity of Chris- n higher education; and to this end, college maintains a liberal program student aid. The college believes t no student should be denied an ucation because he is poor.

4. Mount Olive College is cooperating h the State Mission Board in provid- scholarships and education for future ssionaries.

5. Mount Olive College is providing olarships and educational opportuni- s for ministerial students who wish study to show themselves approved o God, workmen who need not to be amed."

6. Mount Olive College is providing olarships for graduates from the Free ll Baptist Children's Home, Middle- .

7. Mount Olive College is providing asic liberal arts education for children ardless of their vocational or profes- nal interest. Present students are paring for careers in teaching, the ristian ministry and missions, secre- al science, accounting, business ad- nistration, agriculture, forestry, engi- neering, geology, law, science, medicine, nursing, dentistry, physical education, art, library science, industrial arts, social and youth work.

Christian education is worth whatever it costs.

College Participates in Shiloh Baptist Church Celebration

Mount Olive College recently participated in the Tercentenary Celebration of the Shiloh Baptist Church, originally a Free Will Baptist church, in Camden County, North Carolina, as the church commemorated its founding under the ministry of Paul Palmer in 1727.

Historical resumes were given of Shiloh Baptist Church and the Free Will Baptist Church, its founding father. A part of the college chorus under the direction of Mr. Douglas Allen Barnett sang "Blow Ye the Trumpet, Blow," originally a fuguing tune that was brought to this country by the Moravians. The text is by Charles Wesley and the tune is by Lewis Edson. The ushers and usherettes were dressed in colonial costumes in order to add to the atmosphere of the times out of which the church was born.

Miss Connie Coates sang a solo, "The House of the Lord," which was followed by a message from the Rev. Charles Sapp, director of religious activities at the college, entitled "The God of Our Fathers." The choir brought the service to its grand climax with the singing of the "Sevenfold Amen" by Latkin.

The people of Shiloh Baptist Church expressed their appreciation not only to their founding fathers, but also to their founding father's children, for this splendid program.

A letter comes from W. W. Forehand, chairman of the Tercentenary Committee, saying: "Words can't express our appreciation for the program you put on for us Sunday last. I think everyone was astounded. Congratulations have been pouring in from everywhere. The gathering that was present can't see where it could have been improved upon anywhere. They think the 18th century costumes were also very fitting for the occasion."

Mount Olive College Benefit Dinners

Listed below is a schedule of benefit dinners for the Mount Olive College Development Fund. Friends of the college are urged to attend the dinner in their county.

Johnston County—Monday, November 11, at 7 p. m., in the South Smithfield Elementary School, Smithfield. Goal: $10,000. (The Free Will Baptist churches of Wake County will also participate in this dinner.)

Pitt County—Tuesday, November 12, at 7 p. m., Greenville. (Place will be announced.) Goal: $10,000.

Duplin County—Thursday, November 14, at 7 p. m., Beulaville. (Place will be announced.) Goal: $2,500.

Edgecombe-Halifax Counties—Monday, November 18, 7 p. m., First Free Will Baptist Church, Tarboro. Goal: $1,500.

Organizational meetings to plan additional county benefit dinners have also been scheduled as follows:

Hertford, Martin, Pasquotank, Tyrrell, and Washington Counties—Monday, October 21, 7:30 p. m., Plymouth Free Will Baptist Church.

Greene County—Tuesday, October 22, 7:30 p. m., home of Mrs. J. C. Moye, Snow Hill (repeat dinner).

Beaufort County—Friday, October 25, 7:30 p. m., Free Union church near Pinetown.

Sampson County—Sunday, October 27, 3 p. m., Shady Grove church.

Wilson County—Tuesday, October 29, 7:30 p. m., First Free Will Baptist Church, Wilson (repeat dinner).

College Has Record Enrollment

A record enrollment of 226 students is on the campus of Mount Olive College this fall. This is an increase of sixteen percent over last year.

The students come from 25 counties

NOTES AND QUOTES



By J. C. Griffin

FALSE RELIGION

There is only one true religion—Christianity. Every other form of religion is of Satan. He is the creator of all that is false. He fights everything that God stands for. Billy Sunday said one time: "What God stands for I am for, and all that Satan stands for I am against." That is the mind of this writer. There is a theory in the world (of course it came from Satan) that Satan is bound at this time. I heard a man say that Satan is bound now. I do not see how that any sensible person could believe such a falsehood. That is one of Satan's lies. He is not bound, but he will be bound when God gets ready to have him shut up for a season. The Bible says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Revelation 20:1-3). This is what was revealed unto John on the isle of Patmos.

When Satan is bound, there will be no more divorce courts. There will be no more whiskey stores, no more church lawsuits, no preacher who will buck his conference or association. The King of kings and Lord of lords will have complete control. I see so much of Satan's work going on: hypocrites barking here and there and saying in substance, if not in actual words, "I'm the only pebble on the beach," or "I am absolutely right and everybody else is wrong."

I have heard preachers preach when they left the implication that they were right and everybody else was wrong.

If Satan were bound, the world would be at peace. Communism would not be known. There would be no Castros in the world. All men would be friends. No wives would be killed by drunken men called "husbands"; no so-called wives would be killing the man that they had promised to be true to until "death do us part." My, how foolish it is for man to be duped by such a belief that Satan is bound!

The Bible says, ". . . your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" (1 Peter 5:8). It has been said, "Satan is to be dreaded as a lion; more to be dreaded as a serpent; and most to be dreaded as an angel." I believe that we can say safely that when Satan gets into the pulpit and preaches a sermon (so-called) that the Bible does not back up, that he can do more dirt to the mind of ignorant people who do not know the truth than any other way that he can assail the truth of God.

Satan works through men and women. He talks to people by placing in their minds hatred, jealousy, and ignorance that prohibits truth from being known. I attended a meeting once not so very long ago when the speaker deliberately refused to let the truth be known. This speaker set himself up as a master in knowledge, and to my knowledge he misrepresented facts and twisted language and presented the same in such manner that the minds of people were confused and truth was covered with falsehood. To be plain, the speaker actually made an untruthful, awful charge.

There are many ways that we can lie to God. When we walk the aisle; bow at an altar; arise and confess Christ as our Lord and Saviour; offer ourselves for membership and are accepted, baptized, and received into the church; hear the church covenant read and explained; accept it; and then in the course of time willfully fail to attend worship and to support the church and its institutions according to our ability, we lie to God.

We lie to God when we allow Satan to plant seeds of jealousy, hatred, and animosity in our lives to the extent that we try to destroy a brother or a group of believers in Christ, using the first paragraph of our church covenant, which states as follows, "Having given ourselves to God, by faith in Christ, and adopted the Word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant." When we break this solemn covenant by slandering the name of our brother or supplanting him in any way, we lie to that brother or to that group with which we have made the solemn covenant; we also lie to God.

We do well to stop here and read again the fifth chapter of Acts, beginning at verse one and reading to verse nine. God will not compromise with the sin of lying, nor with any other sin. "For the wages of sin is death; . . ." (Romans 6:23).

"All the ways of a man are clean in his own eyes; but the LORD *weigheth the* spirits" (Proverbs 16:2).

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

On Staying Put

by Harrison Ray Anderson

Toward the end of his forty-six years with the Board of Foreign Missions Robert E. Speer remarked, "Whatever can be said of my life and work, at least I have stayed put." He had had many calls to other work and in times of weariness and discouragement these calls must have appealed to him. However, he stayed put. President Woodrow Wilson thought too frequent change of pastorate to be one of the weaknesses of the Protestant ministry.

Lord Kitchener, when asked why the average British soldier was braver than others, replied that he was not—he was just brave five minutes longer.

Dr. Paul S. Johnson, who did such a remarkable work in Chicago Presbytery used to say to restless men, "Hoe out your own row."

I remember one of my first long automobile rides with my father. It had rained and then the sun had hardened the ruts in the dirt road. I suggested several times that we try the other side of the road. Then my father put on the brake and told me to get out and examine the other side of the road. I found it to be just as rough and we journeyed on, on the right side of the road.

In these restless days there are many of encouraging even ministers to stay put. In *Beside the Bonnie Briar Bush* the discouraged young pastor tore up his resignation when he discovered that his elders were praying for him. Let your pastor know you are, and you, Mr. Parson, why not a yearly call to the place where you are? It will help you stay put.

—*The Presbyterian Outlook*

QUESTIONS and ANSWERS
ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Avenue Nashville 5, Tennessee

Question: Please explain "And he d, I will make all my goodness pass fore thee, and I will proclaim the name the Lord before thee; and will be cious to whom I will be gracious, and l shew mercy on whom I will shew rcy" (Exodus 33:19). "For he saith Moses, I will have mercy on whom vill have mercy, and I will have com- ssion on whom I will have compas- n" (Romans 9:15).—*J. C. Ragsdale, nois.*

Answer: In the first place, I would that the message of these verses is be regarded as being literal. All peo- are sinners of their own free choice well as being sinners by nature. Grace God's unmerited favor and is express- to sinners in the gift of Christ in His arnation and death on the Cross. His vation is free and has been sincerely ered to all who will accept it by faith. the same time, God is a sovereign be- and may save whom He chooses; and re is no obligation for Him to save one, much less all. One would show ack of wisdom who would not admit t there is profound mystery to be ac- owledged as being in such passages as se to which we can do no other than w our heads and wait; however, this is attitude of faith, is it not? This is ays the correct attitude of the finite the presence of the infinite. God aks and we who are obedient listeners cept His orders or directions and act in the intelligence we now have, await- further illumination to apprehend re fully and to act in a more yielded itude. Those of us who continually ctice acknowledging the holy presence d authority of our unlimited God in all do never lack intelligence in which to ry out His orders and please Him reby.

Charles J. Ellicott's commentary says Exodus 33:19, "It is not meant that d's favor is bestowed arbitrarily, but t it is in any case—a free gift, not ned nor merited."

Henry Alford, in his book, *The New Testament for English Readers*, says of Romans 9:15, "The meaning apparently is, wherever I have mercy on any, it shall be pure mercy, no human desert contributing; which agrees better with the next verse than the ordinary reading which lays the stress on the 'whomsoever,' and is not inconsistent with verse 18, he hath mercy on whom he will, because if God's mercy be pure mercy without any desert on man's part, it necessarily follows that He has mercy on whom He will, His will being the only assignable cause of the selection."

So much for what Mr. Alford and Mr. Ellicott have said, and now we are right back where we started. God just simply has mercy on whom He so desires to and it is no one else's business. I am glad, indeed, that He in His mercy was desirous of letting it extend to a whole lost world in the gift of His precious Son, our Saviour. This does not, however, make me a Jew; nor does it assure me any of the natural benefits peculiar to Jews only. His mercy was shown to Cain in a particular way that so far as I know has been shown to none else. (Read Genesis 4:13-15.) God pronounced special judgment upon him. He cried out for mercy and in a special way God heard and answered his cry. Let us, you and me, not kill someone and expect this particular act of mercy to be forthcoming from the Almighty, for we would most likely be disappointed in such hopes. Let us not suppose that since we think that we are just as good as the Jews, God is going to bestow the special blessings promised them in Palestine upon us, or promised them for loyalty and obedience in the tabernacle or temple worship, because the blessings God promised and gave the Jews who were loyal in these services were in accord with the mercies granted those particular people in that special dispensation.

You see quite frequently in the New Testament expressions that call attention to the fact that this is *the* age of grace, and rightly so; but this does not mean that grace is given only to the saints of this age, but only that this is the one in which God has in a special or particular way manifested His grace.

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Christian Stories for Our Boys and Girls



POTATO HARVEST

Margaret N. Freeman

"FOUR months seemed a long time," Sam said, "but Dad says the vines are dry now."

"You mean," Susan's voice climbed excitedly, "we dig potatoes today?"

"Dad says the potatoes should be at their best. I sure hope we get a good crop."

"Me, too!" Susan said. "I've prayed ever since we planted that huge potato that it would multiply like everything."

"We got six hills out of it. We didn't miss an eye when we cut it up." Sam grinned. "We got blistered palms from hoeing, too!"

"It will be worth it when we dig the potatoes," Susan assured him. "God has been so good to send plenty of rain. Do you suppose we'll get 20 potatoes?"

"Why waste time gabbing? Let's find out!"

As she changed into working clothes, Susan remembered last spring's missionary meetings. She and Sam felt badly because they didn't have any money to give in the collection so their dad said:

"Look! It's potato planting time. Help me plant and I'll give you the biggest potato in the batch. Take care of it and you can have the crop!"

"I never saw anything grow like that potato or make nicer plants," their father scratched his head everytime he went to the garden. "Probably all went to plants instead of potatoes," he said.

Sam and Susan were sure God was blessing their potato so it would bring a good harvest for the missionary. They prayed, too, it would help their dad realize he should become a Christian.

"If Dad sees how God can bless one potato," Sam said, "he'll know how wonderful God is."

Potato picking day had come!

"We'll start in the opposite end from your potato patch," their dad said, "if we didn't, I wouldn't get any help with mine!" Up and down he plowed the soft, black dirt, upturning potatoes, fresh creamy-tan, on the ridges.

Sam and Susan filled the baskets for their dad to empty in the wagon at the end of the rows.

When they came to their upturned row, their dad exclaimed: "Potatoes, potatoes everywhere! On the ridges, rolling down off of them. I've never seen so many from one potato!"

Gleefully Sam and Susan picked them up and placed them into the basket, scratching away the soft soil so not a one should be overlooked.

"Guess how many we've got now?" Susan said when the basket was almost half full.

"Fifty at least," said Sam.

"Sixty!" Susan laughed.

"They're the biggest I ever saw!" their dad said.

"Sure! God blessed them. We'll have a big offering."

"How many now, Susan?"

"Seventy-five!" Susan packed in the last one.

"What a bumper crop!" Sam grinned. "Pretty good farmers, aren't we?"

"It beats all! If all my potatoes grew like that—I'd have made my fortune a long time ago. You can raise all my potatoes after this!" their dad grinned. "Dump them in the wagon."

"No!" Sam and Susan said together. "Please Dad, we want them kept separate."

"O.K.! Suit yourselves." Their father backed the tractor to the wagon and pulled it to the basement window. The potatoes rolled down the chute into the potato bin.

"You sure picked a ragged old basket." Sue took hold of one of the handles.

"The only one left. Good thing it held together!" Sam grinned as they lugged it to the basement.

That evening their dad told the mother: "We had such a good pota crop I'll have several bushels to se Lutz's Grocery. He said he'd buy a I could spare. I'll deliver them in th morning."

"Will he buy ours, too?" Susan as ed.

"He might," her dad nodded.

Next day when they went to the bas ment, their potatoes were gone!

"Where's Dad?" Sam asked.

"You know he was going in with load of potatoes this morning," his mot er answered. "He left early."

"But, Mom, our potatoes are gone

"He's probably going to try to se them for you. Don't fret. He'll get good price for them."

"But we wanted them kept separat These are the Lord's potatoes," sa Sam.

"I know, honey," her mother sighe "Your dad doesn't understand wh they're special. He took them in as special favor. He'll give you the offe ing for the missionary."

Sam said: "Acting crabby won't sho Dad how Christians should behave."

"Keeping sweet when you're di appointed is hard," their mother agree "but you'll be rewarded for it."

They ran to meet their dad as h drove in. "Did you get a good pri for the potatoes, Dad?"

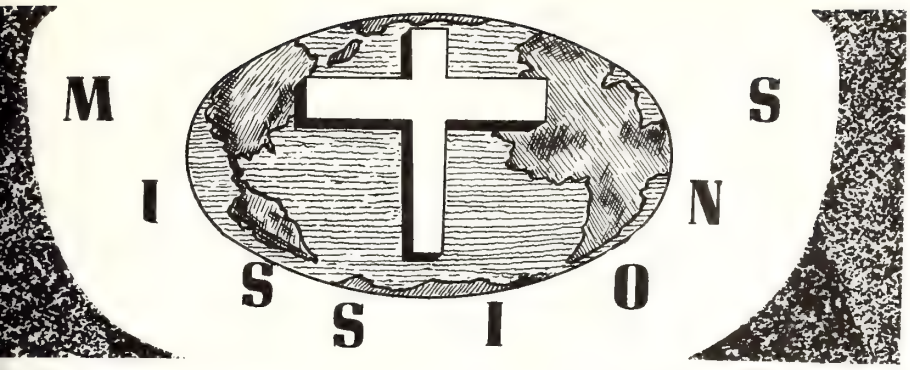
"That I did," he said cheerfully, "re good! I thought I'd sell yours, to I've been in the potato business long than you have," he grinned. "I kne you wanted them separate though, so didn't dump them in with the others

Susan gave Sam a look that sai "I'm glad we didn't act cross."

"How much did you get for ther Dad?" Sam asked.

"Well, now that's a funny thing. didn't even get them in the store. Wh I heaved that old basket you put the in, it went to pieces. I'd filled eve basket and box Lutz had, so I said I basket them and bring them back t

(continued on page fifteen)



Arizona-Mexico Missions Pay Off Mortgages

s a result of the successful itinerary ducted by the Rev. and Mrs. John Elliston and Fabian Guzman, Arizo-Mexico Missions was enabled to pay the two mortgages which were out-ding against the property at 200 La tellana Drive in Nogales, Arizona. ddition, the Mission was able to pay its past due gasoline accounts and to some gasoline with which to operate.

Because of the far-flung nature of the k of Arizona-Mexico Missions, the d for gasoline is not a minor item. A siderable amount of income for trans-ation is needed.

One of the greatest needs at this time or Bibles and hymnals. When the xican missionaries were asked what needed most in their services, they with one consent said Bibles and nnals. Any person or group who ld like to do so may send money to Mission for the Bible and hymnal d. Or if you would rather do so, you send money to The World Home le League, 425 West 107th Street, cago 28, Illinois, and ask them to l Spanish Bibles. Send them one ar for each Bible, and have them to l them directly to Arizona-Mexico sions, Box 550, Nogales, Arizona 21. Be sure to specify Spanish les.

f you would like to send hymnals, may send seventy-five cents for each to Editorial Vida, 434 West Pacific et, Springfield 1, Missouri, and ask n to send paperback copies of *Himnos Gloria* without music. We would er have them with music, but they more

lease pray that this need may be plied, and help as God lays it on r heart to do so. If you send the ney to Arizona-Mexico Missions, instead of sending it directly to the publishers, you may send it through the North Carolina Mission Board, Box 308, Ayden, North Carolina, if you wish. Be sure to stipulate that it is for Bibles, or for hymnals, for Arizona-Mexico Missions.

OBITUARIES

MR. ERVIN BRICKHOUSE

With great sorrow in my heart I write these few words in memory of my brother, Ervin Brickhouse. He was born at Columbia, North Carolina, November 15, 1923, and died October 4, 1963. He lived in Columbia all his life. He united with Sound Side Free Will Baptist Church at a very early age and was a person who loved the Lord. He was loved by everyone that knew him and was a good husband and father to his family.

His funeral was conducted by his pastor, the Rev. Robert Rollins, in the Sound Side church, and his body was laid to rest in the church cemetery.

He leaves to mourn their loss his wife, four sons, his parents, five brothers, two sisters, and a host of friends.

He is gone but will never be forgotten. There is a vacant place in his home that will never be filled. Only God will heal the wound that is left in our hearts.

His sister,
Mrs. Elsie Sawyer

•

Beneficience

Albert M. Ezell

Lord, I ask thee not for a position that is elevated above my brother, for perhaps he is more worthy of it than I. Neither do I seek the stature of a giant, that I might walk haughtily or heedlessly over the desires of others. Elevate me only in mind and spirit; make me a giant only in beneficience and character. Let me always be happy to walk in the ways of the common people, for therein lies the greatest need and the most fervent appreciation of friendship. May I share with them their sorrows, bear with them their griefs, even their physical hunger and infirmities, so that I will know better how to appreciate health and plenty when they come.

Father, help as I enter the autumn of life, that I waste no valuable moments in regret for the spring that has flown far, far away on the wings of time; but grant, as I am inevitably pushed forward by the hand of fate, that I will pause from time to time to enjoy the Indian summer scene of meadows laden with the colorful flowers of promise—promise of a rich harvest of hopes; hopes that have known the hot blasts of adversity and the strong gales of criticism, have been watered by tears of sorrow, but have at last come to maturity because they were planted in the soil of faith.

Grant, Dear Lord, when my time of usefulness is past and it is time for me to bow to the edict of time, that I may not stubbornly contend for a space that could be better utilized to thy glory by one younger and stronger; but may I, like the grand old trees of the forest, when their life span is done and they return silently to the earth, adding new fertility to nourish the tiny seedlings, also leave something that would strengthen and encourage the youth of our land. May the life that I have lived and the memories that I have left be a benediction to those who have known me.

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There is not a church, a denomination, or a school on earth that can educate people into heaven. Therefore, since education falls short of the heavenly goal, take Christ into your life.

NOW AVAILABLE

The "Manual of the Woman's Auxiliary" by the Rev. and Mrs. C. F. Bowen is now ready and may be purchased for $1 from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. Standard of Achievement charts are also ready and may be purchased for 35c.

St. Claire Bible Class

(Lesson for November 3)

When Christians Worship

LESSON TEXT: 1 Corinthians 14:6-12, 26-33, 40

MEMORY VERSE: Colossians 3:16

I. INTRODUCTION

Worship is a part of human nature. Traces of some type of worship can be seen in every period of human history. Even uncivilized man worships in some way. In nations where the true God is not known, man creates his own god, and he bows down to that god with the hope that he might appease him and win his favor. The heathen will torture himself in order to please his god. A biblical example of such heathen worship is that of the prophets of Baal on Mount Carmel. These worshipers were praying to Baal to send fire down and consume the sacrifices which had been placed on their heathen altar. "And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. . . . And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them" (1 Kings 18:26, 28). They continued their praying until the evening, but their god could not send the fire.

Elijah, the prophet of God, then stepped forward and repaired the altar of the Lord that was broken down. When all things were in order, he prayed: ". . . Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again" (1 Kings 18:36, 37). The next verse tells us that the fire of the Lord fell and consumed the sacrifice, the wood, stones, dust, and the water that had been poured round about the altar. Then the people fell on their faces in worship to God.

When Christians worship, there is something entirely different from that which is seen in the worship of the heathen. There is unity and fellowship. Everything is in order. There is love and understanding, and there is peace. This, of course, is true worship. If these elements are not felt and achieved, then something is wrong with the worship.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. The man with a message from God should speak so that his hearers can understand him.

2. There will be no response to a sermon no matter how fervent unless the hearers understand it.

3. All languages have some significance but the language of the Spirit is the most significant of all.

4. It should be our greatest desire to speak in such a way that it will be helpful to others.

5. It is of great importance that the work of the Lord should be done decently and in order.

6. Without an interpreter the testimony in an "unknown tongue" is without value.

7. Telling forth the Word of God is a service in which every child of God may have a part.

8. Christian courtesy as well as God's command determine the order in which God's Word is to be proclaimed.

9. If God's Word is proclaimed in an understandable way it will be of profit to all in a meeting.

10. Some people are so afraid of "formality" that they make a formality of their informality.—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. Mrs. McCall has a lovely set of expensive English china. She has a large china cabinet in which to keep it. (Sketch cabinet and china in disarray.) Some day she intends to display it in an attractive way. But right now it is sta ed in the cabinet in a haphazard fashi Mrs. McCall can't get around to us her dishes because it is too hard to rea what she wants, and they need to washed and stacked.

When Paul came to the church Corinth, he found something like a orderly china closet. Just as Mrs. McC had the various pieces of china in set—cups, plates, serving bowls, etc.— church at Corinth had the proper ments for a worship service. But th were confused and presented wrong As if straightening a china closet, P tried to bring decency and order to th worship services.

Worship is our time of closest co munion with God. We want to be s that what is said is appropriate and order. Examine your own worship s vices. Have you ever heard someth that was silly, crude, or unrelated worship? Have there been contributi to the service that did not make sen

Do we come in the proper frame mind? Are there contentions among members? Are our hearts prepared worship?

Let's get busy straightening out M McCall's closet. Let's wash her dis and the shelves. Let's rearrange the di es in neat order. (Erase and dr neatly, or draw a second sketch.)

This we must do with our worsh We must approach our Lord in reverer and in awe. Let's make sure that all do is done decently and in order *Standard Lesson Commentary.*

2. "There are four different attitu to the whole subject of speaking w tongues. Some say that tongues, w miracles and other similar phenome ceased at the end of the apostolic peri and are not to be looked for or rec nized in the Church today. There nothing in the New Testament that s these gifts would terminate at the of the first century. In the second pla some insist that the whole business speaking with tongues today is by sata inspiration. One certainly cannot along with this. Some who have t gift today are God-fearing men. T third position, however, is equally wro which is the one that insists that a Ch tian does not have a full experience the Holy Spirit unless he speaks w tongues. There is no justification this, and one must regret that some nominations refuse to send missiona to the foreign field unless they h spoken with tongues. Finally, not spe ing with tongues should not trouble

(continued on page fifteen)

ys' and Girls' Stories

(continued from page twelve)

row. I do think though, since you such a bumper crop, you ought to shares with me."

Dad, you promised we could have whole crop!" Susan's face wrinkled larm.

So I did! And I'm not a man to go k on my word! They're yours to do as you will—every potato!"

Thank you, Dad," Susan hugged him. You can go with me to sell them thing in the morning," he prom-

I wonder what Mr. Lutz will pay," said as they bumped along in the up.

I got two dollars a bushel for mine, you have almost two-thirds of a el."

Two dollars isn't much for all those toes," Susan said doubtfully. "We ld have ten!"

You two have gone plumb missions y!" their dad said flatly.

Ir. Lutz said glumly when he saw n: "I wouldn't take any more po- es if you gave 'em to me. Five ers have been in since yesterday. ouple of them offered me potatoes $1.50 a bushel."

You mean—you won't buy ours?" gulped.

No sir, son. I might lose money on e."

Well, I guess the only thing to do ke them home and eat them," their said cheerfully climbing into the up.

Eat them?" Susan gasped. "I'd ke on every bite."

Me, too!" Sam nodded his head vio- ly. "I'd sooner peddle them out by one than—say! why don't we?"

Why don't we what?" Susan asked rly.

Sell them one by one as missionary toes—"

Oh, don't be ridiculous!" exploded r dad. "You couldn't sell just one to—"

Dad, will you please take us to le Jack's corner service station. t's where the traffic is heaviest. If haven't sold any potatoes by noon, can come for us—and we'll" he lowed, "we'll eat the potatoes."

All you'll get is sunburned!" their prophesied, "but I guess you've got e shown—"

e drove to the corner, asked Uncle to keep an eye on them, unloaded the potatoes and drove off. Susan asked Uncle Jack for white sign paper and a lettering pencil. They printed neatly: MISSIONARY POTATOES FOR SALE.

Everyone who drove in asked about the missionary potatoes. Some people laughed as if it were a big joke. Others had tears in their eyes. One man gave $5.00 for one potato. A prosperous-looking man offered to buy the last half bushel for $2.00. Sam said: "We're not selling unless the buyer promises to plant it in the spring and give the crop money to missions." The man drove off muttering: "Keep your potatoes. I never heard anything so silly!"

The sun blazed hotter. Sam and Susan grew tired and hungry. An old pick-up shuddered to a stop beside the gas pump. "Not much hope there!" Sam muttered. "Anyone with a beat-up old truck like that wouldn't have any money!"

A tall, gray-whiskered farmer climbed out. "Fill 'er up, Jack!" he said cheerily, and walked over to the potatoes. "First time I ever saw potatoes for sale in a gas station!" he winked. "Missionary potatoes, eh? What does that mean?"

He listened and stroked his chin. "Well," he said, "there's a soft spot in my heart for missions. My son is a missionary doctor in Formosa. Reckon I'd like nothing better than to raise me a missionary project. Yes sir, I'll take the whole lot." He laid $3.00 in Sam's hand.

"How much did we get, Sam?" Susan asked as Sam counted the pile of change and bills. "12.50!" he grinned stowing it in his jacket pocket.

"I'll call Dad to come and get us now!" Susan ran for the phone.

Their dad stared unbelievingly at the pile of money. "Well, that beats all!" he said huskily. "If I hadn't seen with my eyes the way you tended, hoed, and weeded that garden all summer and the way you held out—why, I wouldn't have believed it! I guess," he said "it's time I started church going. There's got to be something to it," he said as if he were talking to himself.

"Will you really go with us Sunday, Dad?" Susan's eyes were bright blue stars.

He put one hand on her shoulder and one on Sam's and nodded.

"He said he would," Sam reminded, "and you know Dad is a man of his word!"—*Gospel Herald.*

News Notes

(continued from page seven)

Gum Swamp Revival In Progress

Revival services are in progress at Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, with the Rev. Austin Carter as the evangelist. Services began Monday night, October 21, and will continue through Saturday night, October 26. Special singing is being rendered in each service which begins at 7:30 each evening.

The church extends a cordial invitation to everyone to attend the remaining nights of this meeting.

St. Claire Bible Class

(continued from page fourteen)

true child of God, for let us not forget, that not one of the great evangelists of the last century spoke with tongues, or urged it upon their people."—*Wilbur Smith.*

Free Will Baptists are not ritualistic; that is, we do not have a definite ritual that has to be followed in all our worship. However, this does not mean that our services are not to be planned, orderly services. We feel that much progress has been made within our church along this line and that still more can be made.

—*Advanced Quarterly* (F.W.B.).

•

If a man is talented for one thing in life and does another, he should not wonder if he fails.

•

Setbacks

Walter E. Isenhour

Never mind the little setbacks
That you face along life's way,
But resolve to be a hero
As you meet them, day by day.

Men of faith and men of courage
Often had their setbacks, too;
But through prayer and noble purpose
They went forth to dare and do.

If you're aiming for achievement
That may mean your life's success,
But there comes a great reversal,
Don't give up in dire distress.

Setbacks, never mean you're beaten,
If you're in God's blessed will,
And you'll rise and meet the challenge,
Then move onward up the hill.

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When Will We Let This Monster Die?

(continued from page three)

cluding the much advertised Durham case, lies the fact that a *minority* of North Carolina Free Will Baptists were not willing to go along with the *majority* in a *complete* denominational program. Up until 1961, a big majority of North Carolina Free Will Baptists were committed to a denominational program which included *all* the institutions and projects of the National Association and *all* the institutions of North Carolina Free Will Baptists, which were thought of as complements to the National program. But a *small minority* of the leadership and pastors of North Carolina became actively engaged around 1958 and thereafter in efforts to get their churches to renounce in part or the whole the North Carolina part of this *complete* program, and become more and more supporters of the National program in an exclusive sense. The *real* issue in North Carolina up to 1961 was, Shall we have a *complete* denominational program or a one-sided program? The connectional church government issue was a by-product used to cover up the true issue. If a few men had not gotten it into their minds that they had to *repudiate* the North Carolina program in order to be *loyal* to the National program, we would have never had this division.

The question naturally follows, Why then did North Carolina withdraw from the National Association? Again the answer is a simple one: The North Carolina State Convention withdrew because leaders of the National Association gave support and encouragement to this *small minority* who were laboring to divide North Carolina Free Will Baptists by making issues of some of our institutions and approved projects. Nobody has yet come up with an answer to the question, Why did the leaders of the National Association, claiming to be champions of majority rule, support this small minority in North Carolina, despite the fact that some among the group were being accused of adhering to, propagating, and allowing to be propagated in their churches, a doctrine definitely contrary to the professed faith of the Association?

Some of us want peace between the groups who call themselves Free Will Baptists, even if there cannot be full harmony and unity. But there can be no peaceful coexistence so long as those of us who have chosen to remain loyal to the conferences, institutions, and principles to which we have given the best years of our lives are being falsely accused of departing from the faith and practices of our fathers; nor as long as those chosen by a *majority* vote of the duly elected delegates of a *majority* of the independent congregations composing the conferences are being accused of doing things they have never done. Why not let something written in 1962 by the very man who has been the most persistent recently in branding us "connectional Free Will Baptists" settle the matter once and for *all* and for us *all*. I have before me a signed statement in which this man was asked to answer the question, "Can one be a member of your group (the new North Carolina State Association) and not be 'connectional'?" The answer was "ONE CANNOT." (This answer was typed in capital letters by him—the only use of capitals in the document.) Now, if we cannot have denominational bodies without being connectional, are we not all connectional? The one and only area in which anyone has at any time endorsed a form of connectional government is with reference to our denominational relationships and collective interests. Now, we all subscribe to its internal affairs; so, are we not all congregational also?

Let this monster called "connectional church government" die. If we must go separate ways, let us go them in peace, each group being considered a part of the overall denomination (as was true when in former years we had two or more general bodies going at the same time), and let each group have as complete program as may be found possible. We might as well face up to the fact that the North Carolina State Convention and its affiliated bodies cannot now go along with the same kind of program we once shared, because a minority bolted that program and the National Association went along with this minority. If the minority in North Carolina was *right*, then t National Association was right in goi along with them. If the majority North Carolina was *right*, or if neit was *right*, then the National Associati ought to have exercised the prerogati of *the head of the house* and endeavor to be a peacemaker. I sincerely belie that someday a future Free Will Bapt leadership will review this whole co troversy in a calm way, and without p sion, and come up with a decision whi can be accepted as coming out of me ured reasoning and impartial judgme instead of one born in the atmosph of aroused feelings and hasty actions. V must wait for this, but let us wait peace.

Christian Education

(continued from page nine)

in North Carolina and the states Georgia, New Jersey, South Carolina, a Virginia.

Resident students who room a board at the college number 131; t others live at home and commute classes. To accommodate the reside students, the college has leased five c campus houses and placed other stude in twelve private homes in Mount Oli

Women outnumber men 118 to 1

In vocational preference, teachi leads with sixty-five students, follow by fifty-seven in secretarial science, counting, and business administrati and seven ministerial students and m sionary candidates.

Other professional interests inclu agriculture, forestry, engineering, geolo law, science, medicine, nursing, d tistry, physical education, art, libr science, mathematics, industrial a social and youth work.

Mount Olive College Day at Pearsall's Chap

Pearsall's Chapel church in Dup County will observe Sunday, October as Mount Olive College Day, the R S. A. Smith, pastor, has announced.

President W. Burkette Raper speak at the 11 a. m. worship service

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 30, 1963

GENE AHRENS PHO

DURHAM, N. C.

PILGRIM OF EARTH

m of earth, who art journeying to heaven!
r of eternal life! child of the day!
for, watched over, beloved and forgiven!
thou discouraged because of the way?

y and thirsty, no water brook near thee;
ss onward, nor faint at the length of the way.
God of thy life will assuredly hear thee,
will provide thee thy strength for the day.

through the brambles and briers that obstruct thee,
ad not the gloom and the blackness of night;
on the hand that will safely conduct thee,
st to His eye to whom darkness is light.

ustful, be steadfast, whatever betide thee;
y one thing do thou ask of the Lord—
to go forward wherever He guide thee,
ply believing the truth of His Word.

—*The Bible Standard.*

From the Biblical Recorder—

The average American, according to latest figures, spends $6.23 a day. Here is the breakdown on his spending: Food, $1.06; taxes, 79c; household operation, 71c; housing, 66c; transportation, 60c; clothing, 52c; medical, 31c; recreation, 31c; alcoholic beverages, 15c; tobacco, 11c; religious and welfare, 7c; savings, 38c; all others, 56c. (Source, *Quarterly Review.*) The inequities stand out glaringly. Can you imagine a nation spending more than twice as much on alcoholic beverages as on all religious and welfare causes combined? Or spending 11c for tobacco every time 7c is spent on these worthy projects? Percentagewise, each of us gives only 1.1 percent of our income to these worthy causes. Little wonder so many families have financial difficulties with a spending ratio like this.

† † †

A Lot of Whiskey—

An article in the news recently brought to mind the fact that our State Department spends thousands of dollars each year for whiskey. This money is usually listed in the budget as "representation allowance," and last year it amounted to approximately $1,000,000.—*Tomorrow.*

† † †

In The Editor's Mail—

"Please note that my address is 1415 McAdoo Street, Kinston, North Carolina, instead of 1145 McAdoo Street, as given in the October 9 issue of *The Free Will Baptist.*"—*Mrs. Nina Grace Register, Study Course Chairman, Eastern Conference Woman's Auxiliary.*

† † †

"Please change my address from Merritt, North Carolina, to Route 1, Pinetops, North Carolina."—*Rev. P. C. Wiggs.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, *Editor*

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Editorial—

A SERIOUS MORAL DECAY

For the past several years the moral standards of the American peo have degenerated to a dangerous level. In making such a statement, are not saying that there are no moral convictions left. On the contra there are many sincere Christian people who still believe in purity, mo esty, and decency. No conscientious Christian, however, can close eyes to the moral decay that has set in.

In a recent article entitled, "Morality USA," the senior editor *Look* magazine wrote, "We are witnessing the death of the old morality He then offers reason why this is so:

"No single authority rules our conduct. . . . We are in the midst of moral crisis—because the great majority of Americans, who want to t to live moral lives, no longer can be certain what is right and what wrong. . . . we live in a society without a supreme moral authority. . . . W must find a new moral code that will fit the needs of the society we li in."

Mr. L. W. Northrup, writing on "American Paganism" in **The Fr Methodist,** states: "The secular Jeremiahs of our day have no answer f our moral decay. They hold forth the forlorn hope that as we blind grope, we can carve out a new moral code which will permit us to exerci our way of life in morality and decency. This all adds up, however, to t frantic effort to find a formula by which a pagan society can opera without. If a pagan civilization (Roman) perished because it neglect reverence for its mythical deities, how can a Christian society survi without the living God?"

In an editorial from the same magazine mentioned above, J. Pa Taylor makes the following observation: "We live in an era when mul tudes 'declare their sin as Sodom.' They 'glory in their shame.' Th most disgraceful and degrading things are rationalized so they may appe to be very natural, pleasant and innocent. Things that are cursed thousand times by a holy God are blessed perpetually by unholy write of vile literature and by the creators of entertainment. The chaotic co ditions prevailing in our modern world, the dishonesties, the indecencie the cruelties, the violations of the most sacred relationships, are but ev dences of the moral disintegration that comes from spiritual death."

Most any conscientious Christian can simply look about him and fi evidence that a serious moral decay does exist. It is evident in ma ways: (1) By a continuous increase in crime which showed an increa of 7% in 1962 over the previous year. The greatest increase was amo youths under eighteen years of age. (2) A desire for sensuous entertai ment. Television, movies, and obscene magazines add to this desir (3) The moral decay is also evident as we realize that there has been decline in pure, old-fashioned modesty. Immodesty is the order of t day. In view of these things, which are but a few that could be liste many Christian leaders feel that America will fall from within unle something is done to curb the evils of our society. To be sure, there a many things that have caused this moral decay, but the basic cause is t evil heart of man apart from God.

It is true that we need a moral code, but not a new one. The old o is sufficient—the Holy Bible. We do not need a moral code that will f the needs of the society we live in. We need to fit the society into t moral code that we have. Christian convictions are not based on the co duct of our society. They are based on the authority of God's Word.

History records that one of the basic reasons for the fall of the Roma Empire was because of moral degeneration from within. Unless we cu the evil tide of our day, history may one day record the same thing abo America.

Singularity vs. Conformity

by

Albert M. Ezell

F there was ever a time when men can look about them and see the fillment of the words of God's pro-ets it is now! We see on every hand achers that are afraid to preach the d of God in all of its fullness and h, for fear of offending one of their ishioners. In fact, in many instances hey were to preach the unvarnished h many of them would be out of a e to preach; truly the people have ped to themselves preachers having ing ears; ears that itch for the com-nents of the congregation rather than approval of Almighty God.

The world has come to a place where ple are afraid of the word *singularity*, *individuality*. People are prone to t with the common herd; they have led their gift of individual thought reason for a yoke of conformity. her than run the risk of losing their nce at popularity, they will compro-e with sin by saying that things have nged since the days of our grand-ers. According to my book, sin that sin in my grandfather's day is still sin his present age in which we are liv-

Conformity is a wonderful trait in its per place, but many times it is car-to excess; people are afraid to voice opinion of their own because they not sure how others will react to it. need more people today like Pat-Henry, who said, "I know not what se others may take, but as for me me liberty or give me death." ua, when he was faced with the in-ility of the children of Israel, said, oose you this day whom you shall e, but as for me and my house we will e the Lord."

ndustry would be many leagues be-d where it is today if we had not had of vision who would dare to stand e and follow their own instincts and victions. Most of the inventors of appliances we today consider as essities of life had to buck the jibes criticism of their fellowmen.

There is no gift that man possesses greater than the privilege of thinking and acting for himself; yet, many have bartered this privilege for fame and popularity. This is especially true of our young people. In many instances school children find it impossible to gain access to a club or sorority without renouncing, or at least compromising, some of their religious or moral convictions.

William Penn said, "Renounce popularity; it has many snares, and no real benefits." To those who would seek popularity, I would like to say that true popularity is not the kind that is followed after; but, rather, it follows after those who live in a way to deserve it. There is a vast difference in glory and popularity; the first is safe and abiding when it is deserved. It is steadfast as a house built upon a rock. Popularity, on the contrary, is often effaced like sand castles on the seashore.

The common phrase, *building a personality*, is a misnomer. "Personality is not so much like a structure as like a river—it continuously flows, and to be a person is to be engaged in a perpetual process of becoming."—*Fosdick.*

"Human faculties are common, but that which converges these faculties into my identity, separates me from every other man. That other man cannot think my thoughts, speak my words, do my works. He cannot have my sins, and I cannot have his virtues."—*Giles.*

If the world is ever to be conquered for Christ, it will be through the united efforts of individuals, each one doing his own work according to his own ability, in his own sphere, holding his own post, and saying to Jesus, "Lord, what wilt thou have me do?" And though this may sound like a paradox, this must all be accomplished through a united effort but with a singularity of purpose.

Neither armies nor nations have advanced the race; but here and there, in the course of time, an individual has stood up and cast his shadow over the world.

It is true that no man liveth to himself, or could long exist in complete isolation; but the world, as a whole, moves too much by companies and troops. Most of the great deeds that are recorded in the Bible were accomplished, not through great companies, but by individuals who were not afraid of the criticism of the crowds. Moses forsook the fame and riches of Egypt to become an individual for God. Elijah stood alone on Mt. Carmel against the four hundred and fifty prophets of Baal. David stood alone before the giant, Goliath. Samson stood alone before the thousand Philistines and slew them all. These men were all men of renown simply because they refused to listen to the voice of the crowd and chose to listen to God despite the fact that their friends would have told them that the things that they contemplated were impossible.

Remember, a man in the right, with God on his side, is in majority though he be alone.

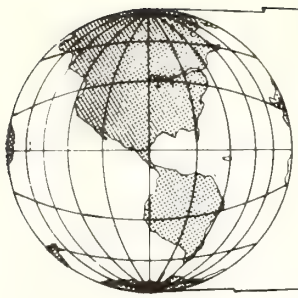
THE PESSIMIST

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
Nothing to be but good.
Nothing to breathe but air,
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed,
Nothing to weep but tears,
Nothing to bury but dead.
Nothing to sing but songs,
Ah, well, alas, alack!
Nowhere to get but out,
Nowhere to come but back.

Nothing to see but sights,
Nothing to quench but thirst,
Nothing to have but what we've got;
Thus thro' life we're cursed.
Nothing to strike but a gait;
Everything moves that goes.
Nothing at all but common sense
Can ever withstand these woes.

—*Good Cheer.*



THE CHURCH - WORLD-WIDE

North Africa Mission Ceases Work in Tunisia

Organized mission work of the North Africa Mission has ceased in Tunisia as a result of government orders, mission officials disclosed here today. The Protestant mission board, with North American headquarters in suburban Upper Darby, U. S. A., has been working in Tunisia since 1885. At present there are 12 missionaries in the country.

Government action is said to have come as a result of increased effectiveness of the mission's Bible correspondence courses among Tunisia's predominantly Muslim population. Within the last three years, 18,293 first lessons have been distributed. Latest figures show 1,099 courses completed, with 717 of the enrollees making a written profession of faith in Christ.

Tunisian officials ordered the mission's bookstore in Tunis closed, stopped the work of the Bible center, and suspended circulation of the courses. Mission leaders were called in by the government and told that their association was being dissolved.

American and British embassies were kept fully informed of developments. They made strong representations on behalf of the mission, but to no avail. The Tunisian government thus far has not expelled the missionaries remaining in the country.

The North Africa Mission's field director in Casablanca, Harold W. Stalley, said North African governments now in Muslim hands subscribe to the United Nations charter which guarantees freedom of religion. However, he explained this is usually interpreted to mean the freedom to practice one's own religion, but not to attempt conversions to another faith. (EP)

Students to Join in Evangelism Effort

ATLANTA (EP) — One hundred Southern Baptist students will be asked to hold summer revivals in 1964 in pastorless churches which have reported no baptisms in 12 months.

The evangelism effort was revealed in a report of the goals for the 1964 Annie Armstrong Offering for home missions, sponsored each spring by Woman's Missionary Union, auxiliary to the SBC.

The new offering goal of $3,500,000 includes $50,000 for the student evangelism effort.

Crime in Capital Continues Climb

WASHINGTON (EP) — Crime in the nation's capital during September increased 17.4 percent over the same month last year, it was reported here.

This marks the sixteenth consecutive monthly rise in "Part I offenses" which include murder, rape, robbery, auto theft, assault, and larceny.

The total number of offenses for the month rose to 2,182, an increase of 324. Greatest jump was in housebreakings, which went from 403 to 614. Criminal homicide and rape increased almost 100 percent over September, 1962. This September saw 17 homicides and 14 rapes. Robberies and aggravated assaults declined.

The all-time high month for serious offenses was August, 1962, with 2,512. Washington has a population of about 775,000.

Sunday School Group Told Courts Fail on Delinquency

BUFFALO, N. Y. (EP) — American courts are failing to curb the challenge of juvenile delinquency, the president of the National Sunday School Association declared here.

Dr. Harold H. Etling of Winnona Lake, Indiana, told 6,000 delegates at the Association's 18th annual convention that "the courts continue to rule against the forces of righteousness and refuse to allow the Bible to be read, or prayer to be made to the God whom we claim to trust."

He said that a good secular education is apparently not the answer to delinquency.

"In spite of the greatest number of students in the history of our country being turned out by our institutions higher learning and with knowledge c stantly on the increase," he noted, " are in the dilemma of a mounting cri bill that is slowly but surely chok the very life out of our economic f ture."

Although American church memb ship is at its highest point, he said, "ma pastors are facing empty pews on Sun morning and closed churches are to seen everywhere on Sunday nights."

Dr. Etling charged that many S day school teachers and officers "oft absent themselves from the services of t church."

"Most of our denominational affilia have included in their standards tl teachers and officers of the Sunday sch should be in the regular worship servi of their churches, including the midwe service of prayer—and this is right," t speaker said, "but when Christ becon pre-eminent there will be no necess for compulsion from without."

Protestant Group in India Will Promote Bible Study

MADRAS, India (EP) — Some Protestant ministers and theologia from the major denominations in Ind have formed the Society for Biblic Studies.

Patterned after similar organizatio in Europe and North America, the S ciety will promote research and exchan of views on Biblical questions. It w be open for membership to persons hol ing a degree or diploma from a recognize theological institution.

The Rev. R. M. Clark, secretary f theological education of the Nation Christian Council, was elected preside of the new society. The Rev. A. E. I banathan, general secretary of the Bib Society of India, was named treasurer.

Canceled Stamps Help Rebuild Bible Institute

SPRINGFIELD, Mo. (EP) — Ca celled stamps turned into cash will soo help restore the library of Ecclesia Bibl Institute, Hong Kong, through a proje sponsored by the Assemblies of Go Women's Missionary Council Depar ment.

Contributing to the education of A semblies of God ministerial student around the world, women's groups in th denomination's U. S. churches collec and sell canceled postal stamps. Durin the past two and one-half years, th stamp project has produced more tha

(continued on page sixteen)

A Supplement

by L. E. Ballard
Greenville, North Carolina

N the article "When Will We Let This Monster Die?" to which this supplement, there appears a quotation from an answer to the question, an one become a member of your up and not be *connected?*" (The rd *connectional* was used by error in article referred to, but the word *con-ted* is a better word to fit in with the nments hereafter.) In the interest fairness to all, and because I do not to discuss a quotation without iden-ing the writer, I believe that it is best t I identify the writer of the state-nt referred to as the Rev. Eugene ddell, and also give his answer in full. answer read: "One cannot. How-r, just as by a majority vote a church s a conference, it should be free to *connect* without fear of a lawsuit." ere I want to correct the note I in-ted in the question in my original otation. The explanatory note should e been "the General Conference" her than the "new State Association.") believe with Brother Waddell that church should have to fear a lawsuit account of deciding to *disconnect* m a conference, just as I believe that committee, board or conference should e to be in fear of $400,000 lawsuits restraining orders when it is en-voring to perform what it deems to be business for which it was instituted. t Brother Waddell's answer does raise ne questions, both as to how a church s a conference, and whether or not an simply *vote* to *disconnect* as is im-ed by the answer. Since the National sociation Treatise is clearer on this nt than the North Carolina Treatise, and since the organization in question had, prior to the time the question was asked, agreed to abide by that Treatise, I shall use it for reference in my discussion. (All constitutions and other regulations of North Carolina organizations, about which I have knowledge, conform to the National Treatise provision on this point.)

A church does not become *connected* with a conference (or any other similar organization) simply by its *vote*. The *vote* only makes *application*. Upon being satisfied that a church is *sound in doctrine*, and accepts the discipline and constitution under which the conference operates, the conference votes to receive it; and thus *by agreement of both*, a relationship is established, and the church is then (by its "voluntary" agreement) under obligation to be governed in matters relating to the denomination while a member, and to *disconnect*, if it shall so elect, in accordance with the provisions of the discipline, constitution and bylaws of the body it has joined.

Now, just what were the provisions in the National Treatise for *disconnecting*?

The National Treatise gives joint recognition to "Quarterly Meetings" and "Associations" (called "Conference" in some areas) as bodies through which local churches become *connected* with the denomination. On page 52 of the latest edition of the National Treatise, we find this:

"When a church in good standing requests a dismission to unite with another Quarterly Meeting or Association, a letter of dismission and recommendation is granted . . . . But *it is contrary to the practices of the denomination for any church to dissolve its connection with the Quarterly Meeting*, or to disband, without the approval of the Quarterly Meeting. A Quarterly Meeting should not receive a church rejected by another Quarterly Meeting without reconciliation."

In the light of this, is it unreasonable for us to say that the churches of Brother Waddell's conference *are not free* to disconnect except as provided in the Treatise they accepted when they connected?

Now, if they *are free*, or if the conference is free to have some other rule under the "PROVISION AND CLAIM" article in the Treatise, what happened to the freedom of the North Carolina Convention and its conferences in 1961? When in 1961 some of the North Carolina ministers expressed an *opinion* that we had a "form of connectional government" which gave a conference authority to deal with the ministers recognized by them as having been ordained to preach generally throughout the denomination, thus making them a denominational responsibility, and to endeavor to settle controversies within the churches which were disturbing the denominational relationship, the National Association requested that these *forms* be *repudiated*, and the North Carolina ministers, holding office in the National Association, who had expressed this opinion, were removed from their offices by the device of a hasty motion, made in the midst of strife, stirred feelings and confusion; and without any kind of hearing on any specific charges of malpractice or misconduct in office.

Let me close, what I hope can be my final word on the matter of church government, by making use of a quotation from an ancient writing, to ask a question: "Is there one law for the dog and another for the cat?"

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A Walk Pleasing to God

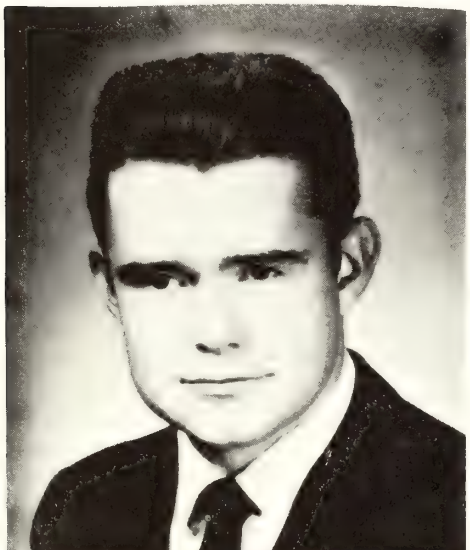
Every life is a preaching life. Are you walking in love? Is that your manner and habit? Walking by faith? Is that the standard of your conduct? Does your life illumine as you pass by? Do people feel the better because they have seen you? Does seeing you lift all their thoughts to a loftier plane, and make the day a cleaner day?—*Dr. John MacBeath.*

NEWS & NOTES

Of Denominational Interest

Mr. Dudley Conducting Pleasant Grove Revival

The Rev. Bruce Dudley, pastor of Calvary Free Will Baptist Church of Wilson, North Carolina, is the evangelist for revival services being held this week at Pleasant Grove Free Will Baptist Church of Pikeville, North Carolina. Mr.



Dudley is a graduate of Mount Olive Junior College, and holds an AB degree from Atlantic Christian College. He is secretary-treasurer of the Wilson Area Free Will Baptist Ministerial Association, and vice-president of the North Carolina State Free Will Baptist League Convention. The pastor, the Rev. Albert T. Coates, is assisting in the revival.

The pastor and the congregation issue a joint invitation to the public to attend the remainder of these services.

Revival Scheduled Mt. Zion Church

Revival services will be held the week of November 4-9 at Mt. Zion Free Will Baptist Church, Onslow County, North Carolina. The evangelist will be the Rev. Lloyd Vernon. Services will begin each evening at 7:30. The pastor, the Rev. O. B. Taylor, and the church invite everyone to attend.

Revival in Progress Followed by Homecoming

Revival services began at the LaGrange Free Will Baptist Church, LaGrange, North Carolina, October 27, and will continue through November 2, with the pastor, the Rev. Henry W. Armstrong, Jr., bringing the messages. Services are beginning each evening at 7:30.

On Sunday, November 3, the church will observe its annual homecoming. Following the morning worship service, a picnic lunch will be served. There will be an afternoon service of special music and congregational singing. The church plans to receive a special offering to be applied to the general fund.

Former members, pastors, and friends are extended a cordial invitation to attend all of these services.

Core Creek to Have Harvest Day

The pastor, the Rev. Albert Keech, announces that Core Creek Free Will Baptist Church of Cove City, North Carolina, will observe its annual harvest day on Sunday, November 3. He and all the members invite all who will to come and worship and fellowship with them on this Lord's Day.

Revival in Progress Homecoming Planned

Revival services are now in progress at Faith Free Will Baptist Church, Kinston, North Carolina. These services began October 27 and will continue through November 3. The guest speaker is the Rev. Noah Brown of Roanoke Rapids. He is being assisted by the Rev. Carey Cheshire, pastor. Services begin each evening at 7:30.

On Sunday, November 3, the church will observe its annual homecoming with the pastor bringing the homecoming message. A picnic lunch will be served at the noon hour. The pastor and the church extend a welcome to everyone to attend.

Homecoming Day at White Oak Church

The White Oak Free Will Bapti Church, Bladenboro, North Carolin will observe its annual homecoming se vice on Sunday, November 3. The will be a picnic lunch served at the noo hour.

The pastor, the Rev. Bruce Goodwi and the church cordially invite all forn er pastors, members, and friends to com and fellowship together on this day.

Holly Springs Church Announces Fall Revival

Holly Springs Original Free Will Ba tist Church located five miles from Ke ly, North Carolina, announces its fa revival for November 3-9. The Re Noah Brown of Roanoke Rapids will b the evangelist. Services will begin eac evening at 7:45.

The pastor, the Rev. W. L. Poythres and the church invite the public to a tend these services.

Everton to Conduct Dilda's Grove Revival

The fall revival at Dilda's Grove Fre Will Baptist Church near Fountai North Carolina, will begin Monday ev ning, November 4, and continue throug Saturday evening, November 9. Th evangelist for the meeting will be th Rev. J. W. Everton of Clayton. Service will begin each evening at 7:30.

The pastor, the Rev. Ray Harrison, Jr and the church invite everyone to atten these services and be much in prayer fo their success.

Rock Springs Host To Youth Rally

Rock Springs Free Will Baptis Church, Route 1, Bailey, North Caro lina, will be host to the Youth for Chris Rally of the Second Western District o Saturday night, November 2, at 7:3 This fellowship together in the Lord' house promises to be an evening of en joyment for all.

Each Free Will Baptist of the Secon Western District is urged to attend an participate in this youth work.

(continued on page thirteen)

Coming Events

November 6, 7 — Central Conference
Friendship Church, Greene County
North Carolina

MARRIAGE

A Bore or A Challenge

by Lois Anne Williams

I HAD BEEN married nine years. To put it bluntly, I was bored. housewife's duties had been an excit-ng challenge for me as a new bride. low they were drudgery. The endless outine of household chores weighed eavily upon me. Mopping, cleaning, ooking, and the like composed my dull chedule of daily activities. There were oungsters' disputes to be settled. Peace nd quiet were a thing of the past. Self-ity far from lightened the load I felt oomed to bear.

Oh, to be a working woman, I thought ith envy. If I could only leave the ouse each morning and enter the fas-inating world of business! I managed o make myself quite discontented. At ast I hit upon an idea to help me face eality. I set about making a comparison st of opportunities for housewives and orking women. The experience opened ny eyes.

Topping the list of opportunities for orking women was challenge. Con-tant demands of the working world call or the utmost use of the working wom-n's talents and abilities. She must e keenly aware of what is going on bout her, and she must be ready to im-rove herself in order to meet the chal-enge of her position. But what about he homemaker? Challenge could also op her list of opportunities, for what ob can demand more of your abilities han the job of keeping a home and aising a family? We are certainly called pon to use our every talent—and then ome—in carrying out the various phases f our occupation. We, too, must al-ways be improving our ideas and meth-ds. We should be alert to the happen-ngs in the world about us.

Second on my list was excitement. The working woman experiences the excitement of escaping the routine of housework and entering the whirlwind of the business world. The hustle and bustle of people hurrying to complete their transactions create an atmosphere of urgency and activity. A variety of events make life interesting for the working woman. But let's consider the housewife. She looks up from her duties to see her infant son. He walks beside the sofa, holding to it for support. Mother extends her arms toward him. Forgetting himself, he walks to her. His first step alone! Excitement is part of the housewife's experience. An older child bursts into the house. Her face beaming, she exclaims, "Mom, I got a perfect score on my exam at school today!" Excitement is certainly a vital part of life for the homemaker.

A third opportunity is entertainment. A working woman in the stream of activities finds it all about her. Through the associations with other people, this spice of life presents itself frequently. Before my marriage I worked in an office. Along with our important work, we had a good portion of the fun which makes for good working relationships. The public that we served also brought entertainment our way as we met people and helped them with business matters. Now the housewife performs many of her duties in the solitude of her home. Nevertheless, entertainment comes her way. She has within her reach a unique source of humor and entertainment. A child's innocent remarks provide laughter and spice that cannot be equaled. Our young daughter saw the advertisement for gasoline which uses the sign of the flying red horse. "Oh, look, Mommy, there's a horse angel," she informed me. What sweet and simple entertainment! The homemaker can also take advantage of the radio, recorded music, and the printed page. By spending a few moments relaxing with any one of these, she can inject entertainment into her work routine.

Still another asset for the working woman is that of being needed. She fulfills a responsibility on the job which she alone is depended upon to fulfill. Her services are required in order to carry out her employer's entire program of work. She feels an important part of a team. Looking again at the opposite side of the ledger, we see that being needed is also an asset for the housewife. She is a part of one of the greatest teams of all—the family. She's depended upon to perform the duties which no one else in the world can do as well as she can. A housewife's love and dedicated work for her husband, children, and home can hardly be surpassed in importance. Her children come in from school to find some freshly-baked cookies. No other cookies ever tasted so good. Her son asks, "Mom, could you please read off my spelling words for me?"

Many working women have the pleasure of traveling and seeing lovely sights. This may not be true of the majority, but when I dreamed of a profession, I imagined a glamorous one which included travel. There are many scenic places I wished I could visit; but then I took time to realize how much beauty of nature was within my reach. The simple beauty and wonder of flowers pushing through the ground in spring might be overlooked by the busy working woman. The beautiful sight and sound of the bird in a near-by tree could be ignored by one involved in the business of the day. Although I may not be able to travel to see the famous places of beauty, I can find a good share of such loveliness at a near-by lake or park or within my own yard.

A sixth opportunity for the working woman is that of meeting people and making new acquaintances. She is constantly in contact with a variety of persons. This experience adds interest and intrigue to her way of life. It also keeps her alert to ways of improving her conversational ability. She is prompted to remain up to date in her ideas in order to meet each occasion in the best manner possible. The housewife also has many opportunities to meet people. If she will take an interest and active part in church, school, and community affairs, she will have ample occasions to meet others and to make new acquaintances. She needs only to look about her for the many activities of which she is welcome to become a part. These stimulating experiences of getting out, being with others, and doing her part in some good cause help to take her away from a sometimes monotonous routine of household chores.

Thus it is with responsibility, enjoyment, fulfillment, and all of the other phases of living. One can find them, whether she is a housewife, or a woman who works outside of the home.

Now I have been married nearly ten years. I am no longer bored. The housewife's duties again are an exciting challenge for me. I have analyzed my life, and realized the opportunities and blessings that are mine.—*The Free Methodist.*

AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Confessing Christ

■ CONFESSING Christ is the privileg and duty of every Christian. We nee to confess Christ because we have personal Saviour to confess. We nee to confess Christ because of the effec that such a confession bears upon thos who hear about Him. Christ is nc ashamed to call us brethren, wh should we be ashamed of Him? W should confess Christ because He is ou Lord, Saviour, and Friend—and ou Coming King.—*E. O. Excell.*

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met at the home of Mrs. Henry Pope for its regular meeting on October 10, with Mrs. Colene Holland, president, presiding. Mrs. Marvin Atkinson, program chairman for October, selected the hymn, "Bringing in the Sheaves," to open the meeting. For the Scripture lesson Mrs. Mavis Phillip read Matthew 18:1-6, followed with prayer by Mrs. Alice Weaver. Then Mrs. Atkinson read two poems which were very appropriate to the lesson, "The Child in the Midst." A discussion of the lesson was given by Mrs. Lina Parrish, Mrs. Colene Holland, and Mrs. Elgie Caputo. Comments were made about the good lesson written by Mrs. Sasser. The program closed with the singing of "'Tis So Sweet to Trust in Jesus."

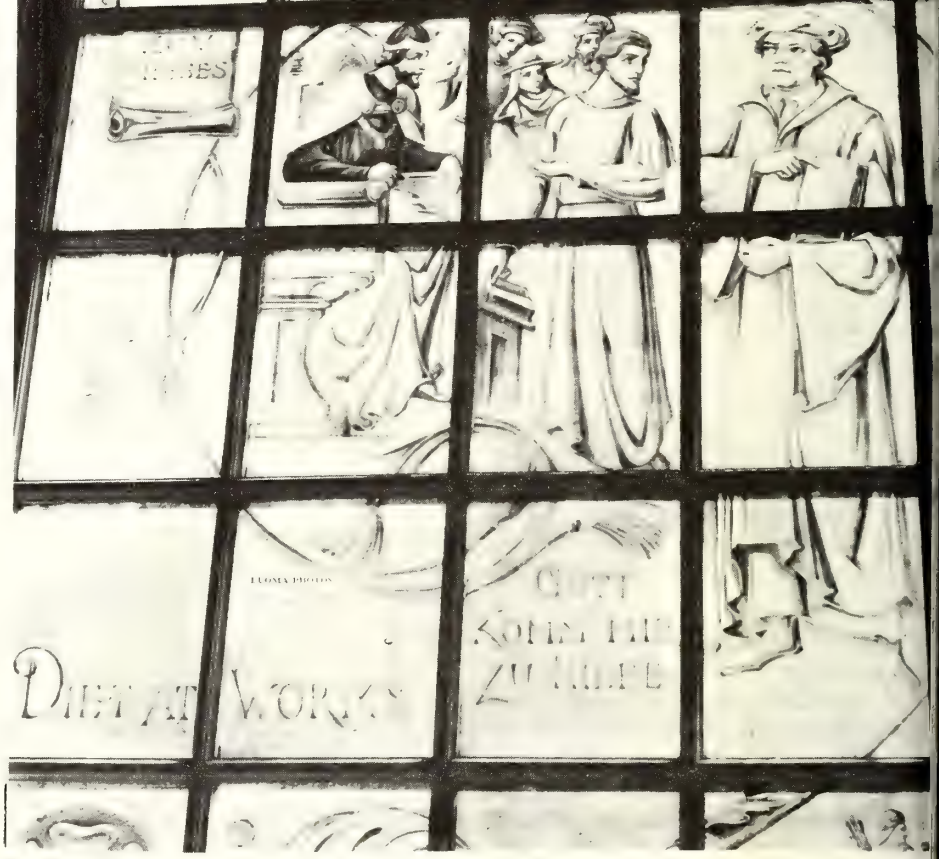
During the business session a motion was carried to send $10 to superannuation. Also Mrs. Alice Weaver and Mrs. Emma Langley agreed to take some gifts to the Children's Home. The various officers gave their reports which were accepted. Mrs. Weaver gave a report on the auxiliary convention. The business session closed with prayer.

Mrs. Pope served refreshments to the 14 members and one visitor present. A rising vote of thanks was extended her for her kind hospitality.

Mount Olive, N. C.—The YFA of Snow Hill Free Will Baptist Church held its October meeting in the church annex. The program on the subject of "Steadfastness" was presented by Frances Holmes, Judy Waller, Rose Stafford, Freddy Hudson, Peggy Tyndall, and Jack Stafford.

During the business session the following officers were elected to serve the YFA for 1964: president, Peggy Tyndall; vice-president, Jack Stafford; secretary, Rose Stafford; treasurer, Carol Tyndall; song leader, Judy Waller; historian, Harry Grubbs; reporter, Freddy Hudson; and program chairman, Frances Holmes.

After the meeting the group enjoyed delicious refreshments.



The Protestant Reformation

Next to the introduction of Christianity, the greatest event in history is th Protestant Reformation. October 31 has been designated the birthday of this grea event because it was on this day in 1517 that Dr. Martin Luther nailed his Ninety five Theses to the castle door in Wittenberg. Although other events of great magni tude were taking place, Luther's vigorous personality dominated the early phases o Reformation history. At the Diet of Worms in 1521 (pictured above) Luther, re fusing to recant, made his declaration of loyalty to conscience in these memorable words: "It is impossible for me to recant unless I am proved in the wrong by the testimony of Scripture or evident reasoning . . . my conscience is bound by the word of God, and it is neither safe nor honest to act against one's conscience. God help me! Amen!"

Christian Education

ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

Mount Olive College Benefit Dinners

Listed below is a schedule of benefit ners for the Mount Olive College De- opment Fund. Friends of the college urged to attend the dinner in their nty.

nston County—Monday, November 11, at 7 p. m., in the South Smithfield Elementary School, Smithfield. Goal: $10,000. (The Free Will Baptist churches of Wake County will also participate in this dinner.)

t County—Tuesday, November 12, at 7 p. m., Greenville. (Place will be announced.) Goal: $10,000.

plin County—Thursday, November 14, at 7 p. m., Beulaville. (Place will be announced.) Goal: $2,500.

gecombe-Halifax Counties—Monday, November 18, 7 p. m., First Free Will Baptist Church, Tarboro. Goal: $1,500.

rtin, Pasquotank, Tyrrell, and Washington Counties—Tuesday, November 19, 7:30 p. m. (Place to be announced.) Goal: $1,500.

eene County—Friday, November 22, 7 p. m., National Guard Armory, Snow Hill. Goal: $5,000.

lson County—Monday, November 25, 7 p. m., American Legion Building, Wilson.

Organizational meetings to plan additional county benefit dinners have also n scheduled as follows:

ene County—Sunday, November 3, 3 p. m., Free Union church, county-wide education rally.

ham County—Monday, November 4, 7:30 p. m., Sherron Acres church.

h County—Friday, November 15, 7:30 p. m., Free Union church.

enefit dinners are also being planned Beaufort, Hertford, and Sampson ıties.

Goal Set for Four Eastern Counties

The Free Will Baptist churches of Martin, Pasquotank, Tyrrell, and Washington counties, North Carolina, have set a goal of $1500 for their benefit dinner for the Mount Olive College development fund.

In an organizational meeting Monday night, October 21, 1963, at the First Free Will Baptist Church of Plymouth, Tuesday, November 19, was set as the date of the benefit dinner. A steering committee was elected which is composed of the Rev. Robert M. Rollins, chairman; Harold Patrick; Ellen Phelps; and Bobby Todd.

These four counties have about 1,500 original Free Will Baptists.

College Day Set

Piney Grove Free Will Baptist Church, Pitt County, North Carolina, will observe Sunday, November 3, at Mount Olive College Day, the Rev. James Howard, pastor, has announced.

President W. Burkette Raper will preach at the morning worship service.

Date Set for Second Benefit Dinner

The Free Will Baptist churches of Greene County, North Carolina, have set Friday, November 22, to hold their second benefit dinner for the development fund of Mount Olive College. A goal of $5,000 has been set for the dinner.

Members of the county steering committee are Mrs. J. C. Moye of Snow Hill, chairman, Mrs. P. L. Barrow of LaGrange, the Rev. Sheldon Howard of Walstonburg, Roy Forrest of Ayden, and Rayford Heath of Snow Hill.

All the churches of the county will gather for an education rally at Free Union church near Walstonburg on Sunday, November 3, at 3 p. m. President W. Burkette Raper will address the rally at which an attendance of 500 is expected.

The Coming of the Lord

■ THE Second Advent is the Christian's hope, and should be our constant inspiration. The assurance that our Lord will come again should nerve us for the fight, and steady us for our task. It should cheer us in lonely hours, and move us to fresh effort when we are inclined to despair. Even now we may catch a glimpse of "the flaming of His advent feet," but, "What will it be when the King comes?"—*Dr. W. Graham Scroggie.*

Regeneration

■ REGENERATION is not brought about by any act or ceremony on the part of the individual or the church. The discourse between Jesus and Nicodemus can but convince all unprejudiced minds on this subject.

In the first place it was necessary to impress upon the mind of Nicodemus that a second or new birth was necessary, namely, a birth from above or from the Spirit is plainly implied, not by literal water, as often advocated. Jesus further emphasized the importance of the new birth by adding, "that which is born of the flesh is flesh" (John 3:6) and "flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). It is, however, a very great satisfaction that our Lord had not ceased His explanation here. If so, we would certainly be left to the mercy of the many explainers and dictators; but Jesus, very plainly, in the simplest language, gives the manner in which the new birth is brought about.

First, from the Jewish standpoint namely, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life"—new birth—(John 3:14, 15).

From the Gospel standpoint He says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—new birth—(John 3:16). So we plainly see that "no faith" means perish and "faith in Jesus Christ"—life, new life. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). The first birth is of the flesh—human life. The second—or new birth is of the Spirit—everlasting life.—*W. B. Musselman.*

NOTES AND QUOTES



By J. C. Griffin

KEEP ON KEEPING ON

The late Rev. W. B. Everett had a slogan, "Keep on Keeping on"; and in reading and meditating on the Word of God in both the Old and New Testaments, I find that there are many Scriptures that inform us that we must *keep on keeping on* in order to keep in fellowship with God the Father and God the Son and to be ruled and empowered by the Holy Ghost.

Ezekiel Writes:

". . . When a righteous man doth turn from his righteousness, and commit iniquity, . . . he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Ezekiel 3:20, 21).

Ezekiel warns us against turning from the righteousness of our God. Jesus says that we cannot serve two masters, which agrees with Ezekiel's warning (Matthew 6:24). When we stop serving God, we immediately begin to serve Satan. If we die in the service of Satan, we find no place for us in heaven with God.

The Apostle Paul Writes:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Corinthians 15:1, 2). Notice that Paul says, "We are saved if we keep in memory." It is dangerous to lose memory of natural things, but it is seriously dangerous to forget our salvation. According to Paul, we must *keep on keeping on* unless we have believed in vain.

The Apostle Peter Writes:

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barron nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:1-10).

Notice that Peter says, "If ye do these things, ye shall never fall." It looks like there is a grave danger of falling if these things are not done. To my mind this kills forever that doctrine, "once in grace, always in grace." But the strange thing is that a person can get so faraway from God that he can forget that he was purged for his old sins, as stated in verse 9 of this chapter. O God, how can it be that a man could forget that his old sins were purged?

The Writer of Hebrews Writes:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned" (Hebrews 6:4-8).

Also in Hebrews we find: "For if we sin wilfully after we have received the knowledge of the truth, there remaine no more sacrifice for sins, But a certa fearful looking for of judgment and fi indignation, which shall devour the versaries. He that despised Moses' l died without mercy under two or th witnesses: Of how much sorer puni ment, suppose ye, shall he be thou worthy, who hath trodden under foot Son of God, and hath counted the blo of the covenant, wherewith he was sa tified, an unholy thing, and hath d despite unto the Spirit of grace? For know him that hath said, Vengeance longeth unto me, I will recompence, sa the Lord. And again, The Lord sh judge his people. It is a fearful thi to fall into the hands of the living G (Hebrews 10:26-31).

The Writer of Revelation Writ

In speaking to the church at Ephes "Remember therefore from whence th art fallen, and repent, and do the f works; or else I will come unto t quickly, and will remove thy can stick out of his place, except thou pent" (Revelation 2:5).

It is written that we are saved grace through faith (Ephesians 2:8). we are saved by faith we must be k by faith; so to have a saving faith an keeping faith we must *keep on keep on*. Perseverance means that we m *keep on keeping on* in order to hear Lord say, ". . . Well done, good faithful servant; thou hast been faith over a few things, I will make thee r over many things: enter thou into joy of thy lord" (Matthew 25:23).

If I believed in "once in grace, alw in grace," I would be honest enough seek membership in a denomination practiced that doctrine and not pose a Original Free Will Baptist.

I have friends that believe in "un ditional eternal security." I have fellowship with them, as a minister some things. They believe in it, they it, and they are to be commended their faithfulness. To believe in it live it is fine; but to believe in it then live as Satan wants them to li dangerous. Some preachers who o to be in a Calvinistic church have churches of the Free Will Baptist nomination by playing the part of a h crite, in that at ordination they subs to the "Armenian" way of life, and getting in, they preach "uncondit eternal security." Christians, bewa such!

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Avenue Nashville 5, Tennessee

Question: Please explain "For every eature of God is good, and nothing to refused, if it be received with thanks-ving" (1 Timothy 4:4). Is it wrong, cording to the Scriptures, to eat pork? -A.J.S.

Answer: For Jews under the old cove-nt, yes, it was contrary to the Scrip-res that they eat pork; but not for hristians under the new covenant. here are scholars after whom I have ad that think the primary reason that ork for the Jewish diet was refused is ecause that hogs or swine, as the Bible ually calls them, were such obnoxious rriers of diseases that were transmitted human beings that God excluded their esh from the diet of the Israelites. I uld not deny that they may have been rriers of disease germs that may have used certain diseases, and yet, I am ot prepared now to accept that as the imary reason why pork was not in-uded in the diet of Israel. Some ani-als were classified as being unclean and ot fit for sacrifices before the flood, d such were preserved in the ark in irs; whereas, clean animals were pre-rved in units of sevens so as to allow r the offerings. Just which these were are not told in Genesis. "Of every an beast thou shalt take to thee by vens, the male and his female: and of asts that are not clean by two, the ale and his female. Of fowls also of e air by sevens, the male and the fe-ale; to keep seed alive upon the face all the earth" (Genesis 7:2, 3). Notice at even some fowl, as well as animals at walk, only are among the unclean, d therefore, among the unclean crea-res that the Levitical covenant forbid part of Israel's diet. "All fowls that ep, going upon all four, shall be an omination unto you. Yet these may ye of every flying creeping thing that eth upon all four, which have legs ove their feet, to leap withal upon e earth" (Leviticus 11:20, 21). One ght read all of Leviticus, chapter 11, in order to get a clear picture of that which one might eat as well as that he might not use for food.

I know members of one religious sect that major on refraining from the use of pork and on keeping the seventh day of the week, instead of the first, like the apostles of Christ and the Christians of today practice. Yet they are appallingly careless on many other important issues. For instance, instead of their following Paul's admonition to let each one in their sect lay aside on the first day of the week as God has prospered that there be no gathering other than that, they can handle every nook and corner of their neighborhood and even spill over into other communities. These have claimed to me time and again that they keep the law. When I ask them some questions on the law, I learn that actually what they mean is that they observe Saturday instead of Sunday as the Lord's Day and that this only means they refrain from certain activities on that day. The last year I lived in the community of Dudley, North Carolina, one of these moved into the neighborhood. He made great display of the fact that he did not observe Sunday as the Lord's Day and gave emphasis to this fact by picking the most noisy kind of work; such as, hammering, banging, burning brush, or excess grass in the field, something that Christians rarely did if at all.

Sometimes he would kill a beef and drum through the neighborhood on the pretense of borrowing something needed in processing it so as to call attention to the fact that he had nothing to do with swine nor their flesh. Then, when cold storage or refrigeration was not as safe as now and not nearly so convenient in rural communities, those of this religion canned their beef. However, while this person kept the Sabbath Day as required of his religion he would not only walk quite a distance in interest of his live-stock and other farm chores, but would drive to distant locations which of course is a definite breach in the Levitical requirement which caused a person to be stoned to death that walked beyond that limit and no means of conveyance could be used or allowed to be on duty at any time in the day. As a Christian, if you never disobey Christ in anything but to work on Saturday and eat pork, you will please Him well as I understand the New Testament.

Have You Forgotten?

The league work in North Carolina is more than three decades old, during which time it has made numerous valuable contributions to the program of our denomination. Past progress was made possible by your support! However, we must not let past progress deceive us into thinking that there is no need for the future. Here are some reminders from the past:

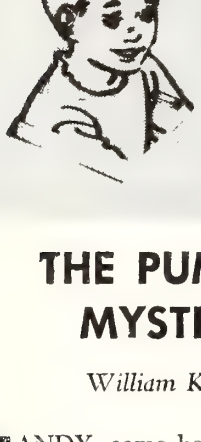
1958-1959 Our Receipts Were	$2,200.85
1959-1960 Our Receipts Were	2,112.06
1960-1961 Our Receipts Were	1,402.29
1961-1962 Our Receipts Were	286.21
1962-1963 Our Receipts Were	355.05

There is a reason for this drop. For instance, in 1959-1960 there were eight churches whose leagues were participating in the ten percent program. Now you say that the departure of churches from the convention is the cause, but our treasurer's records show that only one of those eight churches departed from us; the others simply have neglected to continue their support.

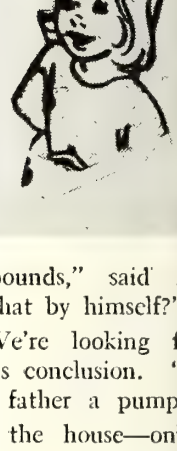
It seems that we have forgotten that for a long time it was the custom of the leagues to send ten percent of their quarterly offerings to the State League Convention for use in the work of our leagues. The time is long overdue that we reassume this responsibility; therefore, your State League Convention *urges* each league to send just ten percent of your offering for this purpose. This should be sent at the end of each quarter to the Rev. Norman Ard, Treasurer, Route 1, Box 149, Ayden, North Carolina.

These funds will not be squandered, but will be used to build better leagues, to begin new leagues, and as in the past, to support all the enterprises of the State Convention of Original Free Will Baptists of North Carolina.

(This article was prepared by the Rev. Bruce Dudley, vice-president of the State League Convention, and first released in the "League News Bulletin."



Christian Stories for Our Boys and Girls



THE PUMPKIN MYSTERY

William Krutza

"RANDY, come here! Come here!" Dave excitedly called as he stood halfway through the garage's side door.

"What's the matter?" asked Randy, not sure whether he should be excited. Even being the adventurous age of 11 didn't have too much affect on Randy.

"Look! Wow! What a pumpkin!" Dave's words came out fast. He tugged Randy into the garage.

"Quite a big one, isn't it," Randy replied, showing no emotion. He'd seen big pumpkins before, so what. But Dave saw more than a pumpkin—he saw a jack-o-lantern for the Scout Halloween contest.

"Wait till I get my knife into it. Just wait!" said Dave. "I'll win that contest. Boy—$5.00! I could get that new Bible that I saw downtown."

"You haven't won yet," Randy reminded him. "Where did your mom get it?"

"I don't know."

They took one more good look. Dave locked the door so no one could swipe it at night. Randy got on his green 24-inch-wheel bike and went home.

Dave ran to the house, slammed the door and rushed to give his mother a big hug. "Thanks for the pumpkin," he shouted. He almost knocked the kettle of cooked potatoes from his mother's hand.

"What pumpkin?" his mother asked.

"Don't kid me, Mom. You got that pumpkin out in the garage."

"I've never seen a pumpkin around here. I didn't buy any, either," she assured him.

Dave knew he never had to doubt his mother's word. All the members of the Stevens' home practiced what they learned in church—and honesty was near the top of the list. Probably the only other things above it were faith and love.

"Wonder how that big thing got in our garage?" Dave asked.

"I don't know . . . but right now use some soap and a brush on those knuckles before you come to eat. Dad will be home in a few minutes. Call Marge, too." Those sounded like nightly instructions.

"Maybe Marge knows about the pumpkin," he answered.

As soon as Mr. Stevens got in the front door, Dave quizzed him about the pumpkin. He asked his dad to take a look in the garage before sitting down to read the Elkwood Tribune.

The viewing didn't solve the pumpkin mystery. Dave would have to call his friend, Randolph Shrewberger—Randy for short. He was sure cool-headed Randy could help solve such a mystery. Hadn't Randy solved the missing wagon mystery and the mystery of the extra garden rock pile only a month ago. But he'd have to wait until morning to contact the detective, as Mom Stevens insisted he get his homework done.

As Dave prayed his evening prayers, he remembered Dad, Mom, his other sister Sue at Marshall College, and the missionaries. Then he added, "Lord, about this pumpkin—help us to find whom it belongs to right soon, Amen."

Right after Saturday oatmeal time he rushed over to wake up his detective. "Come on, get up, Randy. We've got to find who put that pumpkin in our garage."

"Huh, huh! Is that you, Dave?"

"Wake up!" Dave shouted. "We've a mystery to solve."

"O. K. I'll grab a roll." And he did. In three minutes they slammed the Shrewberger screen door and headed south to the Stevens' garage.

"Too bad your dad made you sweep the garage floor. No tracks," was Randy's first observation.

They walked around the garage several times. Then they put the pumpkin on an old scale.

"Wow! 54 pounds," said Dav "Who could lift that by himself?"

"That's it! We're looking for man," was Randy's conclusion. "Do anyone owe your father a pumpkin?

Dave ran into the house—only t receive no answer.

The boys asked a few neighbor Some laughed at their concern. Othe seemed interested in buying the pum kin. A whole day went by without suspect. They parted at supper tim discouraged, but not defeated.

"The Lord will help us settle this, Dave assured the detective. "See yo in Sunday School."

"O. K.—so long, Dave."

Meanwhile, across town on Elevent Street, at the Milan home, Peter Bonc ti was trying to straighten out his ben bicycle basket. Peter was living at th home of his married sister since his da and mom were killed in an airplan crash in Colorado.

Dave and Randy had invited Pete to Sunday School. He had been goin every Sunday for four weeks. The las Sunday he accepted the Lord as his Sa viour.

This whole experience was new to th Milan household. They didn't car what church Peter went to as long as h learned to be good. The few times h had gone with his mom, he remembere that he couldn't understand what wen on in the service. He also remembere that his mom dropped a quarter in box at the door when they left. She' say, "It was worth a quarter to come thi morning" or "You got to pay for wha you get in life."

At Dave's and Randy's church som men took what the preacher called a offering. You didn't have to give if yo couldn't, so Peter was a free customer he thought.

Then something happened in Peter' heart and he felt he just had to pa someone for the joy that was his. Sinc he didn't have any money he decided or

e pumpkin payment to Dave. He'd t one for Randy, too.

It was a real effort to keep the big mpkin in his bike basket. He lugged from Mr. Milan's farm four miles m the Elkwood city limit. That's at bent the basket. And he decided t to let the boys know that he put the mpkin in the garage.

At Sunday School the next morning ve and Randy told about the pump- mystery. Peter began to blush.

"What's wrong, Pete," called out rdy, whose real name was Max. He s almost as round as he was tall.

"Nothing much," answered Peter.

About this time Mr. Hayes, the teach- began the lesson. It was about salva- n being a free gift.

"You mean, salvation is something like mystery pumpkin?" asked Dave.

"Not quite," said Mr. Hayes. "True, u didn't pay for the pumpkin. But was *sneaked* in. Salvation is right t in the open. Anyone can have it. e Bible says, 'It is the gift of God.' "

"You mean, I don't have to pay any- e anything for it?" asked Peter.

"That's right, it's free."

"Oh!" sighed Peter.

"What's the trouble?" inquired Mr. yes.

"Well . . . you see, I thought I had pay someone something for salvation. took Christ as my Saviour last week. mom used to say 'you got to pay for at you get in life.' "

"Whom did you pay for your salva- n?" asked Mr. Hayes.

Peter pointed to Dave and Randy. ey were surprised.

"He didn't pay us anything," Dave d. He didn't want to get in trouble th his Sunday School teacher.

"I didn't take anything from him her," detective Randolph proclaimed. "How did you pay then if they don't ow about it?" came the teacher's in- iry.

"Well . . . they were talking about the mpkin mystery when they came in," swered Peter.

Dave's eyes almost popped. He didn't d detective Randy's services any long- They just stared at each other.

"Go on," said Mr. Hayes.

"Well . . . I put that pumpkin in their age. It was a payment for my salva- n. They asked me to Sunday School, I accepted the Lord. I didn't have money, so I got the pumpkin."

"Who carried that heavy thing?" ask- Dave, knowing that Peter didn't have scles much larger than his own wrist.

"I did," said Peter.

"The pumpkin's mystery's solved," came Randy's matter-of-fact words.

"But I want you all to learn from this," said Mr. Hayes. "You never have to pay for salvation. Be happy about it. Tell others about it. Even give an offering to help reach others with the Gospel. But never, never can we pay anyone for our salvation. Let's memorize Ephesians 2:8, 9 for today's lesson."

After class Dave slapped Peter on the back. "Sure glad you are saved."

"So am I," responded Pete.

"How about coming over tomorrow night to help us carve up that pumpkin? If I win that Scout Halloween prize, I'll split it three ways. Let's see, three into $5.00 is $1.66 each, about."

"Two ways—for you and Pete," laughed Randy. "I'm such a poor detective I don't deserve any pay."

All three headed home to sharpen their pocket knives and to tell how the pumpkin mystery was solved.

Even if they didn't win they'd have fun cutting up a jack-o-lantern, and Mrs. Stevens always roasted the pumpkin seeds with plenty of salt.

As Pete headed home he kept repeating, "Salvation is a free gift, salvation is a free gift, salvation is . . ."—*Christian Trails.*

News Notes

(continued on page fifteen)

Carter to Hold South Carolina Revival

The Rev. Walter Carter of East Rockingham, North Carolina, will be the evangelist for revival services at Rock Hill Free Will Baptist Church, Rock Hill, North Carolina, beginning Sunday evening, November 3. Services will begin each evening at seven.

The Rev. Walter Ramsey, pastor, extends to you an invitation to attend these services.

Sts. Delight Revival In Progress

Revival services are in progress at Sts. Delight Free Will Baptist Church, Route 1, Ayden, North Carolina, with the Rev. C. H. Overman, editor of literature at the Free Will Baptist Press, as the evangelist. The services began Monday evening, October 28, and will continue through Saturday evening, November 2. The pastor, the Rev. Roland Smith, is assisting Mr. Overman in the services which begin each evening at 7:45.

A special invitation is extended everyone to attend the remainder of these services.

New Sandy Hill Church Sponsors Supper

A barbecued pork supper will be held Saturday, November 2, from 4 to 8 p. m., at the Masonic Lodge in Bailey, North Carolina, sponsored by the New Sandy Hill Free Will Baptist Church of Route 1, Bailey. The price per plate is $1.00 for adults and 50c for children. Everyone in the community is invited to eat supper with the church on this occasion.

Daniel's Chapel Revival In Progress

Revival services began Sunday, October 27, at Daniel's Chapel Free Will Baptist Church, Wilson County, North Carolina, and will continue throughout the week. The pastor, the Rev. W. S. Burns, is the speaker for the week. Special music is being rendered each evening.

The pastor and the church extend a cordial invitation to the public to attend the remainder of these services.

Snow Hill Church Announces Fall Revival

Revival services will begin Sunday evening, November 3, and continue through Saturday evening, November 9, at Snow Hill Free Will Baptist Church, Duplin County, North Carolina. The Rev. W. H. Willis of Kinston will be the evangelist.

The pastor, the Rev. Francis Garner, and the church extend a cordial welcome to everyone.

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Anything that God is in is always honorable, although it may be small or great.

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If you are having your own way and leaving God out, just realize that you are on the downward way to hell. God's way is heavenward.

NOW AVAILABLE

The "Manual of the Woman's Auxiliary" by the Rev. and Mrs. C. F. Bowen is now ready and may be purchased for $1 from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. Standard of Achievement charts are also ready and may be purchased for 35c.

St. Claire Bible Class

The Sunday School Lesson

(Lesson for November 10)

Victory Over Death

LESSON TEXT: 1 Corinthians 15:20-26, 51-58

MEMORY VERSE: 1 Corinthians 15:57

I. INTRODUCTION

The lesson last week had to do with worship. Paul instructed the Corinthians relative to speaking in tongues and of prophesying. He warned against confusion and called for decency and order. Above everything else, worship services should be conducted according to the leadership of the Holy Spirit.

The overall subject of today's lesson is Christian Victory. A study of Christ's victory over death, the lesson emphasizes two things: the assurance the Christian has of life after death and the quality of life a Christian should strive to live day by day.

In the chapter from which our printed text was taken, the apostle gave proof of the resurrection of Christ. His final proof was his own experience.

It is quite evident that there were some in the Corinthian church who held rationalistic views and denied the resurrection of man; and to deny the resurrection of man is, of course, to deny the resurrection of Christ, which, in the final analysis, would do away with Christianity. If Christ did not rise from the dead, then the apostolic testimony concerning God is false; for that has been that He raised up Christ. If that testimony is false, then are the doctrines of the forgiveness of sins and the ultimate salvation of men.

There was a further assumption on the part of the Corinthians: that those who have fallen asleep in Christ, that is, those who have passed away in quiet confidence and are resting their souls in Him, have perished.

The suppositions are refuted by the apostle's *But now*. *But now*, seeing that men are loosed from their sins and that all the other facts are hereby demonstrated, Paul demonstrates the foundation truth of Christ's resurrection.—*Intermediate Class Quarterly* (F.W.B.).

II. HINTS THAT HELP

1 Corinthians 15:20. The fifteenth chapter of 1 Corinthians is called the *hope* chapter. In verses 12-19 we travel a road of *ifs*. It is a dark road beset with questions. But now the scene changes. The light shines through. The first fruits of the great resurrection harvest is alive forevermore.

1 Corinthians 15:21. Death came through the first Adam; so it is that by the last Adam, Christ, life comes through His resurection.

1 Corinthians 15:22. The first man was of the earth, earthy; the second man is the Lord from heaven. In the flesh all must die. By the Spirit all live.

1 Corinthians 15:23. The saints shall come forth in the resurrection in an orderly manner as it pleases God, with Christ coming first as a general at the head of his army.

1 Corinthians 15:24. Before Him every knee shall bow, and every tongue confess that He is Lord.

1 Corinthians 15:51. The idea of resurrection has always been a mystery. There will be saints living when the Lord returns who will not go through death, but will be changed from mortal to immortal. Flesh and blood cannot inherit the kingdom. Their change will be like a new birth; they will be "children of the resurrection" (Luke 20:36).

1 Corinthians 15:52. It will all happen as quickly as a wink. At the trumpet sound the dead in Christ will come forth, and the living will be changed (1 Thessalonians 4:16, 17).

1 Corinthians 15:53. Our God is able. Our bodies are not immortal now.

1 Corinthians 15:54. The saints shall be garbed with glory garments.

1 Corinthians 15:55. Without the resurrection we could never say, "Now death, where is thy sting?" This will be the song of the resurrected saints.

1 Corinthians 15:58. A belief in the doctrine of the resurrection does not insure us a trip to heaven on beds of flowery ease. Rather, it commits us to a life of diligent work for the Lord.—*Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

"The resurrection of Jesus is the proof of immortal life beyond the grave; that death does not end all, but the soul lives after the body dies.

" 'A fox once came upon a cave, into which he saw many foxes had entered, the sand being full of footprints. He was about to pass in when his cunning eye detected that all the footprints pointed one way. All were turned inwards and there were none leading out of the cave. We have come to a great cave—the grave—and its entrance is marked by many footprints. All lead in and none out. But Christ has set his feet the other way; and now, if we go into this cave, we shall follow him out again.' " — *London Sunday School Chronicle*.

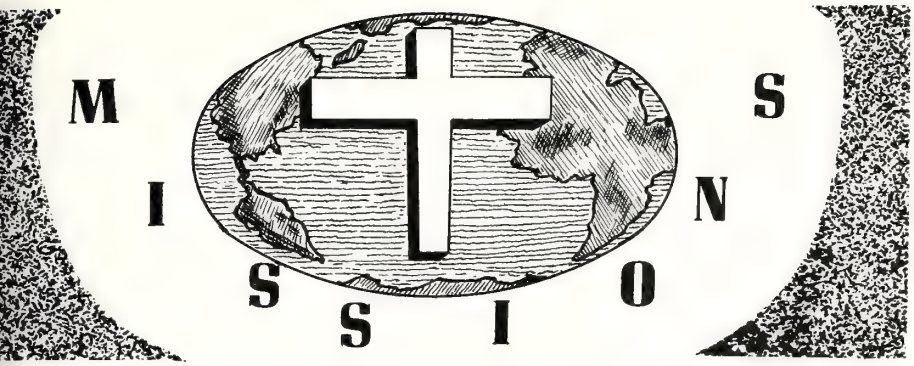
"There was once a famous cape reputed to be the fatal barrier to the navigation to the ocean. Of all those whom the winds or the currents had drawn into its waters it was said that none had reappeared. A bold navigator determined to surmount the obstacles. He opened the route to the East Indies, acquired for his country the riches of the world, and changed the Cape of Storms into the Cape of Good Hope. So Christ has proved himself death's conqueror and made the grave to be the gate to life for us."—*Christian Age*.

The Sadducees denied the resurrection (Acts 23:8). Certain men in Corinth denied it (1 Corinthians 15:12). Many people and groups do today. But the belief and hope of the resurrection means everything (vss. 14, 17-19), and what its denial would mean is summed up in verse 32.

1. *Pledge*. The fact that Christ is indeed risen from the dead (Luke 24:34) is the pledge and guarantee of our own resurrection: "Because I live, ye shall live also" (John 14:19). Just as the first fruits of the field offered to the Lord (Leviticus 23:10) were a pledge of the harvest yet to be gathered in, so Christ's resurrection is the first fruits and the assurance of the rising from the dead to life eternal of all who trust in Him.

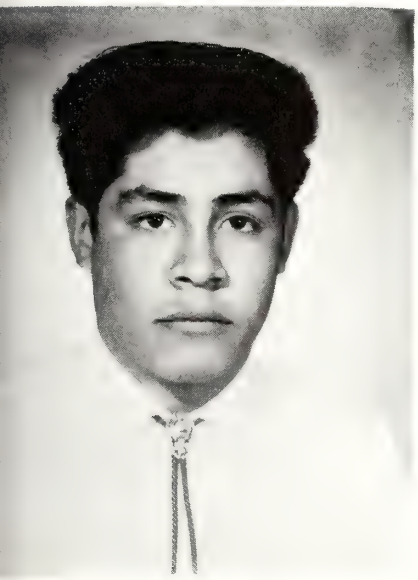
2. *Prospect*. By reason of Christ's victory the believer has a glorious prospect —"we shall all be changed" (1 Corinthians 15:51). At His coming those asleep in Him and those living will be given a spiritual, celestial body, bearing "the

(continued on page fifteen)



A New Mission

John B. Elliston



Fabian Guzman, whose picture ap-
rs above, has started a new mission
ne 60 miles down into Mexico in a
n called Magdalena. Actually the
ssion is in conjunction with his fath-
Jose Guzman, who is pastor of the
use of God Free Will Baptist Church
Nogales, Sonora. They will have ser-
es in the new mission twice a week,
Tuesday and Thursday nights.

This is somewhat similar to bearding
lion in his den. Magdalena is the
ation of the big church (or a build-
) in which reclines the idol of St.
ncis Xavier. Every year about the
week in September the people begin
gather in Magdalena for the Fiestas
San Francisco. These include horse
ing, cock fighting, street dancing, and
eral drunkenness. The city of Mag-
ena lives from year to year for these
tas. Probably over 10,000 persons
year come into Magdalena for the
tas, and most of them stay for a
k or more. Thousands of them walk
the fiestas because they think to gain
indulgence by so doing.

On October 4 the great day of the feast arrives. At that time all the people file through the building and the women kiss the feet of the idol, while the men try to lift its head. There is a belief that any person who lifts the head of the idol is cleansed of all sin forthwith. Actually, it is rumored, there is a method of controlling how easily the head can be raised. In the field of religion, since time immemorial, charlatans have used deception to try to convince the gullible that they are right. For this cause Jesus said, "Except ye see signs and wonders, ye will not believe."

Despite the great power Satan has in this city of Magdalena, there are still many persons who want to know the truth. Please pray earnestly for this new endeavor, that God may rebuke Satan in this area. I personally feel that Magdalena is the very seat of operations of the demon whom Satan has assigned to this area. Perhaps there is more than one demon working in this field. It seems so. If so, I am sure that their headquarters is in Magdalena. It is not going to be easy, but He that is with us is greater than those who are against us.

Fabian was liscensed as a Free Will Baptist minister on trial in the session of the First Sonora Association of Free Will Baptists just past. He needs help to carry on this mission endeavor. Transportation is a growing problem because of the continued extension of our field of activity. How many will undertake to help Fabian? and who will contribute regularly to a transportation fund?

Send all offerings to: North Carolina State Mission Board, c/o the Rev. A. B. Bryan, Treasurer, Box 308, Ayden, North Carolina. Be sure to designate the purpose for which it is sent. If it is for Fabian Guzman, designate it as such. If it is for transportation in West Mexico, please designate it as such, or say it is for transportation in Arizona-Mexico Missions.

Above all, please pray earnestly for the work here. Alfred Tennyson in *Idylls of the King* said, "More things are wrought by prayer than this world dreams of." And we know that the Bible is replete with exhortations to prayer.

St. Claire Bible Class

(continued from page fourteen)

image of the heavenly" (vs. 49). Our bodies shall be "fashioned like unto his glorious body" (Philippians 3:21) and "we shall be like him" (1 John 3:2). This mortal, decaying body will be transformed to an immortal, incorruptible body (1 Corinthians 15:52-54), freed from all corruptness and weakness of this present body (Reveleation 21:4, 5). What a prospect of victory over death and the grave, over sin, over all our fears!

3. *Perseverance.* There is no cause therefore for the believers in Corinth to entertain doubts, and to feel their faith, sacrifice, and service has been in vain. Paul has shown that they have a sure and steadfast hope and therefore every reason to persevere and to remain unmoved by what skeptics may say. They are to carry on their labor in the Lord with great earnestness and zeal, for since they serve a living Lord their labor cannot be in vain (Jeremiah 31:16; Galatians 6:9).—*Bible Expositor and Illuminator.*

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Learn to Be Quiet

Modern man seems to be afraid of silence. We are conditioned by radio and television on which every minute must be filled with talking or some kind of sound. We are stimulated by the American philosophy of keeping on the move all the time—busy, busy, busy. This tends to make us shallow. A person's life can be deepened tremendously by periods of silence, used in the constructive ways of meditation and prayer. Great personalities have spent much time in the silence of life.—*Robert E. Lyons,* in *Grit.*

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If many people had patience instead of money they would get along much better.

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Search your opinion, and if it doesn't harmonize with the Holy Bible, then it is wrong.

LIBRARY
DUKE UNIVERSITY
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COM

THE CHURCH WORLDWIDE

(continued from page four)

$800 toward the purchase of reference books.

The department encourages women to save all but the most common one-through-five-cent U. S. stamps. They are processed prior to reaching the headquarters office and allowed to accumulate into lots of 5,000 or more. The lots are marketed locally at prices ranging from $25 to $50.

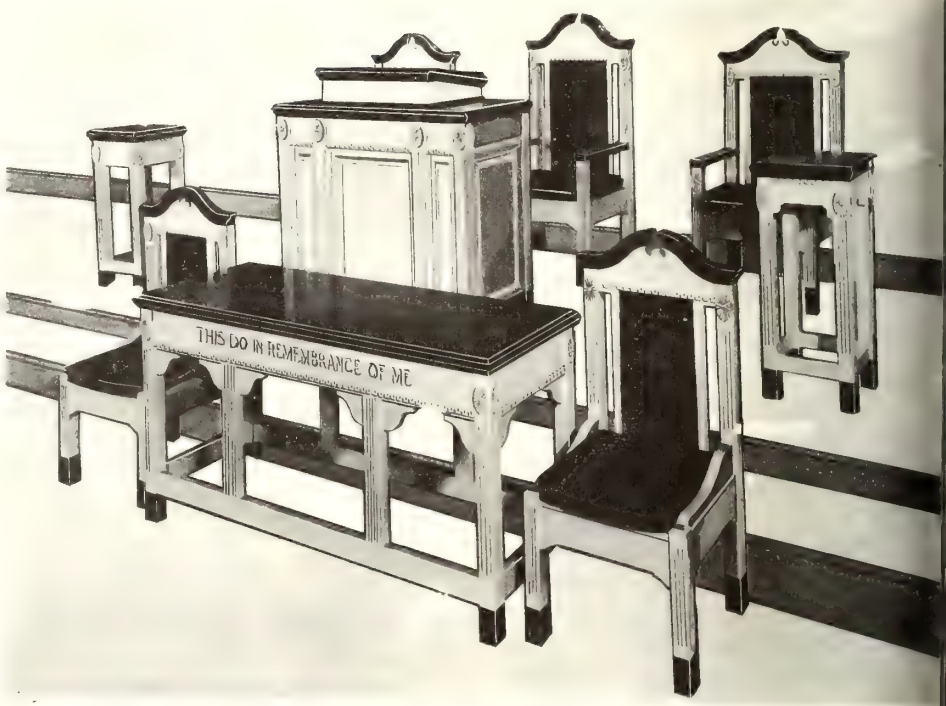
Reaching for the $1,000 mark, the department plans to assist the Hong Kong Bible School which lost most of its books and records in Typhoon Wanda a year ago. Eight schools have received $100 grants applied to the purchase of concordances, commentaries, and other references.

Money Talks Back!

They do me an injustice who say that I am the cause of all the woes in the world. I am an obedient servant, running on whatever errands I am sent. I am always under orders. Give me an opportunity and I will build the highways of peace by which humanity may enter the Kingdom of God. Loose me and let me go and I will build hospitals, train nurses, care for little children, comfort the aged, and provide food for the hungry. I serve all men with equal fidelity. Give me a chance, and I will train youth in the highest and holiest ideals of Christian democracy. Just a little of me is necessary to establish and maintain institutions that build character. Much of me is necessary if invested in police and penal institutions. Make me an ally of righteousness, and I will do much to bring the Kingdom of God. I am power. I am willing to serve the Lord.—*The Open Door.*

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No doubt television is taking the time for Bible reading and prayer with multitudes of people, but remember that television will never get you through the pearly gates.



PULPIT AND COMMUNION FURNITURE

PEWS AND CHANCEL SCREENS

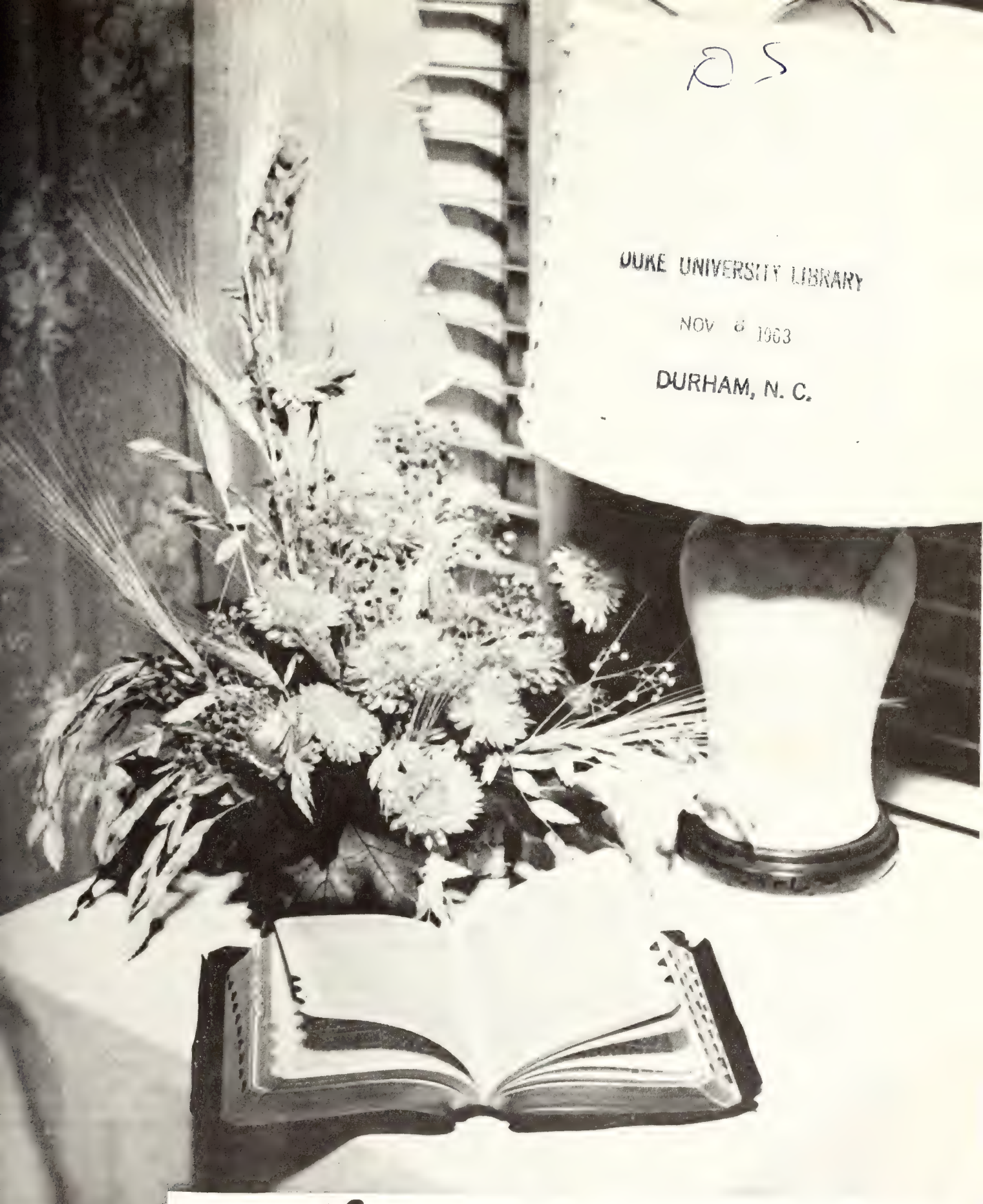
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the Free Will Baptist

Ayden, North Carolina, Wednesday, November 6, 1963

LUOMA PHOTOS

Who Am I?

Who am I? I am sure you know me. You see me every Sunday, and some week nights, too. I am quite expensive, but that fact is often overlooked.

Although I am here for just one purpose, I am put to many other uses. Many times I keep children, young people and adults amused. By using my face, my back, and even my insides, people convey messages of all kinds to one another; some love notes, some gossip, and some just plain messages. They are quite interesting!

I am not an airplane, but am made into one sometimes! My insides are also used as a garbage can. They feed me gum, cookies, candy, and even used Kleenex (quite a diet!).

Who am I? I am the offering envelope in the little rack on the back of the pew. Please use me kindly!—*Hewitt Allen.*

† † †

"Ye Have Done It Unto Me"

by Grove Armstrong

■ When a person murmurs, speaks against, criticizes, speaks unkindly, of his minister, he is not really murmuring against man. The Bible says he is murmuring against God.

In Exodus 16:8 Moses said, " . . . the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord."

Notice: The murmurings against your pastor is really against God—who called him.

Notice: God hears your murmuring.

Question: Do you wish to stand before the God in the judgment whom you have spent your life criticizing?

Let a coal from God's altar purge the heart and the lips.

THE FREE WILL BAPTIST

Volume 78 Number 43

November 6, 1963

C. H. Overman, *Editor*

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Editorial—

THE OPENING DOORS

When the North Carolina State Convention of Original Free W Baptists was forced to withdraw from the National Association abo eighteen months ago, many Free Will Baptists were quite concern about the type of denominational program we should have, especially the field of missions, and particularly foreign missions. In fact, this w our major concern. We already had an educational institution, a car for our youth, a ministers' retirement program, a children's home, printing establishment, and a sound denominational structure. But w had no missionaries under our direct support. At that time, many wo dered if the missionaries affiliated with the National Association wou continue to accept our support, or the support of those who conscientiou ly wanted to continue support. It soon became evident that our suppo was not wanted. Another fact which became most evident was the nee for building our own missionary program. Soon our people began rally.

At the present time it is no longer a matter of what to do in the fie of missions; it is now a matter of keeping up with the opening door The Lord has given us great challenges. He has given us sufficient tim to prepare and to give. In our anxiety, however, we often expect th Lord to do something for us before we are ready to receive His challeng and benefits.

The beginning of a sound missionary program is not an easy or simp task. It cannot be done overnight. The State Convention, however, ha made definite strides in this direction before the division came. Thu we only had to build on that which had already been established. This w have endeavored to do during these last few months, and the Lord ha blessed our efforts.

We are also grateful to God for the marvelous way He has spoken some of our young men and young women. We are indeed thankful tha He has laid the burden of missions on their hearts. To be sure, by th time these persons are prepared to go, we will be ready to send them.

The Lord has also opened the doors of opportunity in the field Christian education. Just two years ago we had little idea that Mour Olive Junior College would be making plans for the erection of new, mo ern buildings on a ninety-acre campus. Yet, the challenge is before us; is a reality.

History will record this period as a day of great challenges. How w accept these challenges is up to us, but we should remember the words Revelation 3:8: ". . . behold, I have set before thee an open door, and n man can shut it: for thou hast a little strength, and hast kept my wor and hast not denied my name."

GEORGIA ATTACKS FELLOWSHIP

The executive committee of the Georgia State Association of Fre Will Baptists have joined the attack against the Fellowship of Origin Free Will Baptists which had its first meeting on August 19, 20, at Co quitt, Georgia. The Georgia executive committee has issued the follow ing warning: ". . . any who allow themselves to be swayed into offici connection with this recently announced 'Fellowship for Original Free Wi Baptists' cannot expect to maintain official relationship in fellowshi provided through our Georgia State Association of Original Free Wi Baptists . . . ."

It is most evident that the spirit which united Free Will Baptists a most two decades ago into a national body no longer exists on the sam national level. It so happens that some of the Georgian brethren are i sympathy with our efforts and they feel that North Carolina has not bee treated fairly. Time will reveal a lot of things and truth will eventuall triumph.

Prayer and Faith

Walter E. Isenhour

PRAYER and faith can leap barriers, go through troops, penetrate lls, ignore opposers, give no heed to tics, go over the heads of atheists and idels, smile at man's impossibilities, pass dictators and tyrants on their ones, or bring them down in defeat.

Prayer and faith can change lives and mes, revive dead churches, bring con-tion to sinners and help them find d, stop quarrels, prevent fiery darts demons from destroying God's chil-n and His blessed saints, and stay the ody hand of the murderer.

Prayer and faith can bring healing to sick, strength to the weak, peace to troubled hearts of mankind, cour-to the despondent, comfort to the eaved, and joy to the sad. They will ift the fallen, give heavenly bliss to lonely and forsaken, and raise up the wncast, dreary, despondent, miserable, e, and dejected.

Prayer and faith can brighten gloomy s, bring sunshine to frowning faces, nge downward trends, stop wild ca-rs, give hope to the hopeless, change red to love, bring success out of de-t, soften hard hearts, break down bborn wills, lift up drooping hearts l despondent souls, reverse the pull lward, stop bad habits, change low l destructive aims to high and sub-e purposes, bring in the joy of glad-ss, and give beauty to faded and ugly es.

Prayer and faith can brighten minds, ng enlightenment to the ignorant, dom to the unwise, grace to the sim-, sweetness to those who are sour, asantness to the grouchy, dependa-ity to the wavering, honesty to the honest, clean language to those who vile, or those who are addicted to ng, and clear up smutty lives and sin-souls.

Prayer and faith can bridge swollen eams, cross turbulent rivers, bridge ghty chasms, cross wide oceans, climb gged hills, scale high mountains, rise ve the clouds, and reach up to heav-and move God on His throne. Hal-ujah!

Prayer and faith can stop family quar-s, unite broken homes, prevent di-ces, help disobedient children, close inroads of the devil, and make mes a haven of peace, rest, joy, and ppiness, until we can truthfully say l sing:

"Home, home, sweet home!
Be it ever so humble,
There is no place like home."

Prayer and faith can give idle hands plenty of work and good business, bless honest labor, bring in means and money necessary for a fair livelihood, put a desire in the hearts of neighbors, employers and employees to "live and let live," and thus carry fair with all people. How blessed!

Try prayer and faith. "Ask, and it shall be given you; . . ." (Matthew 7:7). ". . . men ought always to pray, and not to faint" (Luke 18:1). "Pray without ceasing" (1 Thessalonians 5:17). ". . . what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). ". . . Have faith in God" (Mark 11:22).

Try prayer and faith. Of course it must be in the will of God. Here is where we win or fail.

When everything goes wrong, try prayer and faith. When sorely tempted, tested, and tried by the devil, try prayer and faith. When you are about to go into forbidden things and ways, and you find that you are slipping, try prayer and faith. Get alone with God and get still. Linger there. Don't rush away.

When your friends forsake you; when clouds hang low, and all about you there is carelessness, worldliness and great indifference; when the heavens seem like they are overcast with brass and lead; when it seems like you don't have an earthly friend, and when you are evil spoken of and persecutions come thick and fast, try prayer and faith!

When the enemy comes in like a flood to sweep you from your moorings; when funds are running low and you can scarcely meet your obligations and stay even; when it seems like you are at "wits end corner" and you don't have anything to live for; when you have suffered many downs and defeats; when the enemy tells you that life is nothing but farce, and is tempting you to commit suicide, try prayer and faith!

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I Stood Beside a Baby's Bed

Walter E. Isenhour

I stood beside a baby's bed
And looked into his lovely face,
And wondered what there lies ahead
For him along life's future race.

He looked so innocent and pure
To be in such a fallen world,
With many evils to allure
Where Satan's banners fly unfurled.

I knew he'd need a lot of prayer
Across the weeks and months and years,
A lot of love and tender care
To save him from remorseful tears.

The world, I knew, would taunt him sore
To waste his talents and his time,
And turn from Jesus, more and more,
And from the life that is sublime.

I thought, perhaps, he'd make a saint
And bless the nation and the earth,
If kept from sins that blight and taint,
And helped to things of greatest worth.

I knew this little bed contained
A mighty force for right or wrong,
And prayed that he be saved and trained
To lead to God a blessed throng.

•

If living your life does more harm than good, then you are living in vain; nothing worthwhile is accomplished.



THE CHURCH - WORLD-WIDE

The Bible Still a Best-Seller

WASHINGTON, D. C.—The Bible is still a runaway best-seller, a survey of publishers exhibiting at a Christian booksellers convention here showed. And while the King James Version outsells all others by far—8 to 2, according to one Bible publisher—newer translations are having good success.

The survey was taken at the 14th annual convention of the Christian Booksellers Association, meeting here the week of Aug. 11, at which all of the major Bible publishers were among more than 150 exhibitors of religious products.

CBA is a trade association which numbers over 900 religious book dealers in the United States and Canada who have an annual sales volume of nearly $30 million.

One of the newest Bible translations which has been well received is the New English Bible, published 2 years ago jointly by Oxford and Cambridge presses, which has sold about 2 million copies in the United States. Publishers also report good sales of the Revised Standard Version (RSV), first published 11 years ago.

McGraw-Hill Company of New York has stayed with the familiar King James text, but has modernized many of the archaic words in an edition which they call the Modern King James Version. The unique Bible has been released in 3 graded editions—children's, youth and adult. The only difference is in the difficulty of the language used.

Tyndale House, Wheaton, Ill., has released one of the newest editions, called *Living Letters*, which is a paraphrased version of the New Testament letters.

Another paraphrased edition, the *New Testament in Modern English*, by J. B. Phillips, has sold about one-and-one-half million copies in all editions. The Macmillan Company, publishers of the version, will release this fall the first of a series of Old Testament paraphrases by the British clergyman, and expects later to produce the entire Bible in this version.

Zondervan Publishing House, Grand Rapids, Mich., reports that its Amplified New Testament, released 6 years ago, has already reached a distribution of over 750,000 copies. A portion of the Amplified Old Testament has gone over 150,000 copies in just over a year, and the full Old Testament is being readied for production.

No books can compare with the Bible in sales and circulation, publishers declare, but generally agree that such classics as *Pilgrim's Progress* and *In His Steps* continue as perennial good sellers in religious book stores.

Birmingham Baptists Warned of "Sleeping Through Revolution"

BIRMINGHAM, ALA. (RNS)—A missions executive told the Birmingham Baptist Association here that "we can't love Africans in Africa and do our best to separate ourselves from them in Alabama, Virginia and elsewhere.

The speaker, Dr. Elmer West, secretary of missionary personnel for the Southern Baptist Convention Foreign Mission Board, addressed delegates attending the Association's annual meeting.

Dr. West told his audience that "we are in grave danger of sleeping through the greatest revolution our world has ever known."

He noted that while missionaries do not go into countries at the invitation of governments, they certainly do so with the tolerance of the governments involved.

"NO PLACE TO GO"

"It is conceivable to me," he added, "that unless we take a radical change of direction, we may see the day when we have 5,000 missionaries and a budget of $50 million, and they will have no place to go."

Dr. West also cited as a mission problem "the great chasm between the plenty which surrounds us and the great poverty which most of the disadvantaged people of the world experience."

The Association's delegates adopted the following resolution touching on the tense racial situation here:

"Birmingham has experienced racial difficulties in the past year that ha been misinterpreted in other parts the country.

"In Birmingham, we have enjoyed very happy relationship between Ba tists of the white and colored races.

"Our association has cooperate through the years with National Baptis (Negro) in local mission projects ar jointly operated the Ensley Baptist Mi sion Center.

"Be it resolved, that we reaffirm o belief in the brotherhood of all Chri tians and that we endeavor to mainta the mutually helpful and harmonious r lationship with our Negro Baptist frien of this city."

"In His Steps" Motion Picture Scheduled for Fall Release

WINONA LAKE, IND. (CNS)—A fe ture-length motion picture based o Charles Sheldon's world-famous nove "In His Steps," will be released this fa by Ken Anderson Films, headquartere here.

The film story follows the experienc of Ed Norman, publisher of a sma newspaper, and Rachel Paige, aspirin young actress. However, the film diffe from the book in that the latter ask Christians to walk in Christ's steps, whi the film emphasizes the indwelling pow er of the Holy Spirit as the only mean for attaining true discipleship.

Rachel Paige, confused by the hy pocrisy of her socialite mother, woul never have discovered the saving powe of Jesus Christ. Prominent churchma Ed Norman might have lived on in hi self-righteous complacency, had it no been for the transformation which oc curred in the life of Pastor Henry Max well as the result of a strange set of ci cumstances one Sunday morning.

The film story, unlike the book, doe not portray an all's-well-that-ends-we happy ending. There is radiant spiritua victory, but both Rachel and Ed dis cover that a life, committed by faith t Jesus Christ through the guiding powe of the Holy Spirit, inevitably become the target for those evil forces in ou world that condone matter-of-fact Chris tianity but violently oppose the revela tion of Christ in a believer's life.

Film distribution agencies through out the United States and Canada wil offer IN HIS STEPS on a rental basi to churches and related organizations.

•

Whatever you set your approval upon whether it be right or wrong, you ar involved to that extent.

"Then we turned, and took our journ- into the wilderness by the way of the ed Sea, as the LORD spake unto me: d we compassed mount Seir many days. nd the LORD spake unto me, saying, e have compassed this mountain long ough: turn you northward" (Deute- nomy 2:1-3).

For the most part, the Book of Deu- ronomy is a repetition of the three oks that precede it—Exodus, Leviticus, d Numbers. Thus, it is believed that e first eight verses of this chapter is nply a short account of the Israelite's ng stay in the wilderness which center- around the mountains and deserts of ir. Whatever the case, the time came r them to move on, and in their moving ey were advancing toward the Prom- d Land, the land that flowed with the nteous provisions of God.

The journey of the Children of Israel the wilderness represents our earthly ourn in this life. As we make this rney, there are definite times to stop; t there are also definite times to move —to advance toward the ultimate goal ich is heaven. The Children of Israel ged for a place of rest. Likewise, the ld of God longs for a place of rest. r this reason, the faithful child of God l labor and work toward this purpose h the belief that God will reward him ording to his labor.

Some Christians become indifferent as y make this journey. Some become couraged and cast down. Some ristians take their eyes off Jesus and gin to fasten their attention on other ngs. In other words, we begin to npass certain mounts, or hindrances, t as Israel did. God, however, would e us to move on—to move northward upwards. Let us now give considera- n to some of these mounts.

e Mount of Inactivity

Man was not created to sit back and nothing. To Adam, in the beginning, s given certain responsibilities. He s to dress and keep the Garden of en. After the Fall, Adam was to work l labor for his bread.

The Christian is not saved to sit back l do nothing. Initial conversion is all that is required of the believer. ere must be a growth in the grace and owledge of Jesus Christ, and this is achieved through inactivity.

It is our firm conviction that we are ng in a day that demands constant ristian activity. There is no place for ctivity. We have been plagued for long with names on our church roll t mean nothing to the church or the work of the kingdom. Over and over again the Bible teaches the necessity of bearing fruit for Christ's sake. Many of the parables that Jesus told illustrate this fact. On one occasion, He pronounced a curse upon a fig tree because it bore no fruit. Without exception when God comes upon the scene, there is always the command to arise.

A TIME to MOVE ON

by the Editor

The Mount of Personal Ease and Comfort

Someone has said that we are living in the age of the contour chair—an age of ease and comfort. There are many who live by the philosophy of the rich farmer in Luke 12. This philosophy has had its effect upon the work and program of the church; for there are some who, like the people of Isaiah's day, want an easy gospel (see Isaiah 30:10).

It is also true that people do not want to be disturbed out of their own mold and pattern of life. There are many Christians who are willing to do *something*, but not many are willing to do *all* they can for the sake of Christ and the church.

There is no reference in the Bible to the Christian life's being one of ease and comfort. On the contrary, there are many passages that teach of its difficulties. The apostle Paul, for example, refers to the Christian life as a race (Hebrews 12:1), as a wrestling match (Ephesians 6:12), and as a fight (1 Timothy 6:12). None of these references give any indication that the Christian life is a life of physical ease and comfort. There is no such thing as being carried to the *skies on flowery beds of ease*. Few there are, therefore, who are really willing to take up the cross and follow Jesus.

The Mount of Ignorance

There are those who seek to excuse themselves by claiming ignorance. They may claim ignorance of God's will or His Word. They may seek to justify their sins with the excuse that they did not know better. In reality, however, all are just feeble, unjustifiable excuses. If we are ignorant of the blessings of God upon our lives, the reason is that we have not asked of God. If we are ignorant of biblical truths, the reason is that we have not studied the Bible. If we are ignorant of God's will for our lives, the reason is that we have not sought it.

As a denomination, Free Will Baptists have sometimes displayed ignorance relative to our doctrines, history, and polity. During the past few years, however, there has been a revival of interest in our history and polity; but there is still much ignorance as to what we believe. Very few people can explain the difference in what we believe concerning, for example, the perseverance of the saints, and what some other Baptist groups believe. We have been negligent in teaching our beliefs to the laity of our church.

The Mount of Misunderstanding and Confusion

It is a simple matter to be misunderstood in what we say and do. But oftentimes misunderstanding arises because we are not willing to try to understand our neighbors and Christian brethren. It is an easy matter to be inconsiderate of others.

It seems that even Christians have been greatly hampered in their daily Christian witnessing because of their unwillingness to try to understand their fellow-

(continued on page sixteen)

NEWS NOTES

Of Denominational Interest

Sasser to Conduct Elm Grove Revival

The fall revival at Elm Grove Free Will Baptist Church, Ayden, North Carolina, will begin on Monday, November 11, and will continue through Saturday, November 16. The evangelist for the meeting will be the Rev. Raymond Sasser, Tarboro, North Carolina. Services will begin each evening at 7:30. Special music will also be featured each evening.



The pastor, the Rev. Norman Ard, and the church invite everyone to attend these services.

Revival in Progress At Grimsley Church

Revival services are in progress at Grimsley Free Will Baptist Church, Route 1, Snow Hill, North Carolina. Services began on Monday, November 4 and will continue through Saturday, November 9. The Rev. L. B. Manning, Fountain, North Carolina, is the guest speaker. Services are beginning each evening at 7:30.

Special music is being featured each evening under the direction of the pastor, the Rev. R. P. Harris of Rocky Mount, North Carolina.

N. C. Superannuation Report for October

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for October, 1963:

Receipts

Balance on Hand October 1, 1963	$5,217.68
Regular Receipts for October	1,457.17
Earmarked for Ministerial Retirement System	45.00
Earmarked for Life and Hospital Insurance	323.41
Total to Account For	$7,043.26

Disbursements

Minister's Monthly Checks	$189.00	
Operating Expenses	128.93	
Life and Hospital Insurance Premiums	442.46	
Total Disbursements		760.39
Balance on Hand November 1, 1963		$6,282.87

Receipts by Conferences

Albemarle	$ 68.34
Cape Fear	248.80
Central	499.99
Eastern	580.00
Pee Dee	20.00
Rockfish	4.38
Western	404.07

Black Jack Grove Revival Proved Successful

Black Jack Grove Free Will Baptist Church of Wayne County, North Carolina, held a one-week revival October 14-20 with the Rev. J. C. Yates as the evangelist. The pastor, the Rev. Luby C. Tyner, brought the closing message on Sunday. There were eight persons who accepted Christ as their Saviour, and several others who rededicated th lives to the Lord.

Prior to the services each evening fifteen-minute prayer service was he at which time Mrs. Elma Wiley had very interesting program for the ch dren.

The revival was well attended by bo members of the church and visitors fro other churches. Good singing was re dered each evening by the local chur and visiting singers.

Rev. and Mrs. Romie Mitchell Celebrate Wedding Anniversary

The Rev. and Mrs. Romie Mitch were honored on their fiftieth weddi



anniversary at the home of Mr. an Mrs. George Wilson, Pikeville, Nort Carolina, Saturday, October 12.

The house was beautifully decorate with fall flowers and potted plants.

Those attending included the couple children and their families as follow Mr. and Mrs. Clinnon Mitchell an family, Route 5, Goldsboro; Mr. an Mrs. Harvey Pittman and family, Rou 2, Pikeville; Mr. and Mrs. James Mi chell and family, LaGrange; Mr. an Mrs. George Wilson and family; an Miss Ida Ruth Mitchell, Pikevill There were about 30 guests present t wish them health and happines throughout the years to come.

Tribute Paid To Church and Pastor

Sunday, October 20, the Rev. Arnol Woodlief delivered two sermons at th St. John's Free Will Baptist Church nea

Coming Events

November 28—Thanksgiving Day
November 28 — Annual Thanksgivin Service, Free Will Baptist Children' Home, Middlesex, North Carolina

rry, Florida, in honor of the pastor, e Rev. F. F. Carlton, and the mem-rs. Mr. Woodlief's sermons were en-led, "Dedicated Christians" and "The re of God." The pastor and the urch were honored for the splendid rk they have done for the past 13 rs. During the service many Chris-ns rededicated themselves to Christ. After the service Mr. Carlton was en-tained at the Walker's Restaurant for ch. Any church desiring Mr. Carl-n's help may contact him at Marianna, rida.

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evival and Homecoming Pleasant Hill Church

Revival services began November 4 Pleasant Hill Free Will Baptist urch near Greenville, North Carolina, the New Bern highway. The Rev. rman Ard of Ayden is the guest evan-ist for the services that begin at 7:30 ch night. The services will continue rough November 9.

Following the revival services, the urch will observe its annual homecom-g on Sunday, November 10. During e morning worship a special offering ll be received for the Lord's Acre Plan. picnic lunch will be served.

All former pastors and friends of the urch are welcome to enjoy the worship d fellowship together.

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evival Scheduled White Oak Church

Revival services will be held the week November 11-16 at the White Oak ee Will Baptist Church, Bladenboro, rth Carolina. The evangelist for ese services will be the Rev. Earl enn, New Bern, North Carolina. Ser-es will begin each evening at 7:30. The pastor, the Rev. Bruce Goodwin, ll assist Mr. Glenn.

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ne Level bserves Homecoming

The Pine Level, North Carolina, Free ill Baptist Church observed its an-al homecoming on October 13. The y's activities began with Sunday school 10 a. m., followed by the worship ser-e at eleven. The Rev. J. Albert Har-of Jacksonville, a former pastor, de-ered the homecoming message. A cnic lunch was served at the noon hour. After the lunch a song service was held. he musical program consisted of several gan solos and two vocal solos by Dr. eonard Earl Harris of Rocky Mount; a uet by Dr. Harris and Carolyn Jackson; piano solo by Mrs. J. Albert Harris; uets by Ed Lemmons of Jacksonville and the daughter of Mr. and Mrs. Harris; a solo by the Rev. Mr. Harris; a piano solo, "How Great Thou Art," by Mrs. A. T. Gaddy (Bess White) of Knightdale, a former member; a solo by Mrs. Hubert Wood; and two hymns by the local church choir under the direction of Mrs. Wood.

Many out-of-town guests attended.

Revival in Progress At St. Mary's Church

Revival services are now in progress at St. Mary's Free Will Baptist Church, Lucama, North Carolina. These services began November 4, and will continue through Saturday, November 9. The guest speaker is the Rev. W. S. Burns.

Mr. Burns is being assisted by the pastor, the Rev. J. C. Yates, and everyone is invited to attend the remaining nights of these services.

Rose of Sharon Experienced Spiritual Revival

"October 7 marked the beginning of a real spiritual revival for the Rose of Sharon Free Will Baptist Church of Route 1, Robersonville, North Carolina," so states the pastor, the Rev. Charlie Overton, who was the speaker for the meeting. Services came to a close on Sunday, October 13, when the church observed its annual homecoming. The services were well attended and enjoyed by all. On Sunday, October 27, five were baptized and received into the church. Mr. Overton states, "We humbly praise God for these five. We feel that our church has been strengthened and blessed because they united with us."

"We do intend to launch out and go forward in the name of Jesus to win the lost for His glory and the good of mankind. We are sure that there is no limit to what a church dedicated to God's will can accomplish, and we do resign to be led by His Spirit and have the church that God will be pleased with, and where people will love to come and hear the gospel of our wonderful Saviour," added the pastor.

Allen Chapel Host to White River Conference

The White River Quarterly Conference of Free Will Baptists met with the Allen Chapel Free Will Baptist Church, Batesville, Arkansas, October 12 and 13, with a total delegation of 64 in attendance. The theme of the conference was "Pilgrims on a Journey," taken from Hebrews 11:7-13.

The first message on the theme was given Friday night by the Rev. Willard C. Day entitled, "Making the Proper Preparation." The second message, "Pursuing the Course with Caution," was brought by the Rev. J. W. Blanks at 10 a. m. on Saturday, followed with the Rev. Ray Watkins bringing the eleven o'clock message, "Reaching the Destiny Safely," taken from Numbers 10:28, 29. A good meeting was reported by those present.

The next quarterly conference is to meet with the First Free Will Baptist Church of Tuckerman, Arkansas, January 10 and 11, 1964, with the Rev. Grover Terry, pastor of Ballew's Chapel Free Will Baptist Church, as the introductory speaker on Friday night.

The Real Sacrifice

When Mary anointed the feet of Jesus with a pound of very costly ointment, the house was filled with the odor of the ointment. But she also wiped His feet with her hair, and thereby became a partaker of the fragrance. Her hair carried the delightful aroma which pervaded the person of her Lord. So any real sacrifice made for Jesus' sake has a wonderful reflexive blessing upon the giver.

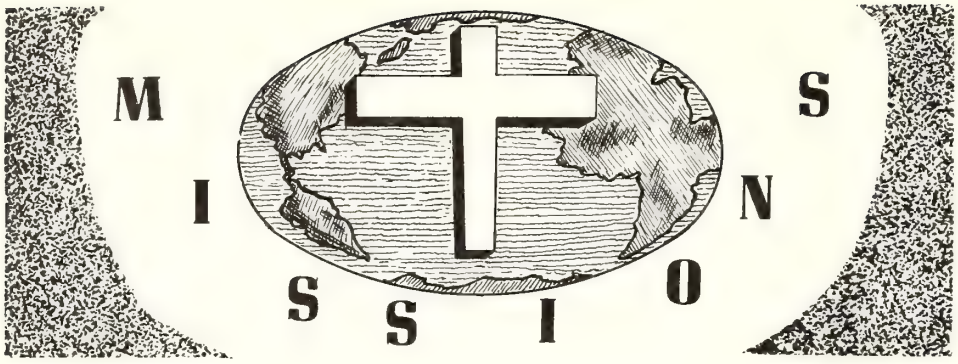
What if Mary had decided to keep her treasure during her lifetime and to bequeath it to some good cause to be used after her death—what a tremendous loss would have been hers!—*John Greening.*

Bowen Conducting Saint Mary's Revival

Revival services are in progress at Saint Mary's Free Will Baptist Church, New Bern, North Carolina, with the Rev. C. F. Bowen, pastor of the First Free Will Baptist Church of Wilson, North Carolina, as the evangelist. Services began on Sunday, November 3, and will continue through Saturday, November 9. The pastor, the Rev. Earl H. Glenn, invites the public to attend the remaining nights of these services, beginning at 7:30.

PLEASE NOTE

A subscription in the name of Sam Smith, Route 1, Snow Hill, North Carolina, was returned to us marked "Unknown." If anyone knows of this person's correct name or address, please let us know.



Great Opportunities

SALLY ANN ELLISTON

Dear Christians and Co-Workers
in the Vineyard of Christ:

First, I want to tell you that my husband and I have been working very hard trying to get caught up with our work which we couldn't get done while we were in North Carolina. As you know, when you are working for the Lord there is no spare time. When you are not on the firing line, the work simply piles up.



As you know, a mission field has many needs. I would like to tell you of some of our pressing needs at this moment. On Friday, October 25, we made one of our regular inspections of the various works, particularly in Cananea and in Los Nogales. We now have a small room for services in Los Nogales, and Brother Francisco Castro has fixed it up pretty nice. However, they only had four benches about five feet long, so there wasn't nearly enough room for the people to sit.

The most important development in Los Nogales is the great number of children who have been memorizing Scripture texts, and especially the large number who have professed to accept Christ as their Saviour. One young fellow, 15 years of age, has dedicated himself to full-time service for the Lord. He is now preparing to serve.

We were able to solve part of the needs of the mission in Los Nogales by taking four more benches from the mission in Cananea. However, this left only four benches in Cananea. We were able to solve this problem by having a carpenter in Cananea to make us another twelve benches. Now we must figure out a way to pay for the benches. They don't cost much; we can get them for three dollars each, but a dozen of them costs thirty-six dollars. As you know, we have no income except what you send.

Another thing, we have the opportunity to buy a building for the church in Los Nogales. It isn't very large, about 12 by 24 feet, but it is much larger than the one we now have. The price is twenty-eight dollars to buy the complete building. This is a very small amount to pay for a building already built, but it will need some repair work. We will need to put a roof on it, put in some windows, and other repairs, which will make us need about one hundred dollars to have the building in shape for church services. To many of you one hundred dollars is not much money, but to us it is a great deal because of the many demands for our small income.

In Los Nogales, as in nearly all the villages in Mexico, they don't yet have electricity. We need some gasoline lanterns, or gasoline lamps, or at least some kerosene lamps. We also need to have some pulpit stands. So far we have done without them, but you preachers know that they are very desirable to have. All these things cost money, and you are the only ones to whom we can appeal to supply it. Also Francisco Castro still doesn't have his salary sponsored, although he has now been working with us for over three months, and is doing such a noteworthy job of caring for his part of the field. We still need twelve dollars per week for his salary.

Dear Brothers in Christ, I know tha you can help this work of the Lord t go forward. If you are not a Christia you will oppose it. But if you are Christian you will rejoice to see th work moving forward so rapidly. Als you will pray for Brother Castro and th work there. Moreover, I am sure tha if you will ask Him, God will have yo to send some money to help the work t go on. You may send any money to th North Carolina Missions Board, c/o th Rev. A. B. Bryan, Box 308, Ayder North Carolina, and tell him the purpos for which it is being sent.

If you would like further information or if you would rather send the mone direct, you may write to Arizona-Mexic Missions, Box 550, Nogales, Arizon 85621.

Please pray earnestly and help as Go lays it on your heart to do so. Ma "The grace of the Lord Jesus Christ and the love of God, and the commun ion of the Holy Ghost, be with you all Amen" (2 Corinthians 13:14).

Missionary Timmons Reports

We are happy to report at this writ ing that we have organized the missio at Jiminez, Coah, Mexico, into a Fre Will Baptist church. Before organizing the church, we walked two miles during the afternoon of October 9 over rocky hills to the clear river. As we walked we sang "Cuan Firme Cimento Se Ha Dado a la Fe" ("How Firm a Founda tion").

When we gathered at the river, we spent two hours in teaching the new be lievers about baptism and their respon sibility as new Christians. After tha there was a sermon, and those people never stirred nor tired as with hungry hearts they listened. Then it was our joy to baptize three, one an 18 year old man, a 64 year old man, and a 76 year old woman.

That evening after the message was given, we began organizing the church. The Bible was presented as the rule of faith; afterwards I read and explained the doctrines and covenant of Free Will Baptists, which the people gladly accepted. Brother Herman Rodriguez was called as pastor. He is the layman who has worked with the people for several years. Other officers were then elected. The church members expressed their desire to cooperate with North Carolina State

(continued on page sixteen)

Christian Education

ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

Mount Olive College Benefit Dinners

The list of counties planning benefit ners for the development fund of unt Olive College continues to grow. all counties reach the goals they have for themselves, approximately $50,000 l be given during 1963 at these din- s for the development of the new 90- e campus.

The schedule of forthcoming dinners given below:

nston County—Goal: $10,000
Monday, November 11, 7 p. m., South Smithfield Elementary School, Smithfield. The Rev. Garland Teasley, chairman.

t County—Goal: $10,000
Tuesday, November 12, 7 p. m., Greenville (place will be announced). The Rev. Floyd B. Cherry, chairman.

plin County—Goal: $2,500
Thursday, November 14, 7 p. m., Elementary School, Beulaville. Mr. William D. Thigpen, chairman.

gecombe-Halifax Counties—Goal: $1,500
Monday, November 18, 7 p. m., First Free Will Baptist Church, Tarboro. The Rev. Hubert Burress, chairman.

rtin, Pasquotank, Tyrrell, and Washngton Counties—Goal $1,500
Tuesday, November 19, 7:30 p. m., High School, Plymouth. The Rev. Robert Rollins, chairman.

eene County—Goal: $5,000
Friday, November 22, 7 p. m., National Guard Armory, Snow Hill. Mrs. J. C. Moye, Sr., chairman.

ilson County—Goal: $6,000
Monday, November 25, 7 p. m., American Legion Building, U. S. Highway 301 South, Wilson. Mr. Gray Boswell, chairman.

Beaufort County—Goal: $1,500
Friday, December 6, 7 p. m., High School, Chocowinity. Mr. Oscar Webster, chairman.

Sampson County—Goal: $2,500
Saturday, December 7, 7 p. m. (place to be announced). The Rev. Walter Reynolds, chairman.

Organizational meetings to plan additional dinners have been scheduled as follows:

Durham County—Monday, November 4, 7:30 p. m., Sherron Acres Free Will Baptist Church, Durham.

Nash County—Friday, November 15, 7:30 p. m., Free Union Free Will Baptist Church.

Friends of the college are urged to attend the dinner in their county. Original Free Will Baptists now have the greatest opportunity in Christian higher education in our history. Let us join hands to build a Christian college for our children.

Observes College Day

Micro Free Will Baptist Church, Micro, North Carolina, will observe Sunday, November 10, as Mount Olive College Day, the Rev. M. E. Godwin, pastor, has announced.

President W. Burkette Raper will preach at the 11 a. m. worship service.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	26
Mrs. R. E. Drinkwater, Morgan, Ga.	12
Marsh Swamp Aux., Sims, N. C.	12
St. Mary's Aux., Lucama, N. C.	10
Pleasant Grove Aux., Pikeville, N. C.	10
M. B. Hutchinson, McArthur, Ohio	9
Mrs. R. L. Goff, Fountain, N. C.	8
Mrs. Lillian Grubbs, Mt. Olive, N. C.	8
Rev. C. L. Patrick, Walstonburg, N. C.	8
Mrs. T. E. Dickerson, Greenville, N. C.	8
Mrs. James Spell, Dunn, N. C.	8
Calvary F.W.B. Aux., Wilson, N. C.	6
Nobles' Young Men Class, Winterville, N. C.	6
Tom West, Plymouth, N. C.	5

Tolerance vs. Boldness

Fern E. Koerner

Tolerance and broad-mindedness go hand in hand. Broad-minded people are tolerant of liberal views. They claim to have an open mind. But they don't necessarily possess a hole in the head to prove it.

Where in our religious world does boldness begin and tolerance end? What is your answer? Do not hurry in making your decision. You could be wrong.

Tolerance is a Christian virtue. We take our hat off to the elder Christian who encourages, not criticizes, the "babes" in Christ. Too often we find too little tolerance among Christians. Take note of the amount of tolerance at a church business meeting. God help us! Perhaps there would not be so many upheavals in our churches if more tolerance were practiced.

People today use the cloak of holy boldness to cover up their intolerance. My friend, this ought not exist. The Bible teaches us to be Christlike. The Lord Jesus used boldness when dealing with the moneychangers who knew they were doing wrong. Upon the multitudes He showed love, long-suffering, and mercy.

Christlike boldness is an unexplored area to many people. God grant us the wisdom to know when to be tolerant, and when to exercise boldness. We do not want our tolerance to lapse into compromise. The Bible does not tell us of a place prepared for mediocre Christians. God's Word warns of the punishment for mediocrity. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spue thee out of my mouth."

There is a great lack of boldness to tell others of the love of God. Is it easy for you to talk about God's plan of salvation to unbelievers? Every person you meet is a part of your mission field. If that person is a Christian, you need to encourage him. If he is not a Christian, it is your obligation to tell him the good news of salvation.

In Acts 4:13, we read, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." God give us that boldness that exalts the Lord Jesus.—*Gospel Herald.*

NOTES AND QUOTES



By J. C. Griffin

POWERLESS PRAYER

There are many words said, even by the best of our people, that are called "prayer"; but they never reach the throne of God. There have been times in our life, when seemingly God was a long way off and could not be reached.

Not too long ago a young mother who is a Christian said, "Preacher, why is it that God does not answer my prayer?" She explained, "I have been praying for the salvation of my husband." There is a cause for our prayers not being answered. However, we shall not try to relate in detail the many things which keep our prayers from being answered.

The first that I shall mention—remember we are talking about the prayers of Christians—is *unforgiven sins;* that is, sins not confessed and repented of.

"If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). The smallest sin will keep God from answering our prayers. That unjust and unchristian criticism of our neighbor; that false and slanderous remark about any person, any time, and anywhere; that unjust measure or weight in buying and selling; and many other things must be confessed unto God before we can get an answer. Daniel knew what it took to get an answer from God. Let us notice: Daniel prayed, "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not for thine own sake, O my God: for thy city and thy people are called by thy name" (Daniel 9:18, 19).

The Answer

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee for thou art greatly beloved: therefore understand the matter, and consider the vision" (Daniel 9: 20-23).

This vision had stirred Daniel to the need of wisdom and understanding, but there was sin in his life and the life of his people; therefore, Daniel did not stop at confessing his own sin, but he confessed the sin of his people.

Daniel was not saying a prayer, he was pouring out his heart unto God in a confession of sin. We notice that God heard Daniel from the very beginning, but Daniel was like a great number of us people: he was not in the right spirit to receive the blessing. When he got to that place where he could receive the blessing in God's way, the blessing came.

If We Lack Sincerity, God Does Not Answer

Jesus said: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Matthew 6:5). Notice that these hypocrites wanted to be seen of men. Their reward was "No." When we pray to be seen or heard of man, we get the "No" answer too.

Vanity Knocks the Power Out of Prayer

Jesus said: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matthew 6:7, 8).

There Is No Power When Lust Dominates

"Ye lust, and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust" (James 4:2, 3).

We lust after things that we have no need for and stint and save and sometimes say that we are *sacrificing* when absolutely there is no sacrifice made a all. We see a friend who has bough a new car, and some of us begin to wan one; we lust and pray to have a car lik our neighbor's. Some of us see ou neighbor with a $90 suit; and imm diately we begin to lust. We try t own a suit just like the one our brothe has. We lust for these things that w may consume them on our own body These things are not for the glory o God; they are for our own satisfactio regardless of God's glory.

Prayer Is Powerless When It Is Too Late

The rich man who lifted up his eye in hell was too late to pray. He ha spent his life seeking the things of thi life; he could walk by a poor, hungry afflicted, suffering man and pay no at tention to him. The poor man died an had a safe journey to the riches of heav en; the rich man died and landed in he and began to pray. He was thirsty, bu he could not get a drop of water. It wa too late to get water. He prayed for hi brethren back home, but it was too lat to get an answer. He was told, ". . They have Moses and the prophets; le them hear them" (Luke 16:29). It i too late when God's time runs out. H says, "Today is the day of salvation." had a man to tell me, "If I am not save while here on earth, I will have a secon chance."

In the parable of the ten virgins w notice that the five foolish virgins coul not get in after the door was shut. I was too late.

•

ANY ROOM FOR JESUS?

From the highest heaven,
To the lowest earth,
Came God's Son from heaven
In most lowly birth.

It was love that brought Him,
Love that made Him go
To the cross of suff'ring,
That we Him may know.

Rooms were closed to Jesus
In the inn that day;
But our hearts we'll open
To His love and sway.

—*Unknown.*

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There is nothing that makes us lo a man so much as praying for him.—W *liam Law.*

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Avenue Nashville 5, Tennessee

Question: Did Jesus Christ ever im to be God?—*Orval Jones.*

Answer: Yes indeed. He did this ny times both in a simple statement d also by accepting worship; by per-rming miracles, that only God can do; His sinless life; by foretelling future ents which God alone can do; by rais-g Himself and others from the dead, d by applying Old Testament prophe-es to Himself.

In order that you see this, first read The woman saith unto him, I know at Messias cometh, which is called hrist: when he is come, he will tell us l things. Jesus saith unto her, I that eak unto thee am he" (John 4:25, 6). "Therefore the Jews sought the ore to kill him, because he not only d broken the sabbath, but said also at God was his Father, making him-lf equal with God" (John 5:18). "For d ye believed Moses, ye would have elieved me: for he wrote of me" (John 46). "And Jesus said unto them, am the bread of life: he that cometh me shall never hunger; and he that elieveth on me shall never thirst" ohn 6:35). "The Jews then murmur-l at him, because he said, I am the read which came down from heaven" ohn 6:41). "I am that bread of life" ohn 6:48). "I am the living bread hich came down from heaven: if any an eat of this bread, he shall live for er: and the bread that I will give is my esh, which I will give for the life of e world" (John 6:51). "Jesus said nto them, If God were your Father, would love me: for I proceeded forth d came from God; neither came I of yself, but he sent me" (John 8:42). esus said unto them, Verily, verily, I y unto you, Before Abraham was, I n" (John 8:58). "Jesus heard that ey had cast him out; and when he d found him, he said unto him, Dost ou believe on the Son of God? He swered and said, Who is he, Lord, at I might believe on him? And Je-s said unto him, Thou hast both seen **him, and it is he that talketh with thee.** And he said, Lord, I believe. And he worshipped him" (John 9:35-38).

These are only a few passages of Scripture in which He makes it clear that He Himself is the divine being. Now if you will read all the Gospel accounts, keeping this in mind, you will be as I: more convinced than ever that Christ could be no other than the divine Son of God. Don't stop with the Gospels, read the whole Bible with this in view and you will doubtless be the more strongly convinced that Christ could be no other than the Son of God, the great figure, the great purpose, and the goal of all prophecy.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15) tells of Him as the woman's seed that finally will crush the serpent's head and put him once and for all out of commission.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14) speaks of Him as the virgin's Son; and Isaiah 53 shows Him forth as the suffering Saviour who bears the iniquities of all sinners.

Then the Psalms magnify Him in His unique office. Psalm 1, as the blessed man; Psalm 2, as the King in the midst of the raging nations about to bring their rebellion to a final end; Psalm 23, as the Good Shepherd extending personal watch care to every need of His sheep and meeting their every need; and Psalm 91 shows Him as being able to secure His followers against all evil and in the end bring them in their efforts to destroy His own to a swift and destructive end and furnishing final and complete deliverance and salvation for His own.

If Jesus has never become wonderful to you and given you a personal faith in His divinity, go in haste to the Word of God, read it through and this time with no other purpose in mind than that of seeing Jesus in His right perspective. If you will honestly do this you are about to experience the greatest thrill of all your life, one that will merge into never ceasing joys.

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I Wish I Had Known

Some precepts to those of teenage under the caption of "Ten Things I Wish I Had Known Before I Was 21" are stated thus:

1. That it was really important to be a Christian.
2. What I was going to do for a living—exactly what my life-work would be.
3. That my health after 30 depended in a large degree on what I put into my stomach before I was 21.
4. How to take care of money—that I was really a trustee of what I had.
5. The asset of being neatly and sensibly dressed.
6. That habits are mighty hard to change after you're 21.
7. That worthwhile things require time, patience and work.
8. That the world would give me just about what I deserved.
9. That a thorough education not only pays better wages than hard labor, but it brings the best of everything else.
10. The value of absolute truthfulness in everything.

And one more for extra thought—That my parents weren't old fogies after all!—*The Biblical Recorder.*

•

Power of F-A-I-T-H

Charles O. Normandy

Faith—a word and principle that—is, and in our lives most intimate. We walk, sleep, eat, and talk, in a carefree way of life.

We cross a bridge in faith. We ride a bus in faith. We take to bed in faith. We eat our food in faith.

So it would seem logical, and in human interest, that we give due meditation, to the many merits of faith, as inspired by our heavenly Father, as applicable to that life, we all want to evidence, here, now, in our daily living, and by the grace of God, in His eternal presence, with those of like obedience and qualifying — F-A-I-T-H-F-U-L-N-E-S-S.—*Gospel Herald.*



Christian Stories for Our Boys and Girls



HOHOKAM GOLD

BETTY SWINFORD

THERE were six people on this camping trip, Brad Harper, his sister, Susie, and their dad and mother. Then there was Jose, an Indian boy from the Apache reservation, and his father. It always caused people to stare when Brad and Jose stood side by side; for Brad was so blond that his brows and hair were almost white, while Jose was very dark skinned, with wide black eyes and crisp black hair.

Mr. Harper had come to dig among the old Hohokam Indian ruins, and Jose's father was acting as guide and helper. They were located high in the rugged mountains of Arizona and so far no one else had ever tried to dig out the ruins. The ancient tribe had made their home of hard-baked mud and sticks, and in the center of their dwelling they had built a four-story tower. From its top they could see for miles, and no enemy could make a sneak attack on them. The doorways were very low and the ceilings were made of mud and long, slim poles. Most of the tower was still standing, though its upper story had crumbled and the roof was gone.

It was early morning. They had made camp the night before, and now the men had set out to dig around a mud wall. Brad was on his way to find Susie, when he suddenly came upon Jose kneeling before a small image. Hearing Brad, he whirled about.

"Were you—praying?"

Jose nodded, but a frown creased his forehead at the same time.

Brad swallowed. "To an—*image?*"

"It is the religion of my father!" Jose defended.

Brad hesitated. His parents had always taught him and Susie never to speak badly of another person's religion. But—oh, he did wish that Jose could know the true Saviour!

"Jose—don't you ever wish for a Saviour who's *alive?*"

Brad saw the sudden longing that crossed his friend's face. "I believe in God, too, Brad," Jose said slowly.

Brad listened for a moment to the sound of his father's pick striking at the hard ground. He *did* want to say the right thing! "Jose, it's—it's more than just believing in God. It's knowing Jesus in your heart—trusting Him as your Saviour. Then we can really talk to Him and know for sure that He hears us."

But Jose had sealed his lips firmly and would say no more.

About that time Susie ran up, dressed in jeans and a bright blue shirt. "I don't know about you two, but I'm ready to explore the tower!'

Jose's teeth flashed large and white. "I'll race both of you!"

Their feet flew over the rocks of the little valley.

"Sure looks mysterious," Susie said, her voice low. "You want to go first, Brad?"

"Wish we could go on up," Brad murmured, "but I guess we'll have to wait till Dad puts up the ladder."

Susie went over to a corner to examine a tiny bit of ancient pottery. Suddenly her eyes grew large and she crept back to the boys.

"Did you hear something?" she whispered.

Brad shrugged. "Pack rat."

Somehow Susie's words made the tower seem even more mysterious than ever. Brad gazed about the room. Over on one side was an opening that went up to the second story—and hanging through that opening only a few inches was a rope ladder!

He pointed to it, then made a gesture for Susie and Jose to be quiet. "Let's go," he whispered.

Ten minutes later they heard low voices in the room they had just left.

"Good thing we had the ladder, or we'd have been spotted," said one man.

The other man gave a snort. "A we needed was a few more days! Ju a *few more days!* Now we've got figure out some way to make them lea Hohokam Valley!"

There was a moment of silence, ar then: "Better mark this spot, Burt."

Brad looked at Jose for an answe but the Apache Indian youth only sho his head.

"What're they talking about?" Sus demanded.

"I don't know. Listen!"

There was a scraping sound as th thin man called "Burt" came outsid stared up at a small, round hole in th mud wall, then went back inside. moment later both men came outsid took an uneasy look toward the Harper camp, then disappeared in the other d rection.

When they returned to camp, Bra told his father what had happened. A though Mr. Harper and Jose's fath scoured the valley for the mysterio strangers, no one could be found.

"Probably a couple of tramps passin through," Mr. Harper said. "I'm su it's all right now."

"Dad, what about that hole on th outside wall of the tower? There's a other one on an inside wall—'bout te feet high."

"I saw them in another Hohoka tower once," Mr. Harper said. "A fe people think it was their calendar, th they could keep track of time by th way the sun shone through those tw holes."

That made sense, but it sure didn explain why those two men had been interested in an ancient Indian cale dar!

The entire group had gone to the tents for the night when suddenly sho began ringing through the night. *Sho that came from just outside the tent*

Brad leaped to his hands and knee The shots rang out like short claps thunder into the night.

Mr. Harper reached for his rifle, the

ed to the tent door; but there he
pped. He ducked back inside and
pped to the floor.
'Willie! Jose! Get down flat!"
Susie crawled forward, and her voice
mbled. "What is it, Dad?"
'I think our mysterious friends have
yed a trick on us."
They waited for another five minutes,
n met Jose and his father outside.
illie, Jose's dad, was trying to scan
darkness with his keen black eyes.
Mr. Harper played his flashlight about,
n stooped to pick up an empty .22
ll. "Here it is. Someone put a box
shells in the embers of our campfire,
l of course they exploded in all direc-
ns. One of us could have easily been
ed!"
Brad felt his scalp tingle. Susie bow-
her head in wordless prayer.
'We'll take turns keeping guard," Mr.
rper said at last. "It's the only way
be sure!"
'The Lord sure took care of us to-
ht!" Brad breathed.
Once more Jose touched the little sil-
image, while a dark frown creased
forehead. "You talk about God as
you really *know* Him—just like you
w me."
'I *do* know Him, Jose! My Jesus
rs me when I pray! And He sees
all the time and walks right beside
."
Brad exchanged glances with Susie as
e's black eyes stared into the dark-
s. They knew what he was thinking
hat his little images had no ears to
r, no eyes to see, no heart to love
l forgive.
The rest of the night passed peace-
ly. The next morning Brad, Susie
l Jose started once more for the tow-

Halfway there Susie stopped to tie
shoe. Bending over, she gave a little
of surprise. "Look what I found!
old ragged book called—" She broke
to scan the worn title. *"The Book
Ancient Indian Lore!"*
Brad ran to her side. "Let me see it,
sie! Here it is—Hohokam Indian
ays! Let's see. Listen to this! It's
king about those holes, you remem-
? 'They are thought by some to be a
e of calendar. Legend even has it
t at the time of harvest the Hoho-
m people gave a sacrifice to their
ds, and at a certain time of the year—
en the sun shines on some particular
ck of adobe—the ancient Hohokam
d may be uncovered.' "
'Is that all?" Susie demanded, eyes
ning.

"There's lots more. It tells about their religion, their water system and all. But nothing more about the legend."

Susie planted her feet wide. "Well, that's a big help! *At a certain time of the year!*"

"Perhaps it would be harvest time," Jose said thoughtfully, "since that's when the sacrifices were offered. That's about now, and that would explain why the two men are so anxious for us to leave."

Brad said, "Those men are stealing! Dad says that treasure like this must be turned in to the government!" He turned a little, when suddenly his seat gave away and he tumbled to the floor.

Jose laughed heartily. Then he broke off and frowned. The adobe had loosened from the wall, and in its place was a small glittering piece of *something!*

Brad lifted away the crumbs of adobe, leaving an Indian necklace of gleaming gold!

They dug feverishly. Suddenly a large cache of jewelry, images and gold nuggets fell at their feet and scattered over the room.

"Stay here!" Susie gasped. "I'll get Dad and Willie!"

As quickly as possible, the gold was moved into the Harper tent. The next day the authorities would be notified.

Excitement still ran high in the camp as the party ate the evening meal and settled down for the night. That was when Willie thrust his head from his tent door and told Jose to come to bed.

"He's not with me," Brad said. "He said he was going to bed about 15 minutes ago."

Minutes later they discovered that Jose had vanished into the night!

"We talked for a while," Brad said, "then Jose said he was going to bed."

The five people stared at one another.

"It had to be the two men who are after the gold," Willie said. "They have taken Jose! But why, Mr. Harper?"

As if in answer to Willie's question, there was the sudden gleam of silver. An instant later a small image fell at their feet. It was Jose's little silver image. Tied to it was a small white note.

Mr. Harper took it and read slowly. "There are two gunny sacks a hundred yards from your camp to the north beside the two biggest boulders. Put the gold into them and return them to the rocks by nightfall tomorrow. Then return to camp and wait for the boy. Refuse and you will never see him again."

A sick lump settled in Brad's stomach. Jose's image was gone. Where would he find comfort and protection now? And Brad sent up a silent prayer that Jose might turn from his idols to the Lord Jesus.

As soon as the first streaks of dawn painted the sky, Mr. Harper and Willie went to get the gunny sacks.

Together Brad and Susie took a few steps down the hill beyond the tower. All they could see were rocks, a few scrub pines and a little fawn staring at them from a distance.

"Guess we might as well—" Brad broke off suddenly. "Look there, Susie! That's Jose's pocket knife!"

Trembling with excitement, he picked it up. Silently now, he and Susie went on. Soon they found a handkerchief, then a belt. Jose had left a trail that led them directly to a hillside.

Susie poked her brother's shoulder, pointing toward a clump of rocks behind the Harper camp. Two men crouched behind them, watching toward the tents.

Taking another cautious step, Brad was suddenly face to face with a dark hole in the hillside. When his eyes grew used to the darkness, he could make out the Indian youth sitting bound and gagged against the rock wall.

"Jose!" Quickly Brad took away the gag and slashed through his ropes. "You okay?"

"I'll tell you later. Watch it, because they're not far away. Just follow close behind me."

Carefully, with their bodies low to the ground, the trio made for the tower. From there it was an easy matter to return to camp.

Mr. Harper whirled around. "Brad, you *found* him?"

"I sure did, Dad, and don't take the gold to them! They're watching from behind those rocks down there."

Mr. Harper thought for a moment. "Well, we'll fool them. We'll simply take the gold into town right now and turn it in as it should be! Then we'll bring the sheriff back with us and, if they're still around, he can take over."

Riding in the back of the pickup truck, Jose turned to Brad earnestly. "You found my trail?"

"Sure!" Brad grinned. "You must've been busy dropping things!"

Jose touched his bare neck. "You know that they took my little silver image?" When Brad nodded, Jose continued. "At first I felt lost. I was very much afraid. But then I began to

(continued on page fifteen)

The Sunday School Lesson

Lesson for November 17

The Power of a Dedicated Life

LESSON TEXT: 2 Corinthians 2:14—3:6

MEMORY VERSE: 2 Corinthians 2:14

I. INTRODUCTION

Someone said to Moody, "The world is yet to see what God can do with a dedicated life." In answer Moody said, "I will try to be that man." Nothing is more forceful in human experience than a person truly dedicated to high and noble purposes. This is true because people are people, and no one lives to himself.

Literature is alive with illustrations of the power of the dedicated life, but especially is this true in Scripture. The rescue of Israel from Egyptian slavery was accomplished through a man named Moses who refused to recognize defeat, discouragement that would kill most men, plus the ingratitude of the people he served. Why? Hebrews 11:26 says that he was dedicated to the will of God, "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."

And so it was with Elijah, the Tishbite; David, king of Israel; Isaiah; Jeremiah; Nehemiah; and many others. The New Testament bears the same testimony to Jesus Christ and the apostles.

At the writing of the first epistle to Corinth, Paul was at the very top of a successful missionary endeavor. The whole of Asia was receiving the gospel. But at the writing of 2 Corinthians, things were considerably changed. The trade unions, especially the silversmiths, had turned on Paul because his preaching had ruined their business. Traffic in idols was at a standstill. The Ephesians were forsaking the heathen temples as they were converted to the true faith in God and His Son Jesus Christ. A riot resulted, and Paul decided it was best to leave for the sake of peace and harmony in the Ephesian church and its fast growing missionary enterprise.

Leaving the city, Paul turned north to Troas (Acts 19:23—20:2), where he expected to meet Titus with news concerning the reception of his first epistle. Titus failed to appear at the expected time; so Paul impatiently sailed across the Aegean to Macedonia and met Titus on the road. The news was good. The Corinthian church was proceeding to correct matters that he had pointed out to them; so Paul sat down and wrote them another epistle in which he expressed his desire to be with them as soon as possible. He encouraged them to be thorough in correcting existing wrongs.

—*The Bible Teacher* (F.W.B.).

II. HINTS THAT HELP

1. Temporary defeats will never be able to rob the Lord of His ultimate triumph (2 Corinthians 2:14).

2. Our lives as Christians are sure to have some effect on all with whom we have contact (v. 15).

3. People will either be profited by our life and testimony or they will go further into sin (v. 16).

4. The testimony as well as the life of the child of God should always be perfectly sincere (v. 17).

5. Self-commendation and human recommendations may be often very misleading (3:1).

6. It is only when we have intimate contact with others that our words may be written on their hearts (v. 2).

7. It is a fact that the Word of God is written on our hearts by the Holy Spirit (v. 3).

8. We cannot trust human nature but we can trust Christians who love the Lord (v. 4).

9. Our testimony can be effective only if we give it in dependence upon God (v. 5).

10. The New Testament is more than words printed on paper; it is inspired by the Holy Spirit (v. 6).

—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

POWER FROM DEDICATION

No matter how many hardships bes the way of the Christian, that road wi always end in victory. A life dedicate to Christ has the will to win; and Chri will cause it to triumph. The desire t win keeps the athlete faithful in h training, carries him through the rigo of the contest, and keeps him trying u til the game is ended. How much mo zeal should a Christian show as h gains strength from His Saviour and h the eternal goal in view!

One dedicated to Christ is not anxio to gain a prize for himself alone, but t win others that they too can enj Christ's gift of salvation. Some say Christian's hope of heaven is a selfis motive. This is best answered by th passion that true Christians have for th souls of others. This is not selfishnes It is the mark of a life dedicated t Christ.

But who is sufficient to face the r sponsibility of taking a message that wi save some and condemn others? Pa pointed out that many were corruptin the word of God, diluting it, twisting to suit men's likes, using it for world profit. We are not sufficient to mak our own way of salvation; but in all si cerity we must, with Paul, proclaim th gospel in the presence of God as it h been divinely granted to us in the Scri tures.

OPEN EPISTLES

Each of us is writing a book. A that we say and do, all that we thin and every choice we make is recorde in the book of life. Not only is it wri ten there, but also each action is writte on the hearts of others. We are an i fluence upon them, toward the right toward the wrong. Our lives are ope epistles, known and read of men, an the lives we touch either become commendation to our lives because their dedication to the Lord, or else th become a condemnation upon us b cause of apostasy and indifference.

We write the epistles of our lives indelible ink upon an indestructib parchment. Once our deeds are pe formed, once our words are spoken, th cannot be recalled. Let us write wi care this message.

MINISTERS OF THE NEW TESTAMEN "The letter killeth, but the spirit gi eth life." Some have taken these wor to mean that it does not matter if o fails to keep the letter of God's co mand, if he only has the right spir

(continued on page fifteen)

NOVEMBER IS CHILDREN'S HOME MONTH IN NORTH CAROLINA

o Original Free Will Baptists
f North Carolina:

November has been observed as Chil-
en's Home Month by Original Free
Vill Baptists of North Carolina for
any years. Again this year we are in-
ting all of our people to join together
they have in the past to help provide
e Thanksgiving offerings that are neces-
ry for the work here to be continued
ccessfully.

This open letter is an invitation to *all*
riginal Free Will Baptists of North
arolina. *Everyone* can have a part in
e support of this home. You may
ake your Thanksgiving offering through
ur church or, if you so desire, you may
nd your donation directly to the home
d it will be credited to you as an in-
vidual and also to your church. Either
ay, your gift will help to carry on the
inistry of this home which is:

Purpose: To provide a Christian home
r boys and girls.

Program: To meet the physical, emo-tional, intellectual, and spiritual needs of the children entrusted in our care.

Goal: To help boys and girls to become Christian men and women, prepared to find and fill a useful place in life.

There are *two* specific things *you* can do. You can make your Thanksgiving offering to the Children's Home just as liberal as possible, and lead others in your church or organization to also give liberally. You can also make your plans, now, to attend the annual Thanksgiving service here at Middlesex on Thursday, November 28, at 10:30 a. m. Thanksgiving is always a special day here at the Children's Home. You can help us make it extra special this year.

Remember your gifts to the Children's Home are investments in the lives and future of boys and girls who have been entrusted in our care.

Thanking you in advance for your co-operation and financial assistance, I am,

Very truly yours,
M. L. Johnson
Superintendent

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Boys' and Girls' Stories

(continued from page thirteen)

remember what you said, that an idol, no matter how big or how little, has no ears to hear and no eyes to see. And—and no heart to love and to forgive." Jose's dark eyes burned. "I needed someone right then who could be with me to help me, and I—I called on your Jesus. And, Brad, you know, as soon as I called—I knew He was *my* Jesus *too!*"

—*Gospel Herald.*

St. Claire Bible Class

(continued from page fourteen)

This is not the meaning of this passage. If one disobeys the expressed command of God, how can he be thought to have the right spirit? This is not the mark of dedication to Christ. It is true that one may emphasize external acts of religion without the spirit, but Paul is not dealing here with this problem. He is laying claim to his service under the new covenant of God, to a life dedicated to Christ and the gospel, to the spirit and life. In contrast, the old covenant of the law is the way of the letter and death because it exposes and condemns sin but does not provide atonement.

—*Standard Lesson Commentary.*

•

Love and Light

A genuine worker for souls is a love-gift from Him to the children of men. Wherever such a spirit burns, it is a divine boon to the village or district where it is sent. It is not only light, but heat; the light and warmth of love. Through such a heart God speaks. He has put His Spirit in His servants, and He gives His people to feel for sinners, to yearn for sinners, to weep and travail for their souls. It is the love of God moving the hearts of men for men. Mere lucid gospel statements stir no souls; the cold, electric light character of disseminating truth moves no hearts. It may edify understandings; it does not lay hold of spirits. It shines about men and dazzles them; it does not, like the sun's rays, warm them. We want love as well as light.—*Good Seed.*

•

The wisdom of God never leads a man to think wrong, act wrong, go wrong, live wrong, and die wrong.

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A TIME TO MOVE ON

(continued from page five)

man. The result has been confusion among God's people. If we really believe that Christians are found in every phase and walk of life, and if we really believe that there are true Christians in many religious groups, then we must recognize their right to worship the same Saviour that we worship. We have compassed the mount of misunderstanding and confusion long enough.

The Mount of Rejection

For almost forty years the Israelites had grieved God with their unbelief. They had murmured and complained until God's patience was nearly exhausted. They had forsaken God for the false gods of the surrounding nations so often that God's wrath was kindled against them.

In many respects, God must feel the same way toward men today. There are many who acknowledge His blessings and goodness, but they reject His plan of salvation in Christ Jesus. A holy and righteous God can eventually do the one thing that must be done regarding wayward man—He must avenge Himself. God has been long-suffering; He has been good and kind, but those who continually reject His Son may one day realize that they have waited too long.

There are many things that hinder man in his progress toward the great eternal. As God commanded Israel to turn northward, so He commands us. If we are to gain the prize, we must move on.

MISSIONS

(continued from page eight)

Convention of Original Free Will Baptists. The church has 39 resident members.

We have five others at Jiminez that are awaiting baptism. This is a field that we are proud of. This church is also trying to carry on missions at two other villages in the area. Thank you, Free Will Baptists of North Carolina, for your support and prayers.

J. E. Timmons

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the Free Will Baptist

Ayden, North Carolina, Wednesday, November 13, 1963

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Ten Years Ago in the "Baptist"

The Rev. Carl High of Peach Orchard, Arkansas, sent in twenty-two one year subscriptions to "The Free Will Baptist."

†

A feature article by Elder William Parker tells how Free Will Baptists got their name.

†

The District Woman's Auxiliary of the Little River Association of Georgia met and organized October 16, at Ozias Church, Tifton, Georgia, with twenty-eight members. Mrs. E. C. Morris was elected president.

†

The Woman's Auxiliary of the South Georgia Association met at Ebenezer Church, Glennville, Georgia, October 24, and organized a District Woman's Auxiliary Convention. Mrs. J. O. Fort was elected president.

†

The Eastern Conference of Original Free Will Baptists of North Carolina, meeting at Macedonia Church, Craven County, reelected the Rev. Clifton Rice as moderator and the Rev. J. W. Alford as clerk.

†

Ministers Lowest in Income

Figures released by the U. S. Census Bureau show that the estimated lifetime earnings of clergymen comes last in a list of 20 businesses and professions. Plumbers, mechanics and carpenters will make considerably more in their lifetime than ministers will. Many ministers have college diplomas, and many others have seminary degrees. It has been pointed out that they have no union to plead their case. Thus, churches should take the matter under more serious consideration.

Highest figures in the list fell to doctors, lawyers, managers and proprietors, dentists, and Natural scientists, in like order.

THE FREE WILL BAPTIST

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November 13, 1963

C. H. Overman, *Editor*

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Editorial—

TELL HIM SO

A poem by F. W. Brazier, entitled "Tell Him Now," suggests the tit of this week's editorial. Mr. Brazier's poem reminds us of the need t commend those who are performing noble deeds—to praise those who a due praise. The last verse of the poem reads as follows:

> "If he earns your praise, bestow it,
> If you like him, let him know it,
> Let the words of true encouragement be said;
> Do not wait till life is over,
> And he's underneath the clover,
> For he cannot read the tombstone when he's dead."

We are convinced that there is a special group of men, who faithfull serve their Lord and the Free Will Baptist cause, who are due more prais and commendation than they ever receive. We are not speaking of ou conference leaders and the positions they hold. We do not have referenc to those in denominational work as such; instead, we are thinking of th man who stands in your pulpit—your pastor.

The work of a dedicated pastor is not an easy task. There are som people who think that his work is something to be coveted. It is true, hov ever, that a pastor can make his work what he wants it to be. He can s back and take it easy, but in doing so he will starve his own soul as well a the souls of the people he serves. Our reference is not to this type o pastor. We are thinking of the minister of the gospel as one who is full conscious of his calling and the responsibilities it carries.

The work of a pastor is hard, varied, and often unpredictable. It not hard in the sense of physical labor, but it is difficult because of th mental and emotional strain which he is often under. His work varie because of the different tasks which he is expected to perform; such a clerical work, administrative work, sermon preparation, conducting wed dings and funerals, his civic and social responsibilities in the communit etc. His work is unpredictable in the sense that oftentimes only Go alone knows what the outcome will be.

Now we are not implying that your pastor should be pitied. On th contrary, he should be praised for his work, for his sermons, or that goo deed he performed for some needy soul. To be sure, the dedicated pasto will not seek praise, or expect it. As a shepherd of the fold, he will serv his people with little thought of his own interests. His one ambition wi be to please his Lord and Master. In seeking to be a faithful shepher he will have a personal interest in every problem which arises amon the members regardless of how small and insignificant it may seem. H will feel a personal responsibility for everything that takes place, just a the captain of a ship will feel responsible for his crew.

In spite of these truths, your pastor is nonetheless human. If tha sermon on the love of God blesses your heart and soul, then tell him s If you appreciate his convictions in controversial matters, then tell hi so. If you appreciate his leadership in the work of the Sunday school, th league, the woman's auxiliary, the youth work, etc., then tell him s Such thoughtfulness will encourage him. In return he will become better pastor.

Don't take his presence and service in your church for granted. H is your pastor because you and your church called him. Don't ignore h opinions and judgment, for he is God's spokesman. His sermons ma mean the salvation of a lost soul, or the restoration of the downcas And above all else, pray for him. Lift him up in prayer before God an he will become a greater blessing to you and your church.



THE CHURCH - WORLD-WIDE

ternational Christian Youth acks Bible Reading in Schools

COLLINGSWOOD, N. J. (EP)—A tional youth campaign for a constitu- nal amendment permitting Bible read- g in public schools and "recognition of mighty God" in public life has been unched by International Christian outh in the U.S.A.

It was reported at the organization's adquarters here that 150,000 peti- ns asking Congressional action on endment proposals have been put into culation.

The ICY is affiliated with the Inter- tional Council of Christian Churches, aded by Dr. Carl McIntire of Col- gswood.

raeli Court Upholds Sentence Christian School Assailants

JERUSALEM (EP)—A District ourt here upheld on appeal the sen- nce given by a magistrate's court to ultra-Orthodox Jewish youths for ting at Christian schools in Jaffa.

Both sides in the case brought the peal against the sentence—a suspend- six-month term in prison and fines $33 to $66. The prosecutor thought e sentence was too lenient, while the fense claimed it was too harsh.

The District Court said although the uth's offense was merely an "illegal embly with intent to annoy the Chris- n schools, it was serious enough to re- ire deterrent punishment."

One of the three district judges re- rked that "many Jews, not necessarily igious, are outraged by the fact that me Jewish parents send their chil- en to mission schools. But it would an irresponsible act to accuse these hools of kidnapping these children and doctrinating them without offering y proof."

mpliance with Sunday Law eported Throughout Missouri

ST. LOUIS, Mo. (EP)—A new Sun- y sales law has gone into effect in issouri and stores here and through- t the state obeyed the new law almost thout exception.

Although the law was challenged re- peatedly earlier this year by discount houses, the large chains in the St. Louis area remained closed on the first Sunday the new law went into effect. Those which did open did not sell items for- bidden by the law.

Referred to as Missouri's "limited Sunday sales law," the new measure specifically lists items which cannot be sold on that day.

Sunday sales of the following items are now banned: automobiles, clothing and wearing apparel, clothing accessories, furniture, housewares, home, business or office furnishings, household, business and office appliances, hardware, tools, paints, building and lumber supply ma- terials, jewelry, silverware, watches, clocks, luggage, musical instruments and records or toys.

Groceries, gasoline and oil, drugs and medicines and other so-called necessities may still be sold under the new law.

East Germany Bars Visit By Dr. Niemoeller

BERLIN (EP)—For the second time in nine months Soviet Zone authorities denied an entry permit to Pastor Mar- tin Niemoeller, head of the Evangelical Church of Hesse and Nassau.

The noted West German churchman had been scheduled to attend bell dedi- cation rites at a Protestant church in Er- furt. No reason was given for denying him permission to go there.

Several weeks before, Dr. Ernst Wilm, president of the Evangelical Church of Westphalia and chairman of the Evan- gelical Union Church, was refused a per- mit to visit Halle in East Germany.

London Religious Monthly Discusses Failure of Evangelicals

LONDON, ENGLAND (C N S)—British evangelicals frankly assessed their failure to advance in good order on a wide front as they held special meetings here arranged by CHALLENGE, the Good News Paper.

The Rev. Gilbert Kirby, general sec- retary of the Evangelical Alliance, de- scribed the moral state of the nation and said that organized religion seemed to be drifting further away from the New Testament. He suggested that Chris- tians should not spend so much time dis- cussing relationships with themselves that they forget the world for which Christ died.

Mr. Kirby deplored organizational overlapping, divisive emphases, unsuc- cessful evangelism, a limited approach, and prayerlessness.

J. R. Riley, general secretary of the Christian Crusade, defined the God- given tasks of Christians and pointed to the God-given tool for the use of dedi- cated, God-directed teams. The task, he said, was outlined in Acts 1, "You shall be my witness."

Now in its sixth year of publication, CHALLENGE has doubled its circula- tion in the past two years and now ex- ceeds 120,000. Further information may be obtained from CHALLENGE, 20 Liverpool Gardens, Worthing, Sus- sex, England.

Dr. Billy Graham Named to Wheaton College Board of Trustees

WHEATON, Ill. (EP)—Dr. V. Ray- mond Edman, president of Wheaton College here, announces the election of Dr. Billy Graham, a Wheaton alumnus of 1943, to the College Board of Trus- tees. Recent action by the college board named him to fill the vacancy left by the death of Dr. Hugo Wurdack, St. Louis, who had served on the board since 1925.

•

The Lord's Share

Between two native converts on the mission field this conversation took place:

"If you had a hundred sheep would you give 50 of them for the Lord's work?"

"That I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"But you would not do it if there were but 100 horses, would you?"

"Oh, yes, I would. You would see that I would."

"But if you had two pigs, would you be willing to give one of them?"

"No, I wouldn't; and you have no right to ask me when you know I have only two pigs."—*HiCall.*

•

"It is easier not to speak a word at all than to speak more words than we should."—*Kempis.*

LADY WITH THE LAMP



Normand J. Thompson

BECAUSE this was her birthday, Martha Dickson could easily forgive the sarcasm in her little stepdaughter's question. "No, Susan," she chuckled, "I don't feel a year older this morning. In fact, I feel all bubbly inside, like a—"

"A new bride?" Her husband John's blue eyes were twinkly, watching her gather up purse, gloves, and car keys from the breakfast table. Then, grinning mischievously, he asked, "Sure you've got the 20-dollar bill, honey?"

"Oh!" Of course, she had it; but she opened her handbag, just to make sure. It was hard to believe that she had so much money to squander on herself.

John was holding the front door open for her, launching her on this very special birthday celebration. "Have a real good time, Martha." He sounded just as excited as she felt.

She gave him only a flippant kiss on the cheek, because Susan was glaring. She waved to the thin, freckled ten-year-old. "Take good care of Daddy."

Susan, tight-lipped, lowered her head over her cereal bowl.

Martha sighed, backing the car out of the garage. Only for Susan's jealous tantrums, today's celebration could be a blithe family affair. "Today's my first wedding anniversary, too," Martha mused as she swung the car downtown. She'd married John Dickson on her 23rd birthday, about a year after Susan's mother died.

John's greeting card at her breakfast plate had stated: "From John and Susie, with love." The 20-dollar bill enclosed was a wonderful surprise.

She knew exactly how to spend it. She wanted something foolish and fancy—like a Colonial-type lamp to match her maple dining table and ca tain's chairs. Remembering the lov lamps she'd seen advertised at Bu well's department store, her heart b wildly.

Reaching the busy shopping distr she stopped at a service station to en a phone booth. Her day would be ev more wonderful if she had someb gay to share it with. She dialed J sephine Langster. She and Joseph and John had been close friends wh

ey all worked at the United Savings nk.

'Hello, Jo. Martha . . . Oh, I'm fine. n downtown and this is my birthday, d John's given me a pocketful of ney to spend."

'Aren't you the fortunate one?" Jo s chuckling merrily. "Are you ne?"

'Yes. I'm shopping for a lamp. Can u join me? I know how you enjoy pping."

To Martha's dismay, she heard Jo ologizing, "I'm so sorry. Betty fell d broke her wrist yesterday. I could e her across the street to my neigh- rs, the McQuades, but she's been so tful today. I'm afraid she'd bother l Mrs. McQuade."

'It's all right, Jo. Don't go to all t trouble."

'But it's your birthday. I hate to in your day."

Martha tried to laugh. "I know ere I can find the lamp I want. I'll l you later, Jo."

She drove glumly to Burtwell's. What nd of celebration was this? No idegroom, no Josephine!

She pushed inside the bustling store, mmed with Saturday shoppers, and ghtened. Those shirts on that unter— Was it right to buy an ex- nsive lamp for herself, when John eded shirts? Working the Loans and rtgages desk, he had to look nice. 'd mentioned wanting a camera, too, take along on his summer vacation.

Martha moved along to the elevator. the third floor, her heart began mmering again. From the ceiling ng a glittering display of lamps. At ce she saw hers—a light fixture of lished brass, with a chimney of sted glass, a charming replica of a np used in Colonial days. She rushed rward, as though to claim her prize fore some bold shopper seized it. She read the green bargain tag: PECIAL, was $26.75, now $19.95." r birthday money would pay for it, d she had enough change in her rse for the sales tax.

That left nothing for Susan. She od staring at the beautiful lamp. To smiling clerk's, "May I help you?" artha shook her head, not trusting rself to speak. Suddenly other oughts intruded. Little Betty with r broken wrist. And John, who eded shirts and a camera.

A Bible verse flashed through her nd. She turned her back resolutely the beautiful lamp, and walked ickly away. In the toy department, e found just the thing for a little l with a broken wrist—a cuddly bear th big bright eyes. Then she looked cameras. The kind John wanted, th electric eye exposure, was too pensive, though.

Heading the car toward the Lang- r's suburban home, Martha couldn't lp thinking about that beautiful lamp. What a bargain! Yet she had a pleasant feeling that the Lord was guiding her.

She rang the door chimes. Josephine, wearing a flowered house dress that looked ready to burst its seams, flung open the door to gasp in delight, "Martha! Do come in! Happy birthday!"

"Thank you, Jo."

"Sit down, Martha." Beaming, Jo was hugging Martha, and chattering, and scooping up toys and dolls from the floor. "I'll put on the coffee pot. You must be tired from your shopping spree."

On the sofa lay a pale child about Susan's age. Her right arm was in a cast. Martha held out a package. "For you. Can you open it, Betty?"

"Sure," Betty giggled toothlessly.

A shrill whistling was followed by a harsh voice ordering, "Kiss me, Betty!"

"It's Gumdrop. See." Betty nodded toward the kitchen.

"What? I don't see—"

Betty slid off the sofa, grabbed Martha's hand. "Come. I'll show you."

Against the kitchen curtains stood a yellow cage. Perched inside the cage was a shining red, parrot-like bird with huge beak. Its yellow crest shook as it hollered again, "Kiss me, Betty!"

Martha laughed. "Gumdrop, eh? Does your cockatoo like gumdrops?"

"Sure."

From the service porch came Jo's apologetic voice, "Excuse me, Martha. Everything's happening to me. Yesterday it was Betty breaking her wrist, chasing that bird. Now my washing machine's gone wild. Sloshing water all over the floor."

On the porch, Martha found Jo close to tears, fidgeting with the washer's controls. She said, "Relax, Jo. Find me an apron, and I'll help you."

Aproned, Martha seized mop and pail and went to work. A sizzling sound caused her to dash to the kitchen stove. The coffee pot was boiling over. The sink, Martha noticed, was heaped with dirty dishes.

Later, as they sipped coffee together, Jo gave a great sigh of relief. "I'm so glad you came, Martha. But it puzzles me, your spending your birthday mopping the floor and washing my dishes. You never did explain why you didn't buy the lamp."

"It was a beauty," Martha said dreamily. "But the Lord didn't want me to have it."



"Kiss me, Betty!" screamed the cockatoo.

"That bird!" Jo made an impatient gesture. "I'm giving him away."

"Why?"

"If you knew Rex, you wouldn't ask why," Jo explained. "Rex is always bringing home pets. Often I'm scared to go into the back yard. Might find a pair of elephants staked out!"

Suddenly Martha could see why the Lord had directed her to Jo Langster's. She was not surprised to hear Jo say, "Gumdrop's yours—if you want him. For your birthday."

Martha was thinking about Susan, a sad-faced, motherless little girl. She doesn't really hate me, Martha mused. She's just lonesome and unhappy. Would she like the cockatoo? Martha fervently hoped she would. Puzzled, she asked, "Doesn't Betty like Gumdrop?"

Jo shook her head. "Betty teases him, pulls his feathers. Besides, Betty has rabbits, pigeons, bantam pullets, and two dogs."

Martha laughed. "I'll gladly take him. Thanks."

"Thank *you*. You always seem to come when I need you most. Why?"

"It's no secret, Jo. I let God guide me. He will, you know, if you live according to His Bible."

"You're so good and kind, Martha." Tears glistened in Jo's eyes. "Don't laugh. I'm getting fat, nervous, and irritable. Pray. Ask God to guide me."

"We'll both ask Him."

They knelt together. When Martha presently raised her to her feet, Jo's face was radiant. "Oh, Martha, I feel so different. As if a load had dropped from my shoulders." She flung her arms about Martha and wept.

Later, as they loaded the cockatoo in Martha's car, Rex drove up, honking and bellowing, "Hey, Martha!" He flung out of his dusty car, holding a fat goose by the feet. "How's this for Sunday dinner tomorrow? Got him from a friend in the country. Cost only a dollar."

Jo laughed proudly. "That's my Rex. Always bringing things home."

Martha laughed, too, excitedly, stirred by a sudden inspiration. "John needs a camera. Maybe you have a friend—"

"Maybe. Here, Jo, take this." Rex thrust the goose into his wife's hands, while it hissed and flapped its wings angrily. "What kind of camera, Martha? How much can you spend?"

She'd paid two dollars for the cuddly bear for Betty. "I can spend eighteen dollars," she said. She felt all bubbly inside—like a new bride. And why shouldn't she? John was about the grandest person in the whole world.

She still felt like a bride when she ran the car into her garage and rang the doorbell. The door opened, and

NEWS & NOTES

Of Denominational Interest

Patrick to Conduct King's Cross Roads Revival

The Rev. C. L. Patrick of Walstonburg, North Carolina, will conduct revival services at King's Cross Roads Free Will Baptist Church near Farmville, North Carolina, the week of November 17-23. Services will begin each evening at 7:30. The Rev. L. B. Manning is pastor.

Special music will be rendered each night.

Free Union to Observe Homecoming and Harvest Day

Homecoming and Harvest Day will be observed by Free Union Free Will Baptist Church, Route 1, Pinetown, North Carolina, Sunday, November 17, 1963.

The homecoming message will be brought at 11:00 o'clock by the pastor, the Rev. A. B. Chandler. Lunch will be served on the church grounds at the noon hour, and the afternoon service will feature special singing by the local church and visiting groups. The highlight of the afternoon service will be an address by John A. Wilkinson, prominent attorney of Washington, North Carolina.

All former pastors and the public are cordially invited to attend this service.

Church Honors Retired Deacon

On November 3, 1963, there was a special service held at Bethel Free Will Baptist Church in Pamlico County, North Carolina, in honor of James Lloyd Lupton, Sr., who served as a deacon of the church for seventeen years. Mr. Lupton not only served as deacon for seventeen years but he was superintendent of the Sunday school.

He was elected as a deacon in 1946 and retired on July 13, 1963. One year prior to his being elected deacon he was elected superintendent. In those days it was difficult for the Sunday school to survive and keep her doors open, but Mr. Lupton was determined to have a Sunday school in the community, realizing the need and necessity of having a school where the children could get the religious training that they needed.

It wasn't but a short time before the Sunday school and church began to grow gradually. It continued to grow slowly for several years until it outgrew its facilities, and the need for Sunday school rooms had become acute. So it was then that Mr. Lupton participated in the building of five Sunday school rooms onto the church. This took care of its growth and expansion for awhile. There were many other things pertaining to the growth and progress of the church that Mr. Lupton participated in for which the church and community honored him in this special service.

At the close of the service the pastor of the church, the Rev. P. C. Wiggs, on behalf of the church, presented Mr. Lupton with a framed certificate, making him an honorary deacon of the church for life.

N. C. Children's Home Report for October

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of October, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Includes gifts for all purposes)

Albemarle Conference	$ 464.86
Cape Fear Conference	424.41
Central Conference	3,316.40
Eastern Conference	1,250.22
French Broad Association	23.75
Jack's Creek Association	50.00
Pee Dee Association	218.96
Piedmont Conference	50.00
Western Conference	937.15
Subtotal	$6,735.75
Parents and Relatives	470.50
Friends and Others	686.53
Miscellaneous (All other sources of income)	1,002.58
Total Receipts for Month	$8,895.36
Amount of above received for Farmer Concert Class	$3,196.

REPORT OF CASH RECEIPTS FO OCTOBER, 1963

HONOR ROLL

Special recognition is given to the f lowing who made gifts of $100 or mo during the month:

Mr. H. H. Alexander, Wilson	$100.
Spring Branch Church, Walstonburg	$166.
Fifth Eastern Union Meeting	$100.
Ormondsville Church, Greene County	$287.
Albemarle Sunday School Convention	$117.
Little Creek Church, Greene County	$106.
Greenville Sunday School	$109.
Malachi's Chapel, The United Class	$100.
Estate of Annie A. Nichols, Kenly	$500.
Ayden Church	$127.
Mr. Frank Hart, Ayden	$250.
Ephesus Church, Blount's Creek	$149.
Mr. J. G. Teasley, Durham	$100.
Tee's Chapel Church, Johnston County	$146.
Daly's Chapel Church, Lenoir County	$100.
Marlboro Church, Farmville	$100.
Macedonia Church, Vanceboro	$129.
Juniper Chapel Church, Vanceboro	$103.
Otter's Creek, Edgecombe County	$113.
Edgewood, Edgecombe County	$103.
Piney Grove, Pitt County	$150.
Gum Swamp Church, Pitt County	$175.
Friendship Church, Greene County	$120.
Sweet Gum Grove Church, Pitt County	$171.

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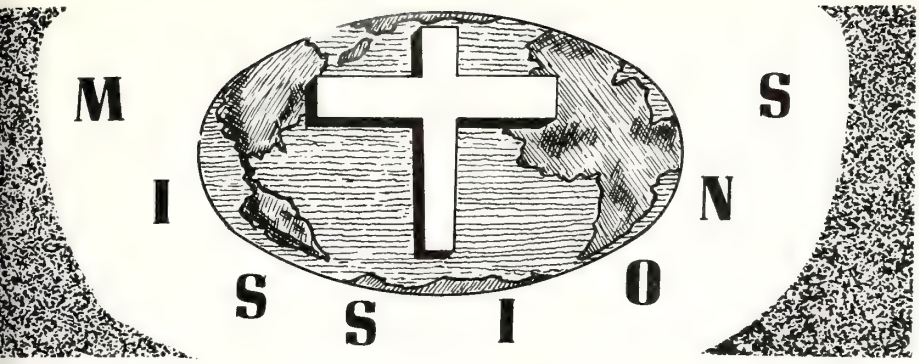
It's good to have money and the thi that money can buy, but it's good, t to check up once in a while and m sure you haven't lost the things t money can't buy.—*George Horace L mer.*

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He who sees his mistake and corre it can get the right answer in the fi analysis; otherwise he will have t wrong answer.

Coming Events

November 28—Thanksgiving Day
November 28 — Annual Thanksgivi Service, Free Will Baptist Childre Home, Middlesex, North Carolin



YOU CAN HELP



By James L. Lanier

ar Fellow Christians:

I am James L. Lanier, one of your ssionaries to Mexico, sponsored by e North Carolina State Convention of iginal Free Will Baptists through the ssions board. My wife and I are rking with Arizona-Mexico Missions re in Mexico. I would like to ask ch of you to pray for us that God ght supply the needs here.

At present one of our great needs is gasoline lanterns. As you may know, ost of the places where we have ser-es don't have electricity. Kerosene nps can be used, but they don't give fraction of the light which a gasoline ntern gives. You can help with this ed in one of three ways: (1) You can nd money to help buy some. (They st about $16 each.) (2) If you hap-n to have a serviceable lantern which u are not using, you can send it (or u can send a new one if you can get cheaper than we can here. If you are ying one, however, please try to get e with two mantles). (3) You can nd books of S & H Green Stamps, or Gold Bond Stamps, and we can get lanterns with them. I realize that to ask a woman to give up her trading stamps is like asking her to give up her heart, but the opportunity is here for sacrificial giving to the cause of Christ. By sending these stamps, as by sending the articles themselves or money, you can have a part in this ministry to the people of Mexico.

Another great need is for a vehicle for the missionaries to use in Mexico. It is not at all unusual for us to travel 200 miles in one day to various services in Mexico. Most of the time we need to carry a group of Mexican Christians with us. We just put out $200 of our meager resources to recondition the old mail truck. It had to have the motor rebuilt. It is now in good shape for local use, but it doesn't serve very well to transport long distances over rough roads. For that you need a vehicle with seats in it. Pray over this need, and help with it as God lays it on your heart. We have been asking for funds for transportation. You can help.

There is still another pressing need at this time. We need to rent a building in which to have services in a district in Nogales, Sonora. We are having services in a private house, where the Mercado family lives. We have had nearly 60 persons to attend one of our Friday night youth services. Naturally, you can't get 60 people into a little 10 ft. x 10 ft. room, so many of them have to stand outside. However, those on the outside cannot see the lessons, and they can hear very little. Besides, the weather is growing colder, and to stand outside at night is becoming very uncomfortable. You can help with this. Please pray over it, and give as God leads.

None of these things are for our own personal use. We deeply thank each of you who is sending money to the North Carolina Missions Board for our salary. But salary alone is not enough to promote the work of Christ. I have not tried to tell you all of our needs. That would make a long list—songbooks, Bibles, etc.—and it would take a long time to tell you all of them. The ones I have listed are needed desperately to win souls in this region for the kingdom of God. You can help with prayers and offerings. You can have your part in the work of Free Will Baptists in Mexico.

Compelled by Compassion

Beyond the distant horizons, over the towering mountains, down the fertile valleys, and scattered across the endless deserts of Mexico are many "untold millions who are still untold."

We cannot let them live in darkness, haunted by witchcraft, shackled by sin, deceived by idolatry, and enslaved by superstition.

We cannot let them die believing man-made promises, clutching hand-carved idols, and trusting a false hope where there is no hope.

We cannot let them go into eternity where they will be irrevocably lost in the devil's hell and consigned to eternal conscious torment in the lake of literal fire. Compassion will make us go when bodies are weary, when discouraged with the many problems on the field, and the lack of so many things needed for a more effective service.

Compassion makes you care. The sick child of a Mexican worker becomes your child. The slim correspondence and interest becomes your concern. The sorrow when a new person that expresses interest in the gospel is later misled by the priest, friends, and finally turns away from the only hope, God's Word. This becomes your sorrow and you pray with renewed compassion. Compassion that doesn't move and do is empty sentimentality. "When Jesus saw, He was moved with compassion." Compassion is not fickle; it is faithful. Compassion is not indifferent; it is responsive. May God fill us all with compassion that will compel us to go, to care, to pray, and to give.

J. E. Timmons

SPECIAL NOTICE

Upon the recommendation of the mission board, the Central Conference of Original Free Will Baptists of North Carolina in recent session gave hearty approval to setting Saturday, November 16, as a *special work day* at the Weldon Free Will Baptist Church, Weldon,

(continued on page ten)

AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Albemarle Auxiliary Workshop

A workshop for the auxiliaries of the Albemarle Conference of North Carolina will be held in the Plymouth Free Will Baptist Church on Monday, November 18, 1963. Supper, which will immediately precede the workshop, will begin at 6:30 p. m.

All auxiliary members are urged to attend. Everyone is to bring a picnic lunch. Drinks will be furnished by the local auxiliary.

An offering will be taken to cover the expense of the workshop.

Kenly, N. C.—The Mt. Zion Free Will Baptist Woman's Auxiliary met Tuesday night, October 29, in the home of Mrs. James Crocker, with thirteen present.

The opening song was "Throw Out the Life Line," and Mrs. Crocker, program chairman, read the Scripture taken from Matthew 18:1-6. The pastor, the Rev. Royster Martin, led in prayer.

The topic of the program was "The Child in the Midst." Those taking part in the program were Nadine Crocker, Ruby Johnson, Eloise Sutton, Myrtle Lewis, Laudie Brewer, Creamer Johnson, and Marie Johnson.

A poem was read by Mrs. Betty Crocker, the visitor for the evening.

After sentence prayers by the group, they prayed the Lord's Prayer.

After this the business period followed. Then delicious refreshments were served to everyone.

Ernul, N. C.—The Woman's Auxiliary of Macedonia Original Free Will Baptist Church had an installation service on Sunday evening, November 3.

Mrs. Velma McLawhorn opened the program with the call to worship. Mrs. Clyde Spruill read the Scripture, which was followed by prayer. Those taking part in the reading of the installation were Mrs. Beulah Best, Mrs. Etta Willis, Mrs. Ruth Ipock, which was followed with a duet by Mrs. Ethelene Ipock and Mrs. Julia Smith.

The following officers were installed: President, Mrs. Velma Lyczkowski; vice-president, Mrs. Doris Shackleford; mission chairman, Mrs. Geraldine Whitford; youth chairman, Mrs. Jessie Ipock; study course chairman, Mrs. Ola Smith; program-prayer chairman, Mrs. Lula Whitford; benevolence chairman, Mrs. Myrtle Ipock; recording secretary, Mrs. Annette Foy; corresponding secretary, Mrs. Daphine Ipock; treasurer, Mrs. Joyce Toler.

The pastor, the Rev. Al Lyczkowski, closed the meeting by singing the Lord's Prayer.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church met Tuesday night, October 26, at the church with Mrs. Bernard Adkins, president, presiding.

A hymn was sung and Mrs. Tull Register gave the opening prayer. Mrs. S. M. Harrison was in charge of the program and used the topic, "Old Soldiers Have Walked This Way," reading her Scripture from Second Timothy. She emphasized the work done by the aging members and retired pastors, and how they can be helped by younger persons today. She illustrated her remarks with charts, showing their hardships and accomplishments.

Miss Minnie Tippett was welcomed as a guest and Mrs. W. E. Hargett as new member.

Circle and committee chairmen gave their reports with Circle No. 5, Mrs. V. J. Gaskins, chairman, receiving the attendance plaque. Mrs. Adkins thanked those who have been serving in the church nursery on Sundays and urged all members to assist with the nursery.

Mrs. Gaskins, mission chairman, displayed dolls which members will dress for the Salvation Army for Christmas and showed a record being kept on the progress being made in home and foreign missions. She stated that Christmas cards and candies are being sold with proceeds going to mission work in Mexico and Arizona.

The recommendations of the executive board that all fund-raising projects be headed by the mission committee and that pre-Thanksgiving services be held at the church on November 18 and 19 at 10 a.m.; November 19 at 7:30 p.m., with the youth auxiliaries in charge; and on November 19 and 20 with shut-ins, each circle in charge of a service, were adopted.

Mrs. E. W. Turnage requested all members of the auxiliary and of the church to make contributions to the Anna Phillips Student Loan Fund next month.

Gifts for the Children's Home in Middlesex were placed on the altar and Mrs. Harrison gave a prayer of dedication. Special prayers for the revival being held at the church next week were said.

N. C. Woman's Auxiliary Treasurer's Report

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary State Convention, reports as follows for the second quarter which ended October 31, 1963:

Balance in Bank July 31, 1963		$1,484.7
Receipts		
State Auxiliary Home Missions	$ 56.01	
Per Capita Dues	24.40	
General Fund	36.00	
Designated Denominational Enterprises	$2,129.22	
Total Receipts		2,245.6
Total for Which to Account		$3,730.3
Disbursements		
State Auxiliary Home Missions	$ 70.00	
Convention Expenses	322.46	
Denominational Enterprises	2,129.22	
Total Disbursed		2,521.6

alance in Bank October 31, 1963		$1,208.69

Summary—Bank Account Balances

tate Auxiliary Home Missions	$ 637.13	
er Capita Dues	518.03	
nterest	53.53	
Total		$1,208.69
dgecombe Bank and Trust Company	$ 655.16	
arboro Savings and Loan Company (4%)	553.53	
Total		$1,208.69

Summary Convention Expenses

963 Minutes	$ 200.85	
xecutive Committee Meeting	53.33	
reasurer's Salary	60.00	
reasurer's Expense	8.28	
Total Expense		$ 322.46

Denominational Enterprises Report

		Received	*Disbursed*
. C. Home Missions, General	$	$ 75.51	$ 75.51
. C. Home Missions, Special			
Weldon	6.00		
Roanoke Rapids	10.00		
Mexico	69.09	85.09	85.09
. C. Foreign Missions, General		95.25	95.25
oreign Missions, Special			
Harold and Jo Stevens		5.00	5.00
. W. B. Bible College		8.00	8.00
lt. Olive College			
General Fund	102.00		
Piano Fund	71.00		
Organ	11.50		
Alice Lupton Scholarship	225.00		
Water Pitchers	15.95		
Books	40.00		
Building Fund	6.00		
Cape Fear District $1,000 Club	10.00		
Western District $1,000 Club	305.11	786.56	786.56
. W. B. Children's Home			
General Fund	155.85		
Child's Clothing	50.00		
Gift to Andrew Hartsfield	5.00	210.85	210.85
uperannuation			
General Fund	132.98		
Adopted Widows and Ministers	27.00	159.98	159.98
ragmont			
General Fund	81.75		
Freezer	25.00		
Life Membership	25.00	131.75	131.75
hristian Service Fund		337.36	337.36
nna Phillips Loan Fund		94.00	94.00
letal Building Mission Project		59.97	59.97
liscellaneous			
Flora Hines (Spending Money)	1.00		
Receipt in Error (Returned)	47.40		
Central District Convention	17.50		
Western District Convention	5.00		
Fourth Union Central Conference	6.00		
Church Finance	3.00	79.90	79.90
Totals		$2,129.22	$2,129.22

The Christian Service Fund was disbursed as follows:

Mt. Olive College	$ 84.34
Missions	84.34
F. W. B. Children's Home	67.47
Cragmont Assembly	67.47
Superannuation	33.74
Total	$337.36

Ayden, N. C.—The YFA of Elm Grove Free Will Baptist Church enjoyed an evening of fun on October 31, as the members with their dates and friends assembled at the church for a Halloween party. There were many laughs and giggles heard as the young people paraded around in their outfits.

The evening entertainment began by the group's being loaded on a truck and carried slowly to an old vacant house down near the woods. As the group unloaded, Father Moon smiled favorably and the cool night wind blew quite coolly! The trail led down through a field. Suddenly, out on a clearing, a cross began to burn! A huge figure arrayed in white hovered near. Moving on, the group noticed a graveyard in the distance. Lying in state beside the cemetery was the make-believe body of a dead man with loved ones grieving by his side. As the group filed by to pay their respects, the ground seemed to give away under them. Shouts of laughter and surprise were heard as many fell into the shallow grave dug beside the corpse.

Moving on around the graveyard, the group became aware of white figures with terrible faces constantly following them. Suddenly, from out of nowhere, came five horses and riders! Much excitement was heard as the animals and riders rode very close to the group.

The trail then led to a huge tree from which hung a body of a man. Beneath the body sat an old witch with her pot.

After passing this, the group was led to a barn and seated on the ground. Plans had been made to show some films, but insufficient current prevented this. After resting, the group was led through the woods, back out into an open field, and then onto the truck which was waiting to take them back to the church.

On arriving at the church, the group saw a huge fire burning. Arrangements were made to see the film taken of the Halloween party of last year.

Refreshments of hot dogs and Pepsi-Colas were served.

Carolyn Becton and Kathy Worthington received prizes for the best costumes.

Prayer was offered by Mr. J. T. Beddard, Jr., and the group was dismissed to fellowship and go home.

Ayden, N. C.—The AFC of Elm Grove Free Will Baptist Church held its October meeting at the home of Miss Kathy Worthington with 12 members present. The meeting was called to or-

(continued on page fifteen)

NOTES AND QUOTES



By J. C. Griffin

VACCINE FOR SIN!

(As has been my policy through the years, I take the liberty of clipping this article by Normand J. Thompson for "Notes and Quotes" this week.—J.C.G.)

Poliomyelitis is a dangerous disease caused by a virus. In recent years, America has suffered alarming outbreaks of paralytic cases.

Early symptoms include soreness of the neck, headache, fever, or digestive disturbances. Acute inflammation of the anterior horns of the spinal cord can cause partial or total paralysis, resulting from destruction of important nerve cells. To prevent atrophy of groups of muscles, that could bring on deformity, physical therapy is used.

Adults as well as children are urged to take Salk vaccine. Because paralytic polio often strikes older people with great severity. The second shot must be taken two to six weeks after the first. The final follows the second by seven to twelve months. That these shots are highly effective is proven by the fact that nearly everybody stricken by polio last year had not completed his series of three shots.

Nobody else's vaccination can save *your* life. Nobody else's vaccine for sin can save *your* soul!

Oh, has somebody invented shots for the soul? Can a vaccine protect me from the virus of sin? I have a pain in the neck, headache, and fever from my drinking, gambling, and general cussedness. Is there a needle—?

Indeed there is! Only three shots—

Will these shots work? Will they ease my pain, clear my bloodshot eyes, and put a song in my heart? Well, they've been in use for sixty centuries, fighting the virus of sin, and preventing spiritual paralysis from crippling souls. Never has this vaccine failed!

Tell me, what are these shots?

The first is repentance. An old-fashioned remedy, to be sure. But good medicine never grows outdated.

An earnest Christian lad had been attending an old-fashioned revival at his church. He went home one evening and said to his mother, "Old Silas Martin was seeking peace, but I'm afraid he'll not find it tonight." On his mother asking why, he explained, "He was only down on one knee."

At the county prison farm I've seen convicts "only down on one knee." Weeping in self-pity, they're sorry because their sins have caught up with them. It is not "godly sorrow" that "worketh repentance to salvation" (2 Corinthians 7:10).

Is repentance turning over a new leaf? No, it's turning over a new life. Whitewashing will not do; we must be washed white at Calvary. Billy Sunday often said, "You can no more climb to heaven on the ladder of your good deeds than you can cross the Atlantic on a mosquito's back!"

Repentance is being sorry enough about your sins to quit the sin business. Repentance is a miracle medicine. Some notable patients have used it—Peter, Paul, the Wesley brothers, and Roy Rogers.

Repentance must be quickly followed by the second shot—faith. Paul prescribed for sin-sick Jews and Greeks "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Faith is the spiritual muscle builder. So important is it that the Bible declares, "Without faith it is impossible to please him (God)." We must believe God—or perish. "Whosoever believeth in him should not perish, but have everlasting life."

The earth is enveloped by a layer of atmosphere 600 miles thick, counting the stratosphere. There is plenty of air for everyone. But a swimmer got into trouble in icy waters. The lifeguard dragged him ashore and administered artificial respiration. The lifeguard cried, "Stand back and give the man air! He can't breathe!"

Unless that man draws some of the 600 miles of air into his lungs, he will die. God's love, manifested at Calvary, is universal enough to embrace all men. To survive spiritually, a man must fill the lungs of faith. He must breathe the atmosphere of God's redeeming love.

Faith builds spiritual muscles, and makes us mountain-moving, lion-defying, Christ-exalting heroes of the Christian faith.

Quickly take your second shot—faith! You'll feel like the cripple healed at the temple gate. Like him, you'll leap f joy and shout, "Glory to God!" B lieve your Bible. Believe God's pro ises of help, health, and heaven. Ha faith in God.

The third shot must follow the se ond. Most people stricken by polio ha failed to finish their series of sho Sickly, weak Christians are usual found to be suffering from the lack the third shot—good works. To e phasize the importance of good work James writes four chapters in the Bibl He warns, "Faith without works dead."

How did John the Baptist urge h converts to prove their sincerity? I said, "Bring forth fruit." Jesus spok of a wise man building his house s curely upon a rock. Whom did th wise man typify? One who "hearet my sayings, and *doeth* them."

Through the eyes of repentance yo see the weeds cluttering the garden your soul. The hand of good works n only plucks them up, but helps in th neighbor's weed patch too.

Your dosage of repentance, faith, an good works will make you a new ma People will exclaim, "Is that the spiritu cripple? Look, he's well and strong, a asset to his community and church!"

Take your three shots friend! R member, nobody else can take *you* shots!—*Gospel Herald.*

MISSIONS

(continued from page seven)

North Carolina. The church badly nee to get its new building ready for use b fore winter comes. The Rev. Fred Pow ers, chairman of the mission board, urg men from all over the conference wh can spare a day, and who are carpenter or can work as carpenter helpers, to me him at the church building, located o highway 301, just inside the town Weldon, at 8:30 a. m., Saturday, N vember 16, to work until 4:30 p. m.

Dinner will be served on the groun by the ladies of the church for th workers. This is a great opportunity t do some real, worthwhile missiona work. If you can't go, or feel that yo cannot do this kind of work, perha you can send somebody in your plac paying them to work for you. Som have already pledged to do this. We wi need around thirty people, since we wan to get the roof on the building this or day.

Central Conference Mission Boar
Raymond T. Sasser, *Secretary*

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Avenue Nashville 5, Tennessee

Question—When I was a child I was ld that the Bible said that after the ming of Christ the world would stand ndreds of years but not thousands of ars. Also, I would like to know if they unted time during the years through hich the Bible was being written as we today?—*Mrs. A. F. Rowe, Ayden, orth Carolina.*

Answer—Just as Christ's first coming as an event prophesied to take place an exact moment, the exact time of hich probably no one except God himlf knew, and was to include many ars of activities, so will the second ming. We know that neither the ophets nor angels who bore the mesge to man concerning the first advent new when this time should be. They ld of certain signs that would prede His coming and of the manner in hich He would come. We know this ncerning His second coming is also ue.

Compare: "And I will put enmity beeen thee and the woman, and between y seed and her seed; it shall bruise y head, and thou shalt bruise his eel" (Genesis 3:15). "The Lord thy od will raise up unto thee a prophet om the midst of thee, of thy brethren, ke unto me; unto him ye shall hearka; . . . I will raise them up a Prophet om among their brethren, like unto ce, and I will put my words in his outh and he shall speak unto them all at I shall command him. And it all come to pass, that whosoever will ot hearken unto my words which he all speak in my name, I will require of him" (Deuteronomy 18:15, 18, 9). (See Zechariah 12:8.) "Therefore e Lord himself shall give you a sign; chold a virgin shall conceive, and bear son, and shall call his name Imanuel" (Isaiah 7:14). "And the anel said unto her, Fear not, Mary: for ou hast found favour with God. And, chold, thou shalt conceive in thy omb, and bring forth a son, and shalt ll his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:30-35). (See Matthew 2.) These are clear in describing some of the things prophesied of His first coming and then give the event as history.

Let's turn to some prophecies that tell of His second coming and we shall note that as to time and place as well as manner they follow the same pattern as those that tell of His first advent. None tell the exact time in which that most glorious event is to occur. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thessalonians 5:2-4). "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (Luke 12:37, 38).

They tell of the place to which He shall come. First He is to meet the saints whom He changes and whom He raises in the air. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4: 14-17).

They tell of the signs to immediately precede it but not the exact time of His advent. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; . . . For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (2 Thessalonians 2:3, 7). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:1-3). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4: 3, 4). The last verse quoted indicates that there will be a revival of such false religion as Roman Catholics and Seventh Day Adventists.

(Continued Next Week)

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Of what use is it to have many irons in the fire if the fire is going out?—*Eric Roberts.*

PLEASE NOTE

A subscription in the name of Sam Smith, Route 1, Snow Hill, North Carolina, was returned to us marked "Unknown." If anyone knows of this person's correct name or address, please let us know.



Christian Stories for Our Boys and Girls



HOUSE MOVING DAY FOR LOSA

MARJORIE A. CLARK

LOSA dipped the gourd into the water and sat back, waiting. Every day there was less water in the stream and it was harder and harder to fill the water pot. Every day she had to look for a place where the water was clear and clean enough for them to drink.

As soon as she got back to the village Losa poured some of the water into a black pot. She put a few sticks on the warm ashes between the stones. Then she lay down flat and began to blow, slowly and gently, until suddenly a little flame caught at one of the twigs. When the fire was burning brightly, Losa balanced the black pot on the stones. Into a smaller pot she put water and manioc leaves to cook for relish. She wished there were meat to eat with the mush. It was a long time since her father had brought any meat to them.

Losa jumped up as her mother came into the compound. She lifted the basket from her mother's head and looked under the sticks in the basket.

"What is this, my mother? Did you not bring corn from the fields today? I have pounded nearly all the corn in the storehouse on stilts. Today you promised that you would bring fresh corn that we could bake in the ashes."

Her mother shook her head wearily. Untying a big knot of cloth in front, she swung around the little dark baby sleeping on her back, and handed him to Losa.

"Here, take your brother and put him on the mat," she said. "I am very tired. All the work of cultivating is no good if the rains do not come. The corn is drying before it has grown enough. I am afraid this will be a bad year for all of us."

Losa stared at her mother. If there were no corn, what would they have to eat? What were they going to do? They would starve to death! And the river was drying up, so there were no fish, not even water to drink.

"A, *mai we!* What shall we do?" Losa wailed. Already she was hungry. She felt that all the pounded meal they had in the house would not make enough mush to satisfy her hunger.

Her mother looked worried. "I do not know what we can do," she said. "I fear this will be a year of famine. Perhaps we should move away from this village before it is too late."

"Oh, no!" Losa did not want to leave her friends and move to a strange place. "Listen, my mother. Some of the people in the village are going to make offerings to appease the spirits. Tonight they will drink honey beer and dance. Let us join them. Perhaps the rain will come; perhaps there will still be corn for us to eat."

"Look, girl, the water is boiling and you are not making the mush!" Her mother spoke sharply..

Losa hurried for the corn meal. Steadying the hot pot with her calloused feet, she let a fine stream of corn meal drift into the boiling water from one hand, while she stirred vigorously with a stick with the other. There must be no lumps in the *iputa*, or her father would be angry. But all the time she was thinking about the corn in the fields.

"O my mother, let us make an offering too," she pleaded.

Her mother shook her head. "Daughter, you forget. We no longer make offerings to the spirits. We believe in God, the great and good Spirit. We will pray to Him." She paused for a moment. "That is another reason why we should move from this village," she said. "The people here have heard the good word many times, but their hearts are hard. They do not believe in God in heaven who sent His Son to die for them. They still seek to please the evil spirits; they still practice witchcraft. In another village we may find people wh are Christians."

But when they talked it over, h father said he did not wish to mo from their village. All the drinking an dancing brought no rain, and many the people were hungry.

One day they heard a great wailing the hut next to theirs. Losa shiver in fear. "A *mai we!* What sound that? Why do the people wail?" sh asked.

Her mother shook her head sadl "Do you not know the sound of death The old man in the next house h died."

The old man was not the only perso in the village who died. Because the was not enough to eat, some of the b bies died. And when sickness cam the weak could not resist.

"We will stay here no longer," Losa mother said. "This is the village death. There is no food and no wate The people are sick."

This time neither Losa nor her fath asked that they stay. They rolled u their sleeping mats and put them i their baskets. They took the little grai that was left, their baking pots and th gourds. There was really very littl They burned their hut. Her mother ca ried the big basket. Losa carried h baby brother on her back, and the walked and walked, away from the vi lage of death.

They walked all day, and by evenin they were near to the village that wa the home of her mother's people. Som of the villagers saw them coming an ran out to meet them. They took th heavy basket from her mother's hea lifted the baby from Losa's back, an welcomed them warmly.

The village was very different fro the village they had left. In betwee the huts the sand was swept clea Trees had been planted.

"This is a very nice village," Los said to her cousin. "Here, do you hav food to eat?"

"Yes, we have plenty of corn in ou

rehouse on stilts," Losa's cousin Dina
d.
'Do you have enough water?"
'Yes, I will show you tomorrow. We
ve corn because we have irrigated our
dens."
'Why is this village different?" Losa
ed her mother, later. "Why is it
an? Why is there enough to eat?"
'This is a Christian village," her
ther said. "The elders do not get
nk, they help to work in the fields.
is is indeed a village of life. I wish
could live here."
'But you can. Why do you not stay?
ere is enough food for you this next
season. We will share what we
ve," her relatives promised.
'We will work hard and help, and
t year we will grow more corn to pay
back," Losa's father said.
Losa was very glad to stay at the vil-
e of life, but she was surprised when
nday came and everybody got up very
y.
'We are going to the mission," her
sin Dina said.
'But I do not understand. The peo-
in our village did not go to the mis-
n on Sundays, and it only took one
ur's journey. Here we are far from
mission."
'We will all go together. We will
g as we walk along the trail, and it
l not seem far," Dina said.
The grass was still wet with dew as
y left the village. It was a long, long
lk, three hour's journey, but Losa
ed to hear the people singing. Just
same, she was tired when they ar-
ed, and she was glad to sit in the cool
de of the high-roofed church.
Suddenly she sat upright. What was
t? Was the teachers talking about
m? How did he know they had
ved?
Then she saw the teacher was read-
from the good Word . . . "I speak
you saying, truly, truly, he who hears
word, and believes in Him who sent
e, has life that does not end. He has
ved his house already from the vil-
e of death and has entered into the
age of life." Losa knew that some-
e had translated God's Word into the
nbundu language. The teacher went
to explain that when anyone trusted
the Lord Jesus, and really believed in
m, it was just like moving day. He
d moved out of the village of death
o the village of life.
Now she understood quite well—by
lieving in Jesus, she could move out
the village of death, which was Satan's village, into the village of Life, where she would belong to Jesus.

When the teacher said, "Who wants to move into the village of Life today?" Losa was the very first one to stand up and answer, "I do!"—*Junior Trails.*

Christian Education

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ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

Deep Run to Observe College Day

Deep Run Free Will Baptist Church, Deep Run, North Carolina, will observe Sunday, November 17, as Mount Olive College Day, the Rev. Melvin Everington, pastor, has announced.

President W. Burkette Raper will speak at the 11 a. m. worship service.

Mount Olive College Benefit Dinners

The report from county chairmen is encouraging regarding the current series of benefit dinners for the development fund of Mount Olive College. It is hoped that during 1963 Original Free Will Baptists will raise $50,000 for the first buildings planned on our new 90-acre campus.

The schedule of forthcoming dinners is given below:

Duplin County—Goal: $2,500
Thursday, November 14, 7 p. m., Elementary School, Beulaville. Mr. William D. Thigpen, chairman.

Edgecombe-Halifax Counties—Goal: $1,500
Monday, November 18, 7 p. m., First Free Will Baptist Church, Tarboro. The Rev. Hubert Burress, chairman.

Martin, Pasquotank, Tyrrell, and Washington Counties—Goal $1,500
Tuesday, November 19, 7:30 p. m., High School, Plymouth. The Rev. Robert Rollins, chairman.

Greene County—Goal: $5,000
Friday, November 22, 7 p. m., National Guard Armory, Snow Hill. Mrs. J. C. Moye, Sr., chairman.

Wilson County—Goal: $6,000
Monday, November 25, 7 p. m., American Legion Building, U. S. Highway 301 South, Wilson. Mr. Gray Boswell, chairman.

Durham County—Goal: $500
Tuesday, November 26, 7 p.m., Community Building, Post Avenue Sherron Acres, Durham. Mr. T. R. Register, chairman.

Beaufort County—Goal: $1,500
Friday, December 6, 7 p. m., High School, Chocowinity. Mr. Oscar Webster, chairman.

Sampson County—Goal: $2,500
Saturday, December 7, 7 p. m. (place to be announced). The Rev. Walter Reynolds, chairman.

An organizational meeting to plan a dinner in Nash County has been scheduled for November 15, 7:30 p.m., Free Union Church.

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No Postponement!

I am never tired of pointing out that the Greek phrase translated "in time of need" is a colloquialism, of which the "nick of time" is the exact equivalent. "That we may have grace to help in the 'nick of time.'" Grace just when and where you need it. You are attacked by temptation, and at the moment of assault you look to Him, and the grace is there to help in "the nick of time."

No postponement of your petition until the evening hour of prayer; but there, man, there in the city street, with the flaming temptation in front of you, turn to Christ with a cry for help, and the grace will be there in "the nick of time."—*G. Campbell Morgan.*

The Sunday School Lesson

Lesson for November 24

God Works Through Us

LESSON TEXT: 2 Corinthians 5:11-21

MEMORY VERSE: 2 Corinthians 5:19

I. INTRODUCTION

This lesson is concerned with the ministry of reconciliation. Each believer has been reconciled to God, and thus has an obligation to bring others into the experience of reconciliation.

Just what does reconciliation mean? According to the dictionary, it means the restoration to friendship or favor after estrangement. This is exactly what Christ has done for each believer; we have been restored to the favor and friendship of God. Before reconciliation took place, we were separated from God. We were aliens from the blessings of God, but Christ restored us.

Because of the work of reconciliation in our own hearts, we are compelled to seek for the reconciliation of others to God. It is here that we find the very purpose of the Christian gospel—the ministry of reconciliation does not begin and end in the heart of each believer. It spreads to others as God works through the believer in the winning of the lost.

—*The Bible Student (F.W.B.).*

II. HINTS THAT HELP

1. God knows perfectly the spiritual condition of those who seek to witness for Him (2 Corinthians 5:11).

2. The true Christian worker will never boast of himself nor seek human glory for his work (v. 12).

3. Those who do not know the Lord often brand zealous Christian workers as being out of their minds (v. 13).

4. There is no stronger impelling power to drive us to work for the Lord than the indwelling love of God (v. 14).

5. It was a blessed thing to know Christ in the flesh and to follow Him, but it is better to know Him by faith as our Saviour (vv. 15, 16).

6. God's work of reconciliation brings about the regeneration of all who receive it (v. 17).

7. God is the Author of reconciliation but He has sent human agents to proclaim it to the world (v. 18).

8. The work of reconciliation could not have been accomplished by anyone except God in the flesh (v. 19).

9. When we bring the message of reconciliation to others we have the authority of ambassadors who speak for their governments (v. 20).

10. The substitutionary work of Christ on the cross is the heart of the Gospel (v. 21).

—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. The central thought that must be presented with all the force at your disposal is this: Christ has, does, and will continue to change men. That is the most stupendous claim ever made by anyone; yet, it is true. The majority of us need to be changed. There are not many who are truly satisfied with who and what they are. Very few are so blind that they do not recognize that they are driven by blind passions, inferior motives, and selfishness. Today you want to hold up a Christ powerful enough to change all that to the good of anyone who will come to Him. Your claim must press home the truth that in Him alone is the one stimulus that can make men better than they are capable of being in and of themselves.

Reconciliation is the classic word that sets forth this Christian truth. Make the most of it. It implies not only that Christ is the bridge back to God, but that we must become the bridge from man's dilemma to Christ's remedy. We are the channels through whom the world must be recovered for God. What does Christ want from us? Only that we go about the work of reconciliation. Did He not say, "Go"? Go into all the world; preach the gospel; make disciples, baptize in the name of the Father, Son, and Holy Spirit. That means you and that means me.

—*The Bible Teacher (F.W.B.).*

2. "On the track of the Pennsylva Railroad, where it crosses the Alleghen at the summit of a steep and windi grade, stood a car full of passengers, a as the event proved, without an effect brake. Some sudden unforeseen jar h set the car in motion, and it was so rushing dangerously down the ste curving incline. It seemed as thou the passengers in the wildly flying c were doomed to certain destruction. telegram was sent to the next stati Providentially, the message found engine with steam up, ready for insta service. The next moment it went h rying up the grade to meet the comi car, and when it came in sight, it w reversed, and, guaging its speed as ne ly as possible to that of the descendi car, received it without a dangero shock. The terrified passengers so found themselves in safety.

"Humanity, rushing helplessly, a hopelessly, down the steep grade of sins, is met by the tremendous sacrifi of Jesus who became sin for us and bo our sins in his body on the tree."—*Bryant.*

Let no one of us get the idea th because we are not called to some spec Christian work as a preacher or missio ary we are not Christ's ambassado Every Christian is Christ's ambassad and, therefore, is His representative this world. Every Christian is a m senger to carry His Master's message the world.

—*The Advanced Quarterly (F.W.B*

3. "I thank God that the gospel to be preached to every creature. The is no man so far gone, but the grace God can reach him."—*D. L. Moody.*

Mid the homes of want and woe,
Strangers to the living Word,
Let the Saviour's herald go,
Let the voice of hope be heard.

To the weary and the worn
Tell of realms where sorrows ceas
To the outcast and forlorn
Speak of mercy and of peace.

—*Author Unknow*

"I am not ashamed of the gospel Christ: for it is the power of God un salvation to every one that believeth." *Paul.*

—*Standard Lesson Commenta*

•

He who goes with God doesn't go the wrong place, nor indulge in t wrong things, nor form the wrong habi and he is headed in the right directio which is heavenward.

Woman's Auxiliary

(continued from page nine)

by the vice-president, Johnny Bedd. The business consisted of making ns for the Halloween party and plang a poster promoting family altars in community. Dianne Briley was chosto make the poster.

The program, "Family Altars," was en by members of the group. Mrs. rman Ard dismissed the group with yer. The hostess then served delius refreshments.

On Friday night, November 1, the anl Halloween "Trick or Treat" party held. The group, in their spookish fits, met at the church where cars e waiting to take them to the various nes where many delicious "treats" e awaiting them.

After returning to the church, hot s and Pepsi-Colas were served. A , "Thou Shalt not Steal," was given Dianne Briley, Nancy Garris, and nny Beddard. A prize was given to n Jones and Johnny Beddard for their sual Halloween garb.

The group was dismissed with prayer Mrs. Ard.

Kenly, N. C.—Mrs. J. C. Moye, Sr., rth Carolina State Free Will Baptist man's Auxiliary president, taught the Woman's Auxiliary Manual to 77 nen from eight churches on Tuesday ht, November 5. She spoke at Rain's ss Roads Free Will Baptist Church Route 1, Kenly.

Mrs. Moye stated that the first reirement of an auxiliary member was be a Christian. She reminded the up that the threefold purpose of an iliary is missions, devotions, and ser-. The duties of the officers and mittees of the auxiliary were also lained.

Churches represented were Bethel, e Level, Selma, Piney Grove, Pleas- Plain, and Rain's Cross Roads of nston County; and Union Grove and asant Hill of Wayne County.

Refreshments of coffee and doughs were served.

Deep Run, N. C.—The YFA of ith's New Home Free Will Baptist urch met Friday, October 25, and ted new officers for the coming year. o a youth organization for the small dren and a Boy Scout troop were anized. The officers of each group as follows:

YFA officers: President, Joan Lofters; vice-president, Clarence Smith; secretary, Becky Davenport; treasurer, Joyce Tyndall; and reporter, Linda Smith.

Youth organization officers: President, Mary Susan Smith; vice-president, Lawanna Taylor; secretary, Debbie Smith; and treasurer, Beverly Jones.

Boy Scout officers: President, Dail Turner; vice-president, Eddie Tyndall; secretary, F. W. Stroud; and treasurer, Doyle Parrish.

The leaders for the coming year are Mrs. John Taylor and Mrs. William Smith. All young people, 13 through 19, are urged to join the YFA; and all children, 6 through 12, are urged to join the youth group. These groups will meet each third and fourth Monday nights of each month.

Kenly, N. C.—The youth auxiliaries of Piney Grove Free Will Baptist Church met recently for their regular monthly meetings. The AFC met in the educational building of the church on Friday night, October 25. Stanley Stanford presided over the meeting.

Mrs. Edith Sasser introduced the program, "The Family Altar." Assisting in the program were Harold Medlin, Brenda Cuddington, and Mike Stanford. A very lively discussion concerning various ways a family might have a family altar followed.

The members decided to remember the shut-ins during the Thanksgiving and Christmas seasons with sunshine baskets. Mrs. Calvin Medlin then served orange sodas, wafers, and Halloween candy to the sixteen present.

Preceding this meeting, the YFA met on October 24 in the home of Miss Gail Pittman. Donnie Faucette presided. Miss Linda Pope presented the program, "Steadfastness."

Five new members were welcomed. They were Judy Jones, Ellen Roberson, Frances Dixon, Hal Woodall, and Jimmie Ellis.

During the business session a committee of five was appointed to be responsible for cleaning the church for the next month; plans were made to participate in the canvassing for contributions for the Mount Olive College Development Fund; and plans were made to conduct the complete Sunday morning worship service on November 10.

Mrs. Glenn Parnell adjourned the meeting with prayer. Miss Pittman served chocolate fudge, potato chips with onion dip, and punch to the thirteen who attended.

Lady with the Lamp

(continued from page five)

there stood John and Susan, the wonder in their eyes a joy to behold.

John gasped, "Martha, what—? A bird cage, and a big red cockatoo?"

Martha handed the cage to Susan. "He's yours, Susie dear. Gumdrop is his name. I taught him to say—"

"Kiss me, Susie!" cried Gumdrop.

Susan screamed in delight. Martha grinned proudly, then handed John a beribboned package. She watched him tear off the paper. "Shoots black and white or color pictures. Electric eye gives perfect exposure. Like it, John?"

He stared from the shiny camera up into her face. "Your lamp? Where is it?"

"I have a lamp." Martha was smiling mysteriously. "You told me to buy whatever I wanted—remember? That's exactly what I did."

Holding his camera, John took her in his arms. She felt soft little arms clasping her waist, firmly, as if they'd never let her go.

"All this for eighteen dollars," she told John. "The cockatoo, and his cage, and the camera—fully one hundred dollars' worth. God gave us all this."

"And a lamp besides?" John asked.

"Yes, God has given us a good lamp—the Bible. Today I can say with the Psalmist, "Thy Word is a lamp unto my feet.' "

"A Scripture verse guided you, eh?"

"Yes, John." Martha smiled happily into his eyes. " 'I will very gladly spend and be spent for you.' "—*Gospel Herald.*

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The Presence of God

The presence of God has no relation to this place or that. Whatever duty or devotion calls, we shall find God at hand. If we are right with Him, we may be just as conscious and just as sure of His presence in the cottage kitchen as in a great assembly of saints.

God's presence is to be realized as truly at the bottom of a coal pit as in the sunny forest glade. We may look for Him with the same confidence in the factory, working with thousands of others who know nothing of His love. The *place* is nothing to Him—the *person* He comes to meet and live with is everything.—*Bramwell Booth, in God's Revivalist.*

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OBITUARIES

WILLIAM LYMAN MURPHY

William Lyman Murphy was born August 13, 1960, in Greene County, North Carolina. He was married to Rosa Belle Jones in 1928. Their home was blessed with two daughters and three sons.

Lyman joined the Grimsley church as a boy. He was faithful there all through the years, arising early many Sunday mornings, seeking relief from asthma so as to fill his place in the choir.

The last two months of his life were spent in Chapel Hill, where he suffered untold agony and pain.

Only July 3, 1963, God reached down His long arm of love and mercy and took him out of all his pain to ever be with Him. His stay on earth was 56 years.

Lyman, our life will never be the same
Since God looked down and called your name;
But may we all give Him our best,
That we, too, may find that rest,
To be with Jesus up above,
Where all is joy and peace and love.

Written by a sister,
Mrs. Sam C. Hobgood

•

Our safety is in having lofty ideals and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust; let a man hunger and thirst after the kingdom of God, and he will grow into strength and enjoy an unspeakable peace.—*Joseph Parker.*

•

"The being overtired, with no leisure and quietness in prayer, though common, is unnatural. It is often due to mistaken theories of faithfulness in God's service, which ignore His own guidance and command. This is very common with ministers, missionaries, and students."—*George S. Stewart.*

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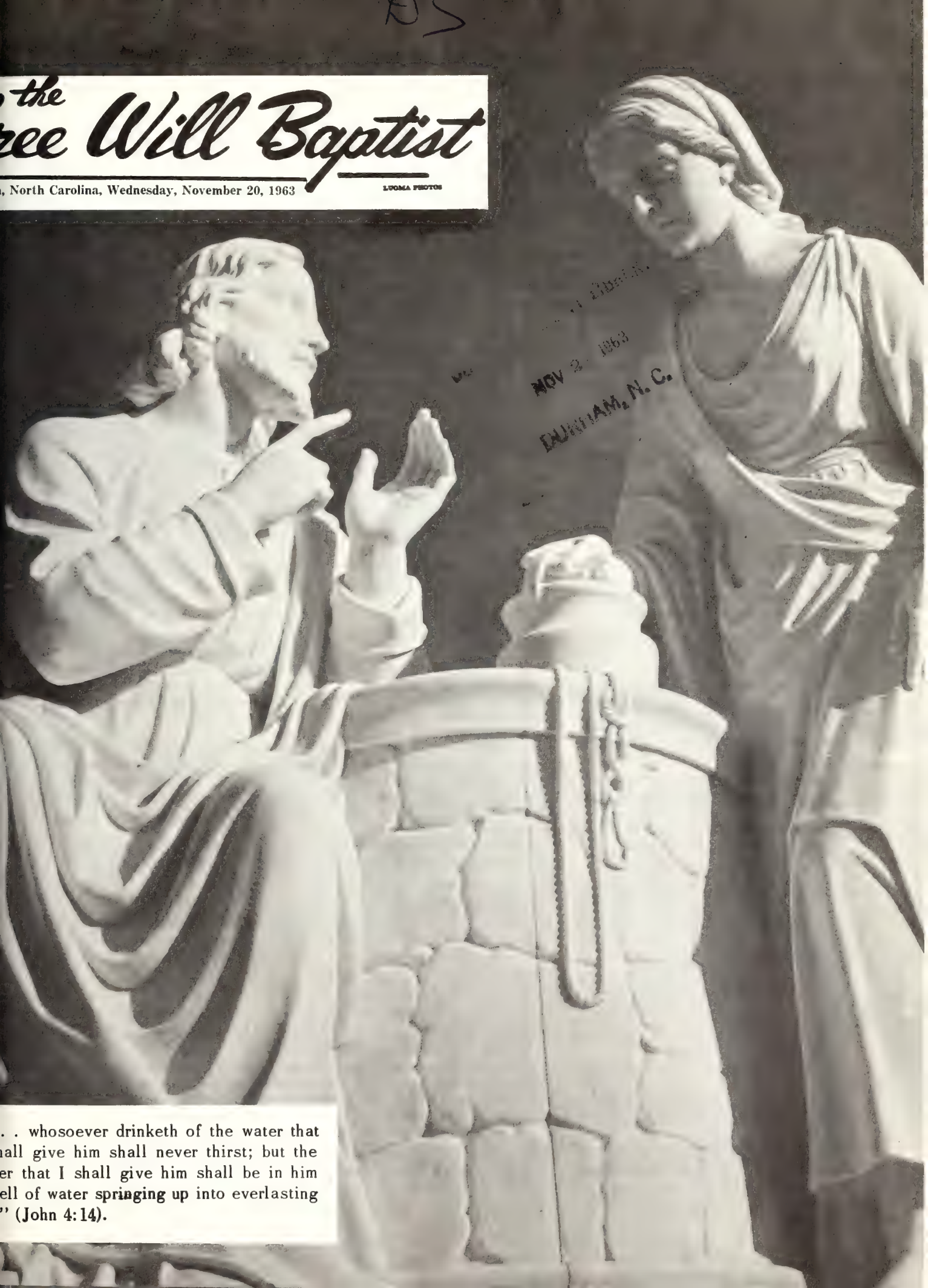
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DURHAM, N. C.



. . whosoever drinketh of the water that hall give him shall never thirst; but the er that I shall give him shall be in him ell of water springing up into everlasting " (John 4:14).

In The Editor's Mail—

"I am available for part-time work for a part-time church. I am in good standing with the Western Conference, and have been ordained for the past six years. I previously pastored the Northern Free Will Baptist Church in Durham County, North Carolina. If you have need of my services my address is 1220 Lynn Street, Durham, North Carolina, Telephone 596-8498."—*Rev. Edmundo G. Gonzalez.*

† † †

Ten Years Ago in the "Baptist"

The Rev. L. B. Manning of Fountain, North Carolina, held revival services at Beaufort the week of November 16. The Rev. James E. Howard is the pastor.

†

On Thursday evening, November 5, the Rev. Henry Armstrong and the Rev. Dewitt Cleve were ordained to the gospel ministry. The service was held at Shiloh Free Will Baptist Church, Beaufort County, North Carolina.

†

The Rev. J. R. Bennett of Bridgeton, North Carolina, is to be the speaker at the Thanksgiving service at the Children's Home, Middlesex, North Carolina.

†

The fourth annual session of the Florida State Auxiliary Convention met on Saturday, October 24, at the Florida State Youth Camp, Cottondale, Florida.

The Thanksgiving Issue

The next issue of "The Free Will Baptist" will be our Thanksgiving issue. It will not reach some of our readers until after Thanksgiving Day. We trust, however, that it will add to your blessings during this season of the year.

THE FREE WILL BAPTIST

Volume 78 Number 45

November 13, 1963

C. H. Overman, *Editor*

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Editorial—

THE POWER OF LOVE

The story is told of an old man who used to go around selling lit boxes of cement which could mend all family jars and even broken hea

Some people laughed at him, but those who purchased one of t little boxes for a cent or so found a small piece of paper inside. On it w written the word "love." The man was right—love can mend brok hearts as well as broken jars.

Love is strange in many ways. In fact, we will never be able to u derstand the mysteries of its power. An unknown author once wro

Love Is . . .

Slow to suspect—quick to trust,
Slow to condemn—quick to justify,
Slow to offend—quick to defend,
Slow to expose—quick to shield,
Slow to reprimand—quick to forbear,
Slow to belittle—quick to appreciate,
Slow to demand—quick to give,
Slow to provoke—quick to help,
Slow to resent—quick to forgive.

—Taken from "The Speaker's Sourcebook."

Apply the definitions above to your own life. Where love exists y will find them to be real.

There is dire need for real love in the world today. We look arou us and observe that there is much hate, prejudice, envy, jealousy, a bitterness in the world. We also observe that such evils also exist in t so-called Christian world. If the Christian really loves Christ, he will r do or say things to hurt or destroy another, regardless of the circu stances. If there is real love in the heart of the Christian, race prejud will not exist.

If marriages were established in love, there would be no divor courts. Unfaithfulness between man and wife would not be found if th had real love. Love would give us the strongest nation and society t world has ever known. And if Christians really loved one another, the would be no limits to what could be done in winning the world to Chri

Unless we manifest love, the world will continue in its evil cour Love will accomplish that which all our organization and planning w fail to accomplish. Love can win the lost and bless the believer. It c lift us from our self-centered lives to one of service to God and our fello man. "My little children, let us not love in word, neither in tongue; b in deed and in truth" (1 John 3:18).

A FALSE RUMOR

During this past week, a rumor was circulated in Eastern Nor Carolina that the former editor of this publication, the Rev. Ralph Ligh sey, had left the Free Will Baptist denomination. Shortly after heari the rumor, we contacted Brother Lightsey by telephone. He stated th the rumor was absolutely false and that "nothing could be further fro the truth."

We do not know the source of this rumor, but we would like to fi out. If you have any information or knowledge about it, please let know. Meanwhile, we shall depend on each of you to stamp out this u truth.

WHAT DO OUR CHILDREN READ?



Lois Hoadley Dick

E should be as careful of the books we read, as of the company we p." So said Tryon Edwards, great-ndson of the famous Jonathan. Are ristian parents careful of the books ir children read, or don't they even w the titles of the volumes on the est shelf? Or don't the children read ll?

The tiny-tot field of literature is per-s the most encouraging of all. Since preschool child does not actually d, or go shopping alone, it is necessary an adult to choose the books. When adult buys a child's book he generally s through it or at least reads the title. er glancing through the many books, ging from 15 cents to a dollar, it is n to see the poison peddlers have not yet branched out into the tiny-tot d. The 25 and 15 cent hardbacked ks are especially fine and also inex-sive.

Many family magazines carry a page two especially for the younger child. ere are a few good periodicals for tots that can be subscribed to, or borrowed from the library. Most public libraries carry books for the preschool child. In the Christian field, books are naturally more expensive because of the limited circulation, but certainly worth while to place in the hands of any child. One such book is worth five secular ones.

Secular story books, however good, provide heavy competition for Bible story books. For one reason, the costume of the people in Bible times is strange; the houses, scenery and methods of transportation are all strange. One of the purposes of writing for tiny tots is to help them know and understand their own environment, dealing with familiar things. The Bible was not written for tiny tots; it has to be adapted. The plots are not the simple repetitious plots recommended for this particular age group, but they can be rewritten.

The main reason Bible stories have such competition is that they are outnumbered by secular books and magazines in the home. Our own boy lost interest in his one Bible story book when he began to acquire a bookshelf full of other type story books. We solved the problem by reading only Bible stories at bedtime, leaving the other books for use during the day.

What about the preschool child who isn't interested in books at all? An abundance of toys, television and attention may be the cause. There should be some time during the day when the small child sits quietly and looks at a book. If this is accomplished without the child realizing it, so much the better.

Books can be kept in the back seat of the car even for use during a short trip to the supermarket. Our two-year-old looks at a book while sitting in his high chair, waiting for a meal. Sometimes he is purposely kept waiting a little longer than usual. If he awakens early in the morning there is a book within reach.

Seeing a parent curled up with a book will often bring the child to sit beside him with a book. The American educator, Horace Mann, said that a house without books is like a room without windows. He declared that no man has a right to bring up his children without surrounding them with books, and that children learn to read by being in the presence of books.

For ages 6 to 12 there are wonderful books in both Christian and secular fields, that were unheard of years ago. Biography, autobiography, nature and science are made easy. True missionary tales, and Bible stories in detail are most worth while. Here the Sunday school library and public library become most valuable. Andrew Carnegie once told of his decision to found public libraries. He had discovered from his own early experience that money could be spent in no better way to help children.

There are two dangers in this field. First, fiction. Go easy on fiction, for a steady diet of it develops a taste for sensation and excitement. It is very true that Christian principles can be taught via fiction. But it is the easiest form of reading. It requires little thought and does not challenge as does nonfiction.

The other danger is the so-called "comic" books which have long since ceased to be comic. Even the humorous ones are printed on cheap paper in vulgar language. About 90,000,000 comic books are sold each month. In 1952 Navy officials rejected them as "too gory for the American sailor." So much has been said against them by educators

(continued on page nine)

Ordination Service

by Charles Sapp

At the Central Conference of Original Free Will Baptists of North Carolina, held at Friendship church near Farmville on November 7, Bill Futch of Grifton was ordained to the gospel ministry by the board of ordination. The Rev. Charles Sapp of Mount Olive preached the sermon given here.

SO THOU, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:7-9).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, . . ." (1 Timothy 4:1-6). (The rest of the chapter should be read.)

This ordination sermon is not intended to be an exposition of Scripture as such, and I trust that the young man before us today will remember it as a dialogue between the church and himself as he receives today the highest honor the church can pay to one of its sons.

Young man, you have asked the Church to lay upon you the highest honor it can pay to any man. I trust you realize this and know something of the responsibility you are taking upon your shoulders in her consent to do so. The Church believes in you, else you would not be in this service today. She feels that you have met such qualifications of life and academic preparation which merit her trust as she places into your hands the obligation of proclaiming the unsearchable riches of the gospel of grace. There are certain things she will expect from you as you venture forth into this ministry.

She will expect you to "be instant in season and out of season." This means that she will call upon your services and that your services will be called upon at any and all hours by the community in which your place of service is to be. Your spiritual temperance will be expected to stay fervent morning and evening, early and late, day and night. There will be times when there seems nothing within you to respond to these demands—the off-seasons come—but in this very time your response will be the measure of your ministry to some needy soul.

The God you serve and the church to whom you administer will expect you to exhort and rebuke. These two words are representative of the polar extremes of the work of the ministry. You must make your ministry a fine balance between the two. If you overemphasize either of them, you endanger your effectiveness in both. You are a prophet and a shepherd. As a shepherd you must lead your sheep. You will exhort them, encourage them, challenge them, love them, lead them. You will correct them when they are wrong, but you will do so with all "longsuffering and doctrine."

You have a privilege few people ever enjoy; perhaps it is better put to say that you have taken upon yourself a responsibility that few people can assume. For you are taking upon yourself the watch care of the souls of others at the jeopardy of your own. It is not easy to see the good as well as the sins of your flo Your own nature, your own spiritual l may often be a hazard for you as well the flock you serve. In your rebukes the church it will be well always remember that you can rebuke her o in the context of your own spiritual and fellowship with her. If you will f always this task with this attitude, y ministry will be a blessing to the chu over which the Lord has made you overseer. Your own ministry will be larged and strengthened.

The other factor which will determi your prophetic ministry in the chu will be the doctrine which you have e braced. This means, firstly, your o personal insight into God's Word. Y will preach it as God and the Holy Spi enlighten your vision as to its sac contents and the theology which infor it. But secondly, you must always member that you have embraced the d ciplines of the Free Will Baptist Chur You have already committed yourself the doctrine which they teach. S does not ask you to preach her precep when you cannot believe them, but s does ask you to remember that your co mitment to her and your own integri will demand that you forego preaching teaching anything contrary to your sta ment of faith until you have first met council with your brethren to determi what is to be done at the point where o differences come.

Your faithfulness and honesty he will bring a greater unity to the chur and a better fellowship and concern f fraternal union within the bounds of t fellowship.

There will be occasions when you misunderstood, and perhaps persecute for the stands you must take in yo ministry. Much of the time you will able to preach yourself out of difficultie At other times you will need the aid your brothers in the ministry. You ha the right to expect their prayers and a sistance during these times. Do not t to brave everything alone. Your office will at times be able to give you th support; if they cannot, you will fi those who have accepted the same r sponsibility you have taken to be mo sympathetic, informative, and encoura ing.

Give yourself to your ministry witho reservations, and you will find God wor ing through you in the most unexpecte times and places.

Questioning of Candidate

Following these remarks the candida is questioned as follows:

Question: My brother, you are fully ware of the responsibilities that are bout to be placed upon you by being et apart as an ambassador of Jesus Christ; therefore, with this knowledge re you ready and willing to assume the esponsibility?

Answer: I am, God being my helper.

Question: Will you "study to shew ourself approved unto God a workman hat needeth not to be ashamed, rightly ividing the word of truth"?

Answer: I will.

Question: Do you accept the Bible as eing the infallible word of God?

Answer: I do, in all sincerity.

Question: Will you endeavor to pro- ıote peace and prosperity, to watch with l diligence, to strive for the spiritual plift of the local church to which you ıay be called as pastor, and for the ırther enlightenment of the church at rge?

Answer: I will endeavor so to do, by ıe help of the Lord.

Question: Will you "put on the whole rmour of God" and fight sin in all laces and in all forms?

Answer: I will, by the help of the ord.

Question: Will you preach and prac- ce that all Christians should "lay by in ore, on the first day of the week, as the ord has prospered them"; or in other ords, will you advocate the paying into ıe treasury of the church according to ıe ability of the membership because "a rvant is worthy of his hire"; that minis- rs should devote their whole time, as early as possible, to the preaching of the ospel of Jesus Christ; and that sacrifice ıould be made for the upkeep and fur- ıer development of the church and its ıstitutions?

Answer: By the help of Him who has lled me, I will.

CHARGING OF CANDIDATE

At this point, the candidate kneels. married, his wife should kneel with ım; and while prayer is being offered, ıey receive the imposition of hands, llowed by the presentation of the ible. After this the scriptural charge read:

"I charge thee therefore before God, ıd the Lord Jesus Christ, who shall dge the quick and the dead at his ap- earing and his kingdom; Preach the ord; be instant in season, out of season; prove, rebuke, exhort with all long- ffering and doctrine. For the time will ome when they will not endure sound octrine; but after their own lusts shall ıey heap to themselves teachers, having ching ears; And they shall turn away their ears from the truth, and shall be turned to fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:1-5).

Then shall some member of the council take the candidate by the hand and pronounce the following blessing:

"Now may you be faithful to your obligations; may God bless you and keep you; may Jesus Christ abide with you, and the Holy Spirit teach you; so that you may have assurance, power, and wisdom for all your work; may you finally obtain that crown that awaits the faithful, and rejoice around the throne of God forevermore. Amen."

The right hand of fellowship is given.

The closing hymn is sung.

The benediction is prayed:

"Unto Him who is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

•

If a man has a talent and cannot use it, he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learns somehow to use the whole of it, he has gloriously succeeded, and won a satisfaction and a triumph few men ever know.—*Thomas Wolfe.*

•

The thing that your heart and soul is set upon, that is your god, whether it be the gods of this world or the God of heaven.

ATTENTION CRAGMONTERS!

November 30 is a special day for all Cragmonters and their families and friends. We are all to meet at the Kenly Free Will Baptist Church, Kenly, North Carolina, to relive some of the memorable times we shared last summer. From ten in the morning 'til two-thirty in the afternoon there will be a "touch of Cragmont." So plan now to be present. Don't forget—the Saturday after Thanksgiving. More details will be given next week.

—Wayne West

N. C. Board of Missions Launches Program of Mission Conferences And Rallies

Because of the pressing need for information to be given to the many churches and individuals working in cooperation with the State Convention's mission program and because of the opportunities and open doors now extended to the mission department of the State Convention, the board of missions has launched a program of mission conferences and rallies to be held in any church where such meetings can be arranged and invitation is given.

The chairman of the board, the Rev. R. H. Jackson, has been authorized to seek information, make contacts, and arrange and conduct such meetings. The secretary-treasurer, the Rev. A. B. Bryan, is authorized to assist, help arrange, and make contacts for such meetings also.

If your church desires such a meeting, there are mission candidates, missionaries, slides, and speakers available for services during the week or weekend. Please contact the board of missions and request a mission service. The problem is not to get out and find open doors, but to be willing to commit oneself to the opportunities now extended and to furnish funds and spiritual backing for those who are desiring to go under the convention's sponsorship.

Original Free Will Baptists now have fourteen missionaries and native pastors laboring among the Spanish speaking people in Mexico and on the border under the mission program. Others are applying for support to go to that field. There is an experienced medical administrator whose wife is a trained and experienced nurse who desires to go to the foreign field under the sponsorship of the convention. Four additional foreign mission candidates are preparing and will be ready for the field in about two years.

There are seven pastors in the home mission program now working in missions and mission churches over the state that we are committed to, for them to successfully work in establishing new churches.

The board of missions needs your support, both by individual offerings and church organizations. Please see that your church opens its doors to the call and helps meet the challenge which is before us.

NEWS NOTES

Of Denominational Interest

Dedication Services at Macedonia Church

Dedication services will be held at the Macedonia Original Free Will Baptist Church, Ernul, North Carolina, Thursday, November 28, Thanksgiving Day. The day's activities will begin at 10:30 a. m., with congregational singing. Prayer will be offered by Mr. Clyde Spruill, and the history of the parsonage will be read by Mr. Roy Lee Whitford. An offering will then be taken for the building program. At this time remarks will be made by two former pastors: the Revs. Sam Kennedy and C. B. Hansley.

A special feature of the day's activities will be the burning of the mortgage. Special music will be rendered throughout the service by the choir.

At the close of the morning worship, lunch will be served on the church lawn.

The pastor, the Rev. A. J. Lyczkowski, and the church extend a special invitation to all former pastors, neighbors, and friends to come and enjoy the day's activities.

Core Creek Group Visits Children's Home

On Sunday, November 10, the Sunday School of Core Creek Free Will Baptist Church, Cove City, North Carolina, visited the Free Will Baptist Children's Home at Middlesex, North Carolina, and served ice cream and cake to all the children and the staff. The refreshments were served on the grounds. A wonderful time was had by all and the Sunday school experienced wonderful blessings as a result of the visit.

Holly Springs Church Closes Successful Revival

The Rev. Noah Brown of Roanoke Rapids, North Carolina, was the evangelist for revival services which came to a close Sunday night, November 10, at Holly Springs Free Will Baptist Church near Kenly, North Carolina. The pastor, the Rev. W. L. Poythress, assisted throughout the meeting and brought the closing message. There were nine additions to the church: some by letter and some by conversion. Also many people rededicated and consecrated their lives to Christ.

Griffin to Speak at Annual Thanksgiving Service

The annual Thanksgiving service will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Thanksgiving Day, November 28. The program will begin in Memorial Chapel at 10:30 a. m., and will conclude with a picnic lunch served on the campus at noon.

Elder J. C. Griffin, pastor of the Bridgeton Free Will Baptist Church and former member of the Board of Directors of the Children's Home, will deliver the Thanksgiving message. The selection of Elder Griffin as the principal speaker for this occasion is in recognition of his faithful service in promotion of the Children's Home, and other denominational enterprises, during the past half century. He will bring with him to this service personal knowledge and memories of the entire history of the home; having helped to start it and then supporting it in many ways since its beginning. Special music for the service will be furnished by the children of the home and others.

This traditional Thanksgiving service has come to be one of the special occasions in the lives of the children and staff of the Children's Home, as well as to hundreds of Original Free Will Baptists throughout the state. All Original Free Will Baptists and their friends are invited to attend the service this year and to bring a generous Thanksgiving offering and a picnic lunch, thereby making this an extra special event.

Representatives from the statewide conventions, annual conferences, and denominational institutions of Original Free Will Baptists are invited to attend and will be recognized to bring greetings from their respective organizations or institutions.

The Children's Home has enjoyed a very good year and desires the presence of as many of its supporters as possible to join in sincere Thanksgiving for the many blessings received during the year.

Revival Services Planned at Otway

Revival services will begin at Otway Free Will Baptist Church, Carteret County, North Carolina, on Sunday night, November 24, and continue through Sunday, December 1, at 7:15 p. m. The Rev. Ray Carmady, pastor, will conduct the services and invites everyone to attend and to pray for this week of services.

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On Being Relevant

by Harrison Ray Anderson

A company of young parsons were at lunch and one objected seriously to being called "Reverend." Another put in with the remark that he did not much care what people called him just as long as they did not feel that he was the Irrelevant Mr. Brown. The church seems deadly afraid today of being irrelevant and there is nothing her critics seem to enjoy more than of saying just that about her. So often it is said by men who are just a bit removed from the hand to hand battle the church wages. I want the church to be relevant to the needs of the world in which she lives—relevant like salt and light and leaven. There is no a word that I would write to comfort those who are at ease in Zion—but it seems to me it is time to ask, *relevant to what?*

Relevant to the world's standards?

Relevant to the popular standards of a half pagan public?

Relevant to the selfish standards of people who live to get and gain and seldom give?

According to such a measure, how relevant was Christ in his day? What did the secular writers make of him? Where is their record? And what of Paul and his little congregations? In Tarsus one day I asked a filling station operator a question about Paul. He had never heard of him!

Relevant, yes. But let us be concerned that the church is relevant to God and his order as she ministers to the deep needs of men!—*The Presbyterian Outlook.*

Christian Education

ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

College Alumni Plan Benefit Dinner



The executive committee of the Mount Olive College Alumni Association met at the college November 9 to plan a benefit dinner for the college development fund. An organizational meeting for district workers will be held in January and the dinner will be in early spring.

Shown here are Bertie Ann Hill of Snow Hill, corresponding secretary; Gary Barefoot of Dunn, president; Wanda Johnson of Middlesex, recording secretary; Deanye Lee of Pikeville, treasurer; and Edward Miles of Mount Olive, vice-president.

Johnston Churches Raise Over $6,000

The Johnston County benefit dinner for the Mount Olive College development fund Monday night raised $6,010.51. The Rev. Garland Teasley, chairman of the county steering committee, announced that the project would be continued until a goal of $10,000 had been reached.

The dinner held at the South Smithfield Elementary School was attended by 233 representatives from eighteen churches in Johnston County and Palmer Free Will Baptist Mission in Wake County.

Participating churches, their chairmen, pastors, and amounts of contribution were as follows:

Bethel—A. W. Massengill, the Rev. Boyd Shook, $354.15; Branch Chapel—Mrs. Ruby Daughtery, the Rev. W. E. Renfrow, $250; Friendship — Noah Capps, the Rev. Ed Miles, $301; Hopewell—the Rev. R. C. Cherry, $130; Johnston Union—Nolan Clark, the Rev. J. W. Everton, $258; Kenly—M. S. Edwards, the Rev. David W. Hansley, $371; Lanwood Chapel—the Rev. W. H. Lancaster, $25; Pine Level—Jesse Johnson, the Rev. Clyde Cox, $877; Piney Grove—Ralph Pope, the Rev. L. B. Woodall, $346.61; Pleasant Plain—Linwood Griffin, the Rev. N. D. Wiggs, Jr., $302; Powhatan — the Rev. Kemery Ard, $257.50; Rain's Cross Roads—Leslie Holt, the Rev. N. D. Wiggs, Jr., $1,100; Riverside—L. B. Williford, the Rev. W. H. Lancaster, $150; Selma—George Parish, the Rev. Everett Bryan, $150; Smithfield—M. V. Starling, the Rev. Garland Teasley, $1,026; Smyrna—the Rev. W. Arthur Martin, $30; Stancil's Chapel—Dwight Wall, the Rev. W. E. Renfrow, $110; Tee's Chapel—Clarence Woodall, the Rev. C. H. Coates, $142.25; Palmer Memorial Mission (Wake County)—the Rev. Ed Taylor, $25.

Pitt Churches Raise More Than $12,000

Fifteen Original Free Will Baptist Churches in Pitt County contributed $12,150 to the development fund of Mount Olive College Tuesday night, November 12, at a benefit dinner held in Greenville, North Carolina.

The Rev. F. B. Cherry, chairman of the county steering committee, reported that 400 people attended the dinner which was held at the Rose High School Cafeteria.

Participating churches, their chairmen, pastors, and amounts of contribution follow:

Ayden—Gene McLawhorn, the Rev. C. B. Hansley, $2,500; Bethany—William M. McLawhorn, the Rev. E. C. Morris, $553.50; Black Jack—J. B. Rouse, the Rev. F. B. Cherry, $1,920.60; Dilda's Grove—Glenwood Wooten, the Rev. Raymond Harrison, $135.95; Elm Grove—J. T. Beddard, the Rev. Norman Ard, $316; Greenville—Steven Walters, the Rev. R. B. Crawford, $1,072.78; Gum Swamp—Floyd B. Harris, the Rev. Austin Carter, $1,259; Hickory Grove—J. D. Knox, the Rev. Ed Fordham, $160; King's Cross Roads—H. P. Norman, the Rev. L. B. Manning, $508; Marlboro—B. R. Moore, the Rev. Melvin Moore, $273; Piney Grove—Ernest L. Avery, the Rev. James Howard, $1,050; Reedy Branch—E. C. Davenport, the Rev. Willis Wilson, $548; Rose Hill—Macon Page, the Rev. Clifton Rice, $430.25; Sweet Gum Grove—the Rev. W. H. Willis, $268; Winterville—Pittman Hines, the Rev. Cedric Pierce, Jr., $1,134.50; Second Union League Convention—$25.

Mount Olive College Founders Day Program

The twelfth anniversary of the chartering of Mount Olive College will be observed at Founders Day exercises Thursday, November 21.

A special service will be held in the

(continued on page eight)

Christian Education

(continued from page seven)

college auditorium at 10 a. m. with Dean A. R. Burkot of Campbell College as the principal speaker. Dean Burkot was instrumental in assisting Mount Olive College to prepare for full accreditation by the Southern Association of Colleges and Schools at an early date.

The program will also include a memorial tribute to the late Dr. C. C. Henderson.

Special music will be furnished by the College Chorus under the direction of Douglas Barnett, chairman of the department of music.

Following lunch, the college board of directors will meet.

All friends of the college are cordially invited to attend.

HISTORICAL CALENDAR OF THE COLLEGE

September 12, 1951—Free Will Baptist State Convention of North Carolina authorized its Board of Christian Education, under the chairmanship of D. W. Hansley, to make application for a charter for the purpose of establishing a college under the auspices of the convention.

September 22, 1952—Mount Allen College opened at Black Mountain, North Carolina, with the Rev. Lloyd Vernon as president.

September 17, 1953—Free Will Baptist State Convention authorized the purchase of property and relocation of the college in Mount Olive.

August 2, 1954—Dr. W. Burkette Raper became president.

September 9, 1954—Mount Allen College opened in Mount Olive with 22 students.

September 14, 1955—Free Will Baptist State Convention changed the name of the college from Mount Allen to Mount Olive Junior College.

November 6, 1958—Accredited by the North Carolina College Conference.

December 1, 1960—Accredited by the Southern Association of Colleges and Schools.

September 14, 1962—Thousand Dollar Club began for new campus development.

March 26, 1963—Board of Directors turned down proposal to relocate college in New Bern and voted to retain college in Mount Olive.

October, 1963—Dr. C. C. Henderson Memorial Foundation created with thirty-five percent of annual income assigned to college.

College Day at Ormondsville

Ormondsville Free Will Baptist Church in Greene County, North Carolina, will observe Sunday, November 24, as Mount Olive College Day, the Rev. Clifton Rice, pastor, has announced.

President W. Burkette Raper will speak at the 11 a. m. worship service.

Mount Olive College Benefit Dinners

Benefit dinners for the Mount Olive College development fund are setting a record in Free Will Baptist support of Christian higher education.

Through November 13, ten dinners have been held at which $32,726 has been contributed to the building program on the new 90-acre campus. A total of 1,776 people have attended these dinners and heard the inspiring story of the future of Mount Olive College.

Six other dinners remain on the schedule for 1963. It is expected that when reports are in from these, the goal of $50,000 will be reached.

Friends of Mount Olive College are encouraged to attend the dinner in their county.

Greene County—Goal: $5,000
Friday, November 22, 7 p. m., National Guard Armory, Snow Hill. Mrs. J. C. Moye, Sr., chairman.

Wilson County—Goal: $6,000
Monday, November 25, 6:30 p. m., American Legion Building. U. S. Highway 301 South, Wilson. Mr. Gray Boswell, chairman.

Durham County—Goal: $500
Tuesday, November 26, 7 p. m., Community Building, Post Avenue Sherron Acres, Durham. Mr. T. R. Register, chairman.

Beaufort County—Goal: $1,500
Friday, December 6, 7 p. m., High School, Chocowinity. Mr. Oscar Webster, chairman.

Sampson County—Goal: $2,500
Saturday, December 7, 7 p. m., Harry's Cafe, Newton Grove. The Rev. Walter Reynolds, chairman.

An organizational meeting to plan a dinner in Nash County was held November 15, 7:30 p. m., Free Union Church.

Woman's Auxiliary

Eastern Field Worker Offers Services

Woman's auxiliaries of the Eastern Woman's Auxiliary Convention of North Carolina are encouraged to contact Mrs. Rivers Winstead of Kenansville, district field worker, for services under her office in the convention. Mrs. Winstead will be happy to conduct workshops on the auxiliary manual and to help with problems concerning auxiliary work.

Goldsboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met on November 4 at the activity building with 23 members present. Mrs. Nellie Jones, president, presided over the business meeting.

Mrs. Jimmy Daughtry, program chairman, introduced Mr. Rudolph Creech who spoke on "Our Standing with the Lord."

Mrs. James Pierce gave a report of the Cape Fear Woman's Auxiliary Convention; and plans were made for the Christmas party, which will be held on December 5.

The auxiliary officers elected for the coming year are as follows: President Mrs. James Pierce; vice-president, Mrs. Raymond Howell; secretary, Mrs. Donald Howell; treasurer, Mrs. J. R. Newton; youth chairman, Mrs. Nellie Jones; study course chairman, Mrs. Melvin Jackson; program-prayer chairman, Mrs. R. S. Wall; Children's Home chairman, Mrs. Harry Darush; personal service chairman, Mrs. Bruce Malpass; nursery chairman, Mrs. Fred Roberts; social chairman, Mrs. Linwood Benton.

The group then sang "We're Marching to Zion." Mrs. Linwood Benton led in the opening prayer and Mrs. Raymond Howell prayed the benediction.

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Whatever you do, whatever place you occupy, wherever you stay, or whereve you go, if God is with you, you are no living in vain; neither are you going to ward defeat.

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The real test of a religious service i what difference it makes in the lives o those who attend.—*The Biblical Record er.*

hat Do Our Children Read?

(continued from page three)

authorities that it would be super- us to add anything. The worst part it is, they are still considered harm- reading for children. This does not, course, refer to the humorous funnies. Comic books present adult subjects— ne and sex. It is possible for an lt to read them and toss them aside hout being influenced. Children are adults. Their minds openly receive thing, without much discrimination, none of the defenses of an adult. und the age of 10 the memory is l to be at its peak. If the child reads page, it will be retained and carried r into teen-age life where the results begin to show openly. In fact, what earned at this age is well-nigh impos- e to ever forget.

The old saying, "Boys will be boys," d so often to condone mischievous ons, is hardly true. Boys will be n, and girls will be women. "Get s and girls started right," said Billy day, "and the devil will hang crepe his door." What better way to start m right, than to make sure their ling is right? A dose of poison can m one person only once. Poisonous ling can march through generations, an evil Pied Piper, leading thou- ds of youngsters astray. It is a pity t socicty is not shocked until sinful ughts and desires break out into the ds we call crime. A pity, too, that dren must be punished because they e been introduced to crime by adults.

Credit must be given to the Christian lishers who have produced stories ng the picture-strip style on good le paper. However, this type book- costs about three times as much as mic book and it does not necessarily ourage voracious reading. Not long , a little girl was given a quarter to a well-known secular magazine of lity for children. She discovered at store that two comic books and a sicle could be bought for the same unt, and acted as only a child would. If I might control the literature of household, I would guarantee the l-being of the church and state" ancis Bacon). Much more depends n the type of books children read n parents seem to realize. William ey read the life story of David inerd and went to India as a mis- ary. Robert McCheyne read Brain- erd's diary and went to the Jews. Henry Martyn read Brainerd's journal and went to India.

Just as those who have known fellowship with the Lord will never turn to the weak and beggarly elements of the world, so those children raised on good literature will never be attracted to inferior reading or entertainment. Christian parents dare not sit back, smug, because vicious reading is not allowed in their own little family circle. Just as Christians are concerned over lost souls everywhere, so Christians should feel for other children who have been lost to good reading. The most direct way is to refuse to patronize stores that stock filthy and obscene literature and to tell the store owner why.

Even more odious are the many confession magazines directed at the teen-age field. These suggestive, lewd tales are written, not by young people, as misrepresented, but by professional writers who unscrupulously try to get a toe hold in the writing field by initiating innocent youngsters into the realm of illicit sex. The author's names are not given and the story frequently has a weak moral tacked on to the end.

The tragedy is, that the young characters of the confession stories are portrayed as typical Americans and their actions made to seem perfectly normal, even desirable.

It is high time that Christian parents who raise hands in horror start reading comic books and confession magazines to find out what they're really up against. "The decline of literature indicates the decline of a nation; the two keep pace in their downward tendency" (Goethe).

In the Christian field, there are endless types of books for teens. There are books written about the problems of teens which deal with dating, love and marriage in a frank, sensible way. The only difficulty is, they cannot be purchased at any newsstand for a quarter, and thus do not reach the most needy field of unchurched teens.

Christian publishers have been the last to bring sex out into the open and talk about it. It is something which has been here since the world began, and which every teen discovers sooner or later. Secular books contain chapters on sex information for even the five-year-old, but Christians have always hushed the subject as though God had invented something shameful. To be forewarned is to be forearmed in more ways than one. In the world's sex-mad literature and entertainment, children and teens are made aware of what supposedly makes the world go 'round. An antidote is needed. Christian parents who aren't versed in words can put a good book into their child's hands. Do it early, before they hear the world's version of life.

Teens are full of hero worship and deserve to meet real heroes. They are found in the Bible, in missionary and other true stories. They are heroes with Christian qualities to admire and emulate. Teens are thinking of careers and lifework. God can speak through a good book and lead them into His service.

Do your children read? What do they read? It is your responsibility to know the answers to both questions. Mental and spiritual growth does not necessarily come by much reading—but by careful and good reading. It is an unknown who has said, "A good book is a foretaste of immortality."—*Gospel Herald.*

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Good Advice

If you would increase your happiness and prolong life, forget your neighbor's faults, advices and exchange. Forget the slander you have heard. Forget the temptations. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and remember only their good points, which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them.

Obliterate everything from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake only those things which are lovely and loveable.—*Unknown.*

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It is easy to sympathize with people who fail where we have failed—this is ordinary humanity; but to rejoice with those who succeed where we have failed is a more difficult matter—that is Christianity.—*E. T. Fowler.*

NOTES AND QUOTES



By J. C. Griffin

EXCUSES

The Rev. Sam Jones said, "Excuses are dressed up lies." I did not hear Sam say that, but I have heard that he said it. Anyway, whether he said it or not, that is just about the truth. If I do not want to do a thing, I can find an excuse for not doing that thing. Now there is a difference in an excuse and a reason for not doing something.

Once I was serving four churches, that is, a different church each Sunday; and most of the time I preached on Saturday night. One Saturday night a brother came to me and said, "My wife and I are preparing for you to have dinner (what we call lunch now) with us tomorrow." So gladly I promised. Sunday, a lady came to the pulpit just as soon as the message was delivered and said, "I want you to take dinner with us today." I said, "I can't do it." She asked, "Why?" I answered, "Because I promised to take dinner with . . .," giving the name.

It was not an absolute impossibility to have dinner with this lady and her family. It was a moral obligation that I was under to take dinner with the family that invited me to take dinner with them first, the one that invited me on Saturday night. So I had a reason. This was not an excuse, but a reason. And so when we are called on to perform certain duties, an excuse will not satisfy.

I heard a lady, who was not so well known, being asked to serve as secretary of an auxiliary in a church. "I cannot accept," she said, "because I cannot read or write." This lady had a justifiable reason.

Years ago I had promised to conduct a revival meeting in a small church that was composed of very poor people. There was only one man in the church who was financially able to run his own business without help from others. A committee came to see me from another church, wanting me to conduct a revival. Their church was a large church composed of a membership of well-to-do members. They wanted their meeting to be conducted the same time that I had promised to conduct the revival for the little church. So I informed the committee of the conflict; and one of them said: "Our church will pay more than that little church, so you conduct our revival and go to the little church afterward." This aroused my righteous indignation, and I told him off. I went and conducted the meeting that I had promised. I have never been asked to conduct a meeting since in that large wealthy church. Honestly, morally, and spiritually I could not break my promise with a small church to satisfy a big church. When I declined, I did not make an excuse, but I stated an honest reason.

Let us notice some excuses taken from the Bible. ". . . a certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come" (Luke 14:16-20). May we notice: "I've bought land and must go see it." Go to see land at supper-time? It would not take long to eat supper, he could have gone before or after. The land would not fly away before the next day. He just did not want to go. He thought more of a piece of land than he did in feasting at the table of a friend and having fellowship therewith. That is a human characteristic. So many of us rather have the things of the world, the things that are soon gone, than to do service in the Lord's kingdom; we at once begin to make excuses.

When All Things Were Ready

We notice the supper was prepared. There was nothing lacking. But those that were bidden were not ready. God, through the atoning blood of Jesus Christ, has prepared salvation for all mankind; but millions are in hellfire today because they made excuses when they heard the gospel message, which said, "All things are ready. Come." One fellow said, "I'm not ready." Poor lost fellow living under the load of sin and death starving for the "Bread of Life," but not ready to eat heavenly food. Perhaps he wanted a few more drinks liquor, or he wanted another fling the worldly pleasures that damn the s

The Cry of Hypocrites

"Preacher, I would be a Christia all the hypocrites were out of the churc It is a very little person who will le hypocrite cut Christ out. But usu this person looks at the hypocrite never dreams of receiving Christ as Saviour; and as long as the hypoc stands in his way, he is on his way to h running at a rapid pace, hitting on cylinders.

Too Young

I have found some young people w excuse themselves on the ground that am too young." I ask, "How old you want to be to start to heaven?" have had some to say, "Twelve yea That twelve years stuff is a danger argument. It is one of Satan's ar ments to get the youth to hell. T wise man said, "Remember now Creator in the days of thy youth, wh the evil days come not, nor the ye draw nigh, when thou shalt say, I h no pleasure in them" (Ecclesiastes 12: And again, Jesus said, "Suffer little c dren to come unto me and forbid th not, for of such is the kingdom of he en." Then James said, "Therefore him that knoweth to do good, and do it not, to him it is sin" (James 4:1 Notice that James says that it is a s Sin damns the soul. No one, young old, can take his sin to heaven.

Don't let Satan fool you with t twelve years stuff. Some of the b Christians that I ever knew have b those who were saved while they w small children. Of course, there h been many that went back into world; but those who went back h nothing at home to encourage th They had ungodly parents—yes, unsa parents who drank, cursed, gambled, a lived sinful lives. It almost breaks heart to see a young boy or girl mak confession of faith and then have to home where Satan rules the parents. is a tragedy. I feel that many a boy girl who goes back into sin will po his finger at a card-playing, beer-guzzl mother and a drinking father and s "You are the cause of my being in h fire."

No Pleasure in Serving the Lo

We have church members who are ting no joy out of life or out of serv the Lord because for everything t God calls them to do they make so excuse, saying, "I have too much to d

(continued on page fifteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 RICHLAND AVENUE NASHVILLE 5, TENNESSEE

QUESTION—When I was a child I was ld that the Bible said that after the ming of Christ the world would stand ndreds of years but not thousands of rs. Also, I would like to know if they unted time during the years through ich the Bible was being written as we today?—*Mrs. A. F. Rowe, Ayden, orth Carolina.*

(Continued from Last Week)

We might note in the Scriptures that ose who were saved were looking for m and were glad to see Him at His st coming, and so will it be of those o are saved in His second coming.

"And, behold, there was a man in usalem, whose name was Simeon; and e same man was just and devout, wait- g for the consolation of Israel: and the ly Ghost was upon him. And it was ealed unto him by the Holy Ghost, t he should not see death, before he d seen the Lord's Christ. And he me by the Spirit into the temple: and en the parents brought in the child us, to do for him after the custom of e law, Then took he him up in his ns, and blessed God, and said, Lord, w lettest thou thy servant depart in ace, according to thy word: For mine es have seen thy salvation, Which thou st prepared before the face of all peo- ; A light to lighten the Gentiles, and e glory of thy people Israel . . . . And ere was one Anna, a prophetess, the ughter of Phanuel, of the tribe of Aser: e was of a great age, and had lived with husband seven years from her virgin- ; And she was a widow of about four- re and four years, which departed not m the temple, but served God with tings and prayers night and day. And e coming in that instant gave thanks ewise unto the Lord, and spake of n to all them that looked for redemp- n in Jerusalem" (Luke 2:25-32, 36-). (Compare the above Scripture with atthew 25:1-13.)

Note that the coming of the Lord ll be a joy to look forward to for the men in the two parables who were diligent to care for that which the Lord entrusted to them. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them five other talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every man that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:14-30). (See Luke 19:11-27.)

Now let's turn to the only chapter in the Bible that tells us the exact time (1) that Satan will be bound in the bottomless pit; (2) the length of time the martyred saints of the great tribulation will reign with Christ in His kingdom on earth; and (3) the length of time between the resurrection of the church, Old Testament saints, and the wicked dead.

1. Satan will be bound in the bottomless pit for one thousand years. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season . . . . And when the thousand years are expired, Satan shall be loosed out of his prison" (Revelation 20: 1-3, 7).

2. The saints that are martyred for the witness they have given for Christ will reign with Him the same thousand years that Satan spends in the bottomless pit. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:4-6).

3. The saints who die before Christ comes in the air for them will be resurrected a thousand years before the unrighteous who have died before that

(continued on page fifteen)



Christian Stories for Our Boys and Girls



"THINGS ARE DIFFERENT NOW"

Ervadeen Hosbach

DONALD LEWIS, 16, paused in front of the lighted church bulletin board, undecided about going out with the gang of boys tonight. He had been anxious for the evening to come before his talk with Marjory Andrews this afternoon. Since then he was not so sure that he wanted to go with them.

It had started when the teacher at school asked Marjory if she had misunderstood a question on their "Life" test.

"The question reads, 'Name your favorite moving picture and player.' You have put, 'I haven't any, because I have never attended a movie show.' Surely that is not correct, Marjory?" Miss Martin inquired in unbelief.

"That is correct, Miss Martin," assured Marjory; "I have never attended a show."

Every pupil in the room was listening. Donald was especially interested in the pupil-teacher conversation.

"Why I never heard of such a thing! You have lived all your life here and never gone to a movie?" Miss Martin ejaculated. "It certainly seems impossible. Are your parents old . . ." but she halted at the expression on Marjory's face at the mention of her parents, before she said what she had in mind, "fogies."

"My parents are fine Christians," defended Marjory. "My father says he won't have anything to do with something that has influenced boys and girls to go wrong, like movies have. Besides, we do not have time, we are so busy in the work of the Lord. We are very happy in our Christian experience, Miss Martin."

"Very well, that will do, Marjory," Miss Martin closed the subject.

Donald was strangely stirred by the happy tone of Marjory's voice and the almost heavenly look on her face. He had always admired Marj and her older sister. He wondered if being Christians was what made them different from other girls.

After school he caught up to her in the hall. As he fell in step beside her, he looked admiringly at her pretty, clear-cut face, free of make-up; and down at her neat dress. A fellow would never call her, what Donald mentally classed all people who were religious—a "Dub."

His folks never had any use for religion, so Don had grown up with warped ideas of religion and people who professed it. Just before school started he had moved with his folks from a rural town to Detroit. He had been quick to make friends with some boys he considered his own kind. He did not realize that their doings were sometimes questionable and that they were treading on dangerous ground.

"I was surprised at what you said to the teacher this afternoon, Marj," he smiled down at her, hoping that he would not hurt her feelings, but he did want to get things straight.

"Why, Don?" she asked, smiling back at him, making his heart skip a beat.

"A—why—that is," he stammered, "I never thought you looked like a person who had religion," he felt his face get red.

"But I haven't got religion," was her sweet rejoinder.

"What? But I thought—a—that is—you told the teacher that—"

"That I am a Christian," she corrected. "I did not say I had religion. There is a big difference, you know."

"Oh—is there? What?"

"Religion is any form of worship, like what the heathen has. But a Christian is one who has accepted the Lord Jesus Christ as his Saviour. That is the difference. Do you go to church or Sunday school anywhere?" Marj wanted to know.

He was a little ashamed to answer, "No, I have never gone in my life. Before we moved here we lived too
away and, anyway, folks never had mu
use for—religion, they called it."

"Oh, I'm sorry. Say, how would y
like to come to our young people's me
ing tonight? You ought to know son
thing about Christianity. One shou
never condemn anything he knows not
ing about. It's really great to be a Chr
tian," she told him with such assuran
that he almost wished he could be or

Here he was at the church but w
not sure if he had the nerve to go i
He thought of the many times he h
laughed at others for doing so. Th
he thought how he had partly promis
Marj he would come and how love
she was; but he was worried what t
gang would think of his going to churc
He decided to go this once, maybe th
would not find it out.

Approaching footsteps around t
corner of the church jarred him in
action. Realizing that he would be e
barrassed for anyone to see him standi
there in the front of the bulletin wi
the verses on it standing out at a fello

"BE SURE YOUR SIN WILL FIN
YOU OUT."

"CHRIST DIED FOR OUR SINS

Dan quickly stepped behind it a
stood concealed among the spiraea bus
es. As the steps came nearer he hea
his name spoken,

"Don's been getting off too easy,
ways being the 'lookout.' Tonight
gets in on the dirty work, see." D
recognized Bud Cain's voice. Hot ang
flared in Don as he heard a voice
knew to be Fred Burton's answer,

"But he's a green country fellow. W
gotta be careful."

The next sentence left him a little co
and mystified,

"But I tell you I got this all planne
if anything goes wrong he will—" a
a passing car drowned out the rest
the sentence. Don stood glued to t
spot for a few moments, wonderi
what it was all about. The chur
bell started to ring, making him jum
If he was going into the church he h

ter do so. Making sure that the boys re out of sight he stepped from his ling place and hurried to the steps ding into the church. With a fast- ting heart he went in. Seeing the in auditorium empty and dimly light- except for a sign "Exit" over a rear or, he asked the sexton ringing the l if there was to be a meeting.

'In the Youth Chapel, back there ond the 'Exit' sign," he was told. Just n singing started from the room men- ned and Don hurried down a carpeted e. Entering the exit door he found nself in another hall. A door to an- er room stood partly open and happy ces came out at him in song:

hings are different now, I was changed, it must be,
hen I gave my heart to Jesus . . .
ings I loved before have passed away,
ings I love far more, have come to stay—"

He hesitated to go in lest he interrupt lovely singing. An outside door ned and several young people enter- —a couple fellows he knew at school. cy greeted him warmly and took him into the room. A couple more songs re sung as he listened, fascinated. He l never heard such songs. He looked und for Marjory but did not see her til the song leader announced a special mber that turned out to be a solo by . He did not know she could sing like t. She was really wonderful. He like he was in another world as he ened to her sing:

ow I belong to Jesus, Jesus belongs to me,
t just for years of time, alone,
t for eternity."

Something inside of Donald was deep- stirred. He wondered what they meant accepting Jesus, by having Jesus, and ngs being different when you had n. When Marjory had finished she ne and sat next to him on the end of seat. He looked at her in open ad- ration, "She sure is a real girl. No tick or that stuff. I just hate it. I er knew a Christian girl before," he l himself. His thoughts were in- rupted by a young man who stood up l said, "I'm sure glad I'm saved. The t thing I noticed about Christians that they were always glad they were d and were so happy. I used to have rouch most of the time. I wondered wouldn't be happier as a Christian. I accepted Jesus and it worked just they said. If you are not saved I mmend Jesus to you."

Several others testified of the joy and peace they had, and of the good times they had since being saved. Almost every- one testified. Don felt miserable. Had it not been for Marjory he might have left. A young fellow got up to preach but Don did not pay much attention after the first sentence: "He that hath the Son (of God) hath life; and he that hath not the Son of God hath not (eternal) life, but the wrath of God abideth on him."

Don knew that he did not have the Son of God. He would like to have Him, but when he thought about it too deep his heart beat so fast he could not stand it. He tried to get it off his mind.

When the speaker said, "If there is anyone here who is not saved but would like to be, raise your hand," Don's heart started to pound again. He felt a terrible load in his chest. He could not understand why he should feel so. He wanted to raise his hand but something seemed to hold it down. Finally they were dismissed.

"I'm so glad you came, Don," Marj was saying, "but I was praying that you would be saved tonight. Would it be so hard to give your heart to Jesus?"

"Yes, I guess so. There is something in the way, and there is so much I don't understand." He wondered if Marj could hear his heart beating.

"You should come to Sunday school and learn the things you don't know," she urged. "Come next Sunday."

"I can't come Sunday. I promised to go fishing with the boys."

A group of young people came up and suggested that they all go over to the Dairy Bar for refreshments.

Don was surprised to see these Christian young people enjoy themselves as they did. The young speaker was the life of the party. He was planning with the others for a weiner roast. They invited Don to attend. He began to feel that he had a lot to learn about Christians. Their way of life was becoming interesting to him.

As they were leaving, they met Bud, Fred and Jim coming in.

"Say, where have you been? We have been waiting for you," Fred wanted to know.

"Oh—around—" Don answered, as he hurried out. He hoped Marj could not tell that he was ashamed to tell them, "—at church."

He retired with conflicting emotions. The gang was sure to find out where he had been and he would never hear the last of it. He felt that before Sunday he would have to make a decision that would mean a break with the old group or he must never be seen at church again. He dreaded school the next day.

He hoped to avoid his old cronies but ran right into them in the hall. Fred stopped him with, "So you were to church last night. The next thing we know you will be a preacher." They all laughed.

Don felt like fighting as he clinched and unclinched his hands. He wanted to run and hide. But there was no escape now. The time for his decision had come. He was tongue-tied as they continued their jibes.

Then he knew what he was going to do. He waited until their talking had subsided and spoke in a low, determined tone.

"Sure, I was to young people's meeting last night. What are you going to do about it? I'm going again and listen—I'm through with you fellows' telling me what to do. I'm not going fishing Sunday. Why? Because I am going to church. Laugh that off. I have found out there is a better way to live than the way we live, and I want that way."

Then he walked to find Marj and tell her his decision.—*Gospel Herald.*

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Smile When You Say It

One Sunday evening, David Livingstone sat in the Aberdeen Music Hall listening to a service prepared by a deputation from the London Missionary Society. When the service was over, Livingstone looked wistfully after the team as they filed out the door.

The look on his face so attracted the attention of a Congregational minister who was standing near by, that he stepped quickly to the boy's side and with a smile asked, "My boy, would you like to be a missionary?"

Livingstone later said that it was that smile, questioning and tender, which led him to make his final decision to serve his Saviour as a foreign missionary.—*Mavis King.*

Coming Events

November 28—Thanksgiving Day
November 28 — Annual Thanksgiving Service, Free Will Baptist Children's Home, Middlesex, North Carolina

The Sunday School Lesson

Lesson for November 24

The Liberality That Enriches

LESSON FOR DECEMBER 1

LESSON TEXT: 2 Corinthians 9:6-15

MEMORY VERSE: 2 Corinthians 8:7

I. INTRODUCTION

In connection with his ministry among the Gentiles in Asia Minor and Greece, Paul sought to raise an offering for the poverty-stricken saints around Jerusalem. Chapters eight and nine of 2 Corinthians contain the instructions concerning this offering. The offering was probably gathered from all the churches of Asia Minor and Greece, even though only those of Macedonia, Achaia, and Galatia are named. The churches of Macedonia had entered this endeavor wholeheartedly, giving abundantly even though they were poor. Paul writes this epistle from Macedonia.

Here we have the most complete instructions about church giving to be found anywhere in the New Testament. There are basic principles given here, even though this offering was for charity, that should guide churches in the taking of all their offerings, both those for self-support and those for missionary and benevolent enterprises—voluntary, proportionate, and systematic.

The people of our day excel in getting more and more; but do we also excel in the grace of giving? Paul found the Corinthian Christians excelling in faith, knowledge, zeal, and loving regard for him as an apostle. However, he desired that their excellence might increase through their exercise of the grace of giving. Like the Christians of the Corinthian church, many fail in our day to abound in the grace of giving. It has been estimated that about one percent of the membership gives fifty percent of that which is contributed to the church and that about the next nine percent give thirty percent, making ten percent of the people giving eighty percent of the church income. This leaves about ninety percent of the people giving the other twenty percent to the church. There is no way to estimate what the church could do in the fields of missions, Christian education, and benevolence if each member would give as the Lord teaches and directs.—*The Teen-Age Teacher* (F.W. B.).

II. HINTS THAT HELP

1. The more we invest in a worth-while project the greater will be the returns from it (2 Corinthians 9:6).

2. There are three degrees of Christian giving: grudgingly, of necessity, cheerfully. To which category do you belong? (v. 7).

3. The God who gives us all we have will make it possible to give abundantly (v. 8).

4. Giving for the poor or for the work of the Lord is by Him considered an act of righteousness (v. 9).

5. The more we give to the Lord the more our fruits of righteousness will be increased (v. 10).

6. The abundance of our giving will produce an abundance of thanksgiving in those who receive it (v. 11).

7. Our giving will serve to meet the need of some but it will also produce thanksgiving to God (v. 12).

8. Our giving for the Lord's sake will help to bring glory to God (v. 13).

9. Needy saints who are helped by our giving will also remember us in prayer (v. 14).

10. The unspeakable gift of God is His own precious Son, the Lord Jesus Christ (v. 15).—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. One is obligated to examine not only what he gives and the cause for which he gives, but also the spirit in which the gifts are made. Perhaps, it is a particular season of the year, such as we are now approaching, when everyone tends to become more generous. Many catch the spirit of giving for no deeper reason than that everyone is doing it at that particular time. Still less desirable motives may crowd into one's heart. Perhaps the repeated request of a friend or solicitor becomes so unbearable that a person grants his petition merely to gain peace and quiet. Or still worse, there may be a craving for recognition, so tha one makes a gift in order to feel his ow importance. A higher motive for givin springs from the joy and satisfactio that come into one's heart as he learn what a good feeling results from makin others a little happier and from grantin help where it is needed. But there ar motives still higher than a wish to b pleased with one's own generosity. genuine love for others and a deep co cern for their needs should inspire a co tinual growth in giving, regardless of an benefit that comes to the giver. On higher capsheaf still remains as a motiv for giving. "The love of Christ constrain eth us" (2 Corinthians 5:14). The high est and noblest challenge for us to b generous is the lesson we learn from Go himself. Just as we learn to love becaus God first loved us, so we are bound t give because of God's "unspeakable gift (2 Corinthians 9:15).—*Standard Lesso Commentary.*

2. A question that is often asked by th young Christian is this, Why should give my money to the church and th cause of Christ? This is an importan question because it really determines ou motives for giving. And the Lord lool more at the motive than at the amoun we give. So let's think about this que tion for a moment and see some reason why we should give our money to th church.

One should give to the church and th cause of Christ in general out of gratitud for what God has done for him. Jesu left the riches of heaven and became po that we might through His poverty b come rich (2 Corinthians 8:9). H endured the insults and rejection of me (John 1:11). He suffered hunger an privation for our sakes (Matthew 8:20 He died on the Cross for our sins (R mans 4:25). The Lord has done so ve much for each of us that we cannot b gin to recount all of His blessing Doesn't common gratitude demand th we do something for Him and His cau on earth? The only way that we c serve God is by serving our fellowma Therefore, it seems that out of the gra tude of our heart for what God has do for us, we should give of our means His work.

Another reason for giving to the chur and the cause of Christ in general is o concern for others. When we acce Christ as Saviour, the Holy Spirit she His love abroad in our hearts. The fore, we should look upon needy h manity with something of the sa compassion that Jesus did. The poo clad, hungry people of the world shou

ave a great appeal to the Christian. lore than this, the unsaved who have ever had an opportunity to hear the ospel should bear heavy on the mind nd heart of the Christian. The needs of ie local church cannot be looked at ghtly by the child of God. To the erson who truly has the love of God in is heart, these needs offer a real reason r giving his money.

A third reason why one should give his means for the cause of Christ is obey the command of our Master. his is reason enough. If we did not nderstand the need, if we did not feel atitude, if we did not feel love for the edy peoples of the world, still the fact at our Lord commands us to give ould be reason enough. No Christian n be obedient to the clear teaching of od's Word and fail to give of his means the support of the church.

Still a fourth reason for our giving to e church is our own needs. We need e fellowship of the church. We need e blessing that comes through sharing. 'e need the feeling of having helped hers and having shared in the great inistry of the gospel.

Every Christian will be able to think still other reasons why he should ve of his means to the church. Giv- g to the church is really a recognition the claims of God upon our material ossessions. Do you not recognize that od has a claim upon your material pos- ssions?—*The Advanced Quarterly* (F. .B.).

NOTES and QUOTES

(continued from page ten)

God cannot make us do service for im, but God can make us wish that we d obeyed and said "yes."

As I stood by the bedside of a dying an, he said, "Preacher, God called me preach, and I excused myself on the ound that I was uneducated, and said, ord, I have no education and see no y to get one.' God has cut my days ort. But after much praying, He has rgiven me and I shall soon be with the rd."

When God called Jonah, he ran away. it when Jonah lay in the belly of the eat fish, he wished that he had gone Nineveh. When he got another ance, he went to Nineveh. No, God ll not make us do what He said for to do. But, God can and will make wish that we had obeyed His com- nd. The Bible plainly teaches this ct.

Questions & Answers

(continued from page eleven)

time. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Revelation 20:5).

Therefore, if I correctly understand what is taught in the Bible of the time in which these wonderful events are to occur, all the time since Christ ascended Christians have been admonished to be ready at any and all times for He is to return for His church; and then when the seven years of tribulation are over He will return with them on the Mount of Olives from whence He ascended. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). Compare "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south, . . . And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one" (Zechariah 14:4, 9).

Time, throughout all the history of the Bible writers, was recorded on about the same basis as it is now. A day, a week, a month, and a year then were almost if not exactly the same as now.

OBITUARIES

WILLIAM LYMAN MURPHY

(*Editor's Note:* We regret the errors which appeared in this obituary in the last issue. Here is the corrected article.)

—

William Lyman Murphy was born August 13, 1906, in Greene County, North Carolina. He was married to Rosa Belle Jones in 1928. Their home was blessed with two daughters and three sons.

Lyman joined the Grimsley church as a boy. He was faithful there all through the years, rising early many Sunday mornings, seeking relief from asthma so as to fill his place in the choir.

The last two months of his life were spent in Chapel Hill, where he suffered untold agony and pain.

On July 3, 1963, God reached down His long arm of love and mercy and took him out of all his pain to ever be with Him. His stay on earth was 56 years.

Lyman, our life will never be the same
Since God looked down and called your name;
But may we all give Him our best,
That we, too, may find that rest,
To be with Jesus up above,
Where all is joy and peace and love.

Written by a sister
Mrs. Sam C. Hobgood

•

The Songs of The Church

Albert C. Stewart

(Ephesians 5:15-20; Colossians 3:16, 17)

How beautiful are the songs of the Church!
Those songs of the saints of the Lord:
Those holy, heavenly, heart-lifting songs,
That proclaim the truths of God's Word.

There are no other songs known to mankind
That equal those heart-lifting songs.
The truths they convey, and their melodies
Bring comfort for which the heart longs.

They comfort the weary, cheer the downcast:
Give hope to the soul lost in sin.
They help win that soul to its loving Lord:
And help that soul blessings to win.

These songs of the Church, addressed to our Lord,
Sincerely expressing our love;
Far, far excel the famed songs of the world:
When appraised by our Lord above.

Those psalms, and hymns and spiritual songs
Should they increase a hundredfold
And be sung throughout the years to come,
Will never, no never grow old.

—*Gospel Herald.*

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Sermons in Shoes

Isaac Page has said: "Christianity in *books* may have done much to influence men, but Christianity in *shoes* has done more along this line, and is still as effective as ever."

One of the most searching Scriptures that we know is found in Titus 2:10: "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." It ought to put the sharp point of judgment into our lives and we ought to be uncomfortable in its presence, as most of us do not begin to realize the responsibilities of Christian profession. We are commissioned to adorn the doctrine of Christ. In us the doctrine is to have an attractive setting. We Christians profess that we have a faith which transforms our whole beings. It is quite fair for the world to ask: "Have you?"—Does Christianity work?"

We are not called merely to subscribe to a creed. We are called in order that we may beautify the Gospel. In order to beautify the Gospel, the Gospel must beautify us. The victorious life opens up to us wonderful possibilities. As we yield our lives unto Christ our lives become transformed—the Gospel beautifies us and we make it beautiful. Thus, we may conciliate prejudices, prepare people to listen to the Gospel message, win them to Christ, and they will say, "It works." "There's something to it."

Let your life adorn the doctrine of God in all things!

Let your life be a sermon in shoes!

Let your life point men and women to Jesus Christ!—*Grace and Truth.*

•

"Seek ye the LORD while he may be found, call ye upon him while he is near; Let the wicked forsake his way, . . ." (Isaiah 55:6, 7).

•

If you tell the truth you can go on about your business; but if you tell a lie you have to go back every day or so to see how it's getting along.—*Selected.*

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the Free Will Baptist

Ayden, North Carolina, Wednesday, November 27, 1963

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Pictured above is the new parsonage of the Macedonia Original Free Will Baptist Church, Ernul, North rolina, erected at a cost of $12,327. The parsonage has four bedrooms, living room, dining room, kitchen, stor's study, utility room, two baths, and a carport. Dedication services have been planned for Thanksgiving y, November 28, at which time the pastor, the Rev. A. J. Lyczkowski, and his family invite all former pas- s, members, and friends to attend.

The address of the parsonage is Route 2, Box 110-A, Vanceboro, North Carolina. (See "News and Notes" more information.)

Ten Years Ago in the "Baptist"

The Board of Directors elected by the North Carolina State Convention recently closed negotiations for property in Mt. Olive, North Carolina, at a cost of $25,000, according to Chairman of the Board, Rev. D. W. Hansley.

†

The new sanctuary and educational building of Grimsley Church, located on Highway 102 near Snow Hill, North Carolina, will be dedicated on Sunday, November 29. The Rev. L. B. Manning, under whose leadership the building was begun in 1949, will preach the dedication sermon.

†

President Kennedy Assinated

Along with millions of Americans, we mourn the death of our president, John F. Kennedy. Our nation has mourned the death of other presidents, but assination adds to the nation's deep regret. It is not just death; it is the hate and revenge of evil minds who committed this awful act that plagues the nation.

Let Christians everywhere utter a prayer during this crisis. Let us remember that the God of our great nation still lives! He will strengthen our leaders to meet this crisis. Let us remember those whose loss is the greatest. And let us remember our new president, Lyndon B. Johnson, as the burden of our government is dumped upon his shoulders.

THE FREE WILL BAPTIST

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November 27, 1963

C. H. OVERMAN, *Editor*

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Editorial—

THANKSGIVING 1963

There is nothing new about the observance of Thanksgiving. W know it always comes on the fourth Thursday of each November. We asso ciate certain things with it. For example, it is customary to prepare a elaborate Thanksgiving meal; it is customary to visit friends and relatives it is customary to go hunting, etc. Thus, we are made to wonder what ha happened to the real purpose of Thanksgiving.

We recognize that we live in a changing world—a world that is fa removed from the world the Pilgrims knew. The hardships which the faced and endured are foreign to this generation of the year 1963. Thi is the space age. Our thinking is not limited to this earth alone; we ar thinking in terms of outer space.

To be sure, this age of space has placed many dangers in our path It has made our responsibilities greater—greater to our God and greate to our fellowman. It has also brought many blessings. It has given u modern comforts and conveniences which our grandparents had neve dreamed about.

Our Pilgrim Fathers recognized the hand of God in their very exis tence. Their thankfulness sprang from the fact that they were alive that God had provided them with enough food to eat and that the Indian had not killed them. With praise in their hearts and on their lips the came together for a special time of thanksgiving.

Our God has been good to us; therefore, we need to offer our thanks giving and praise to the Almighty. It is not enough to carry out the usua customs; we need to praise Him for His goodness and mercy. Let us con sider three ways our praises should be known:

1. By verbal testimonies. This means telling others of God's bless ings upon our lives. "My mouth shall shew forth thy righteousness an thy salvation all the day; for I know not the numbers thereof" (Psalm 71:15). "I will sing of the mercies of the LORD for ever: with my mout will I make known thy faithfulness to all generations" (Psalm 89:1).

2. By faithful service and worship. Others will be convinced of ou love for God if we serve Him and if we worship Him. "Enter into hi gates with thanksgiving, and into his courts with praise: be thankfu unto him, and bless his name" (Psalm 100:4). "What shall I render unt the LORD for all his benefits toward me? I will take the cup of salvation and call upon the name of the LORD. I will pay my vows unto the LOR now in the presence of all his people" (Psalm 116:12-14).

3. By personal giving. Christians must give unto the Lord. W must recognize that His blessings come to us because He is mercifu "Honour the LORD with thy substance, and with the firstfruits of a thine increase: So shall thy barns be filled with plenty, and thy presse shall burst out with new wine" (Proverbs 3:9, 10).

Let us remember that Thanksgiving Day is a day of special spiritua significance. At sometime during this season may we all stop our dail course long enough to give thanks to the one who has made life so grea and prosperous. Give Thanksgiving 1963 a special place in your heart

THE MAIN BUSINESS

What are churches for, but to make missionaries? What is educatio for, but to train them? What is commerce for, but to carry them? Wha is money for, but to send them? What is life itself for, but to fulfill th purpose of missions—the enthroning of Jesus Christ in the hearts of men

—Dr. Augustus H. Strong

Make This a

- Great Thanksgiving -

by Charles V. Fairbairn

HREE HUNDRED and forty-three years ago—in 1620, to be licit—the Pilgrim Fathers came to se shores for man's God-ordained doms, determined to have four at y cost; freedom from fear, freedom n want, freedom of speech, and free- to worship God. For years theirs not a freedom from want, but a d struggle against it. Yet, believing t man had certain inalienable rights, were glad to face fear of the known of the unknown, and endure a long ggle with want in order to gain and ntain both freedom of speech and dom of worship.

That they succeeded is indicated by memorial we celebrate, Thanksgiv- Day. Theirs was the first Thanks- ng Day; now we have ours, yours mine. Little do we realize, and ap- iate less, the struggle it cost to be- ath to us the good which we have for which we ought to be most nkful. They did not pray, endeavor- to pull the Almighty to their side in struggle; they took their stand con- ntiously and wholeheartedly on what believed to be God's side. And ighty God honored their faith, cour- consecration, toils, and endeavors. lay we have this land, and the bless- which are ours, because we live in land.

We bare our heads in memory of those rim Fathers and their struggles, and "Oh that men would praise the d for his goodness, and for his won- ul works to the children of men." m Pacific to Atlantic, from Canadian ndary to Mexican border, what a d! Lakes, rivers, forests and plains, in resources, and mountains which l in beauty and grandeur anything in tzerland with her far-famed Alps. A t wonderful land is ours!

Oh that men would praise the Lord his goodness, and for his wonderful works to the children of men!" Within our borders peace reigns from coast to coast. Oh, there are rumors, and some say there are serious threats; but no cannon are belching death along our farflung borders; no planes drop stark ruin, no bombs with potential total destruction. In some homes I see empty chairs—our sons are abroad in service uniforms, not engaged in warfare, but protecting the peace of the world in uneasy areas.

"Oh that men would praise the Lord" for the flag that floats above us, affording and protecting the freedoms which we enjoy! Not freedom from want for all as yet—though the full potential for such is with us. And maybe in some more golden day—with better administration of our resources, more equal distribution of our products, and more love of God in the hearts of both capital and labor—we shall realize freedom from want for all. And not yet have we freedom from fear, for lacking freedom from want, we still lack freedom from fear. What family but knows the frightening specters that haunt the mind as men steal uneasy glances into the occasionally not-too-promising future?

But freedom of speech? Yes, we have it. And freedom to worship God? Yes, we have that, too. The waving folds of that same flag give full freedom to the Hindu in his temple on our Pacific Coast, to the Moslem in his mosque, to the Hebrew in his synagogue, to the Christian, Protestant or Catholic, in chapel or cathedral, and as well to the agnostic the right of hesitating to worship, as to the atheist his privilege of sneering at the varied rituals of his fellow citizens.

"Oh that men would praise the Lord for his goodness!" With all our nation-wide insult to divine Majesty, God, though incensed at our sins as He must be, has not visited upon us calamity or judgment proportionate to our iniquities. On behalf of our sinning thousands, if not millions, we confess to the Lord our Sabbath desecration—too frequently by Professing Christians as much as by those outside the church; our increasing drunkenness, our sex debauchery, our sins in religion, in politics, in social life, and in our intellectual life; our sinnings individually and our sinnings collectively. "Oh that men would praise the Lord for his goodness" in showing such pitying love, such longsuffering, such infinite, divine patience!

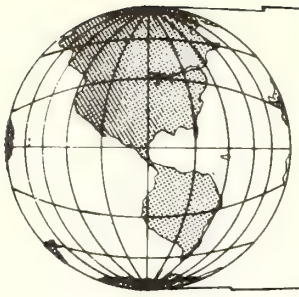
And "Oh that men would praise the Lord" that He has not yet withdrawn His Holy Spirit from us! On every hand indications and tokens are noted of the workings of the tender Spirit of God. Reports from many quarters are of gra-

(continued on page fifteen)

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever. . . . Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psalm 107:1, 8).

"The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against the stormy sky
Their giant branches tossed;
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore."

—*Mrs. Hemans.*



THE CHURCH - WORLD-WIDE

Religious Affiliation Role In Voting Is Surveyed

Chicago (EP)—While religious affiliation has an important role in American voting patterns, it is "far from being the only basis of choice," according to a three-year study by the American Jewish Committee, pioneer human relations agency.

The survey, made in eight large cities and in rural areas of five states, sought to determine the influence of religion, national origin and race in national and local elections. Results of the study were reported at a meeting of the Committee's Executive Board here.

It found that religion is only one of many factors, including national origin, economic need and group history, which decide a voter's selection of candidates for public office.

The report said that religious ties have a greater influence among voters in middle-class areas than in working-class sections of the country, and play a much more significant role in local than in national elections.

Among Jews, the study said, voting patterns tend to follow a "liberal" trend, with Jesus voting readily for candidates of other faiths. As an example, the report noted that New York City, where Jews make up 25 percent of the population, has never had a Jewish mayor. It said Catholic candidates, such as Mayor Robert F. Wagner, have won greater support than their Jewish opponents.

The presence of Jewish voters in a local election, according to the survey, reduces the sharp religious cleavage among Protestants and Catholics. In a midwestern suburb with no Jewish voters, the religious issue had a very strong impact, with nearly all Catholics voting for President Kennedy and nearly all Protestants for Richard Nixon in 1960.

Other major findings included: that general predictions on how religious and ethnic groups will vote usually turn out to be wrong; that the so-called "melting pot" process has not absorbed differences among ethnic groups; and that "group conscience" far from being "transitory or socially pernicious" is entirely "normal and reasonable and even affects such groups as New England Yankees."

Church Press, Bookstore Are Ruled Tax-Exempt

Minneapolis, Minn. (EP)—A District Court judge here ruled that the Evangelical Free Church of America is exempt from personal property taxes on its printing establishment and bookstore.

The decision, which could have far-reaching effect, was against the State of Minnesota, which brought suit against the Church to collect $6,685.43 in personal property taxes for 1960, 1961 and 1962 printing and bookstore operations.

The case has been watched with interest by other religious organizations which operate publishing plants in connection with religious activities.

The Free Church had operated the Beacon Book Store and the Free Church Press in Minneapolis. Since the start of the suit, the Church has moved its bookstore and press to its new headquarters in suburban Richfield.

In a memorandum attached to his ruling, Judge Stanley D. Kane said the Minnesota constitution exempts church property. The press and bookstore, which print and distribute religious pamphlets, books and other publications, are church property.

He rejected the state's contention that the books and pamphlets were sold and a profit accrued to the bookstore and therefore personal property taxes should be paid.

The judge quoted a 1949 ruling of the Minnesota State Supreme Court which held that charitable organizations may devote part of their activities to endeavors of a commercial nature without loss of their tax exemption privileges.

The fact that the Church has paid real estate taxes throughout the years does not provide a basis for the state's claim that the church should pay personal property taxes, he said.

During a hearing, Church officers indicated they may have paid real estate taxes unknowingly or inadvertently. It is possible, under the new ruling, that the Church may now ask for a tax exemptio on its real estate holdings. This woul have to be determined in a separat action.

Would Reorganize Anglican Legislation

London (EP)—Strong support is d veloping behind a movement to set u a general synod to unite the separat legislative bodies of the Church of En land. This would give laymen in th Anglican Church a voice in decisio about the worship and teachings of th Church.

Spain Permits Church Signs

Madrid (EP)—A Baptist church her has been given permission to post a sig outside its chapel door giving the time of its services. Until now, Article 6 o the Spanish Constitution had forbidde "any external manifestation excep those of the Roman Catholic Religion.

Christianity Trails Islam In Winning Converts

Capetown, So. Africa (EP)—The Rev John T. Watson, general secretary of th British and Foreign Bible Society, say Christianity is running behind Islam i winning converts among the Africa people. For every convert to Christian ity among Africa's uncommitted million there are two to Islam, he said.

Oppose Aid Increase To Catholic Schools

London, Ont. (EP)—The Fellowshi of Baptists in Canada have criticize Ontario's government for increasing it support to Roman Catholic School Because of its position on the separatio of church and state, the group said, it i "Unalterably opposed to the granting o public funds" for the support of school run by any religious organizations.

ACCC Protests Kennedy Speech Before NCC

Indianapolis, Ind. (EP)—Some 60 delegates to the 22nd annual convention of the American Council of Christian Churches, meeting here, adopted a reso lution protesting President Kennedy' scheduled address before the Genera Assembly of the National Council o Churches in Philadelphia on Decembe 3. The ACCC claimed the president' appearance at the NCC meeting woul show a "preference" for the Nationa Council and violate the principle of th Separation of Church and State.

Poems of Thanksgiving

"In Everything Give Thanks"

Rev. Walter B. Knight

or all that God in mercy sends—
health and children, home and friends,
comforts in the time of need,
every kind word and deed,
happy talks and holy thoughts,
guidance in our daily walk,
In everything give thanks!

or beauty in this world of ours,
verdant grass and lovely flowers,
song of birds, for hum of bees,
the refreshing summer breeze,
hill and plain, for stream and wood,
the great ocean's mighty flood,
In everything give thanks!

or the sweet sleep which comes with night,
the returning morning light,
the bright sun that shines on high,
the stars glittering in the sky,
these and everything we see,
Lord, our hearts we lift to Thee,
In everything give thanks!"

He Thanks Thee Best

thanks Thee best who serves Thee best:
Who meets each glowing day
th grateful heart and lifted face,
To toil and rest and play.

thanks Thee best who loves Thee best:
And loving, loves each one
ho passes down the old highroad
From sun to setting sun.

thanks Thee best who trusts Thee best:
Whose faith shines through the dark
helpful, happy, hopeful thing
For way-tired hearts to mark.

thanks Thee best who worships best:
Who prays where none may see;
ho humbly waits to hear Thy voice—
Who has no God but Thee.

—Grace Noll Crowell.

To the Giver of Every Good Gift

E. M. Hand

God, hear our prayer of gratitude.
To Thee our hearts we raise,
For bounties so unmerited
Which gladden all our days.

Thy smile has been upon the fields,
Thou sendest sun and rain;
The flocks and herds have multiplied;
We've harvested the grain.

The bread of life we have received,
Unworthy though we be;
For nourishment of Spirit, too, O Lord,
We render thanks to Thee.

For quiet hours by hearthside dear,
We offer up our praise.
And yea, Lord, too, for pain and toil,
Our grateful song we raise.

Whate'er the future holds for us,
Whate'er our cross may be,
'Tis blessed just to walk along
The way, O Lord, with Thee.

—The Watchman-Examiner

Let's Be Thankful

Rev. Walter E. Isenhour

Let's be thankful, friends and neighbors,
And all people of the earth,
For the crowning of our labors
With the blessings of true worth;
Thankful for refreshing showers
That God sends upon the soil;
For the sunshine and the flowers,
And for strength to work and toil.

Let's be thankful that we're living
And can go from place to place;
That to us the Lord is giving
Much of His sweet love and grace;
Thankful that we're not defeated
As for right we take our stand;
Thankful for the way we're treated
By good people of the land.

Let's be thankful that our Master
Has prevented things to come
That to us would mean disaster,
Were they added as a sum;
Thankful for the health He's given
Each of us from day to day;
Thankful we can look to heaven
As we kneel or walk and pray.

Let's be thankful that "old glory"
Still waves over you and me;
That we yet can tell the story
Of the braves who made us free;
Thankful we are still permitted
To possess the homes we love;
Thankful that the Lord has fitted
Men to preach on things above.

Let's be thankful for our training
In the truth that saves from ills,
Even though the wrong is staining
And is doing much that kills;
But above the strife of nations
God still rules upon His throne,
And protects His vast creations
And the saints He calls His own.

I Would Be Thankful

Margaret Elsom

I would be thankful, Lord, for Thy great love;
The tenderness in every precious thing
Adorning earth; for oil of joy and tears—
For happiness that words of kindness bring

For quiet moments with Thy Word of Life;
For strength that comes with every whispered prayer;
For voice that sings beneath a sunlit sky,
For sympathy when sorrow's clouds are there.

For broken bread and wine, the symbols of
The perfect grace, the refuge of my soul;
Unworthy though I am, I thank Thee, Lord,
For earth to love and Heaven for my goal.

—Selected.

NEWS & NOTES

Of Denominational Interest

Thanksgiving Service Program At Children's Home

The Rev. M. L. Johnson, superintendent of the North Carolina Free Will Baptist Children's Home at Middlesex, presents the following program for the annual Thanksgiving service at the home **Thanksgiving Day, November 28, 1963.**



The service will begin at 10:30 a. m., followed with a picnic lunch at the noon hour. Open house will be held in the afternoon. You are requested to be present for this service.

10:30—Organ Prelude, Miss Bonnie Farmer
—Call to Worship, the Rev. C. H. Overman
—Congregational Hymn, "Come, Thou Almighty King"
—Prayer, the Rev. L. B. Manning
—Song, "Come, Ye Thankful People, Come," Children of the Home
—Recognition and Announcements, Superintendent
—Special Music, Children's Home Choir
—Offering
—Song, Terry Thomas
—Special Music, Miss Ruth Cotton Clark
—Message, the Elder J. C. Griffin
—Hymn, "Saviour, Like a Shepherd Lead Us"
—Benediction, "Doxology"
12:00—Lunch
—Open House

Caroleen Pastor Resigns; Accepts Pine Level Church

The Rev. Clyde Cox, former pastor of Caroleen, North Carolina, Free Will Baptist Church, has accepted the pastorate of Pine Level, North Carolina, Free Will Baptist Church. He began his duties there on November 10.

During the seven years that Mr. Cox pastored at Caroleen, the church, under his competent guidance and leadership, accomplished much and the membership increased considerably. The old parsonage was sold and a new one built on the beautiful church grounds; a playground was erected and new equipment purchased for it; a new carpet for the church auditorium was added, rest rooms were added to the church plant; and recently new windows have taken the place of the old ones.

Mr. Cox will long be remembered for the good influence he exercised in the church and the surrounding community. He helped to organize the Rutherford County Singing Convention and has participated in both the elementary and high school activities and other community affairs, such as a regular radio program.

The church members state that it will not be an easy task to fill the vacancy Mr. Cox left. He has the constant prayers of the Christian members of Caroleen Free Will Baptist Church.

Macedonia Parsonage Dedication Service

The parsonage of the Macedonia Original Free Will Baptist Church, Ernul, North Carolina, had its beginning in March of 1941, when a goodly number of members banded themselves into a group known as "God's Acre Group." The object of this organization was to raise funds, by personal efforts, for chur work; especially to buy a plot of la and build a parsonage for the purpo of having a minister living in the co munity. The following officers of t group were elected: L. M. Baysde president; W. H. Toler, vice-presider Clyde Spruill, treasurer; and Mac Ipock, secretary.

On the second Sunday in April, 194 the pastor, the Rev. N. B. Barrow, a officers met and approved a set of l laws to be read at the first meeting the group. The group was represent by 29 families. Donations were cont buted from the sale of tobacco, cor potatoes, chickens, Sunday eggs, a ca pigs, and cash. Approximately $400 w raised and placed in the bank until s ficient funds were raised to begin t project.

Mr. and Mrs. Arthur L. Spruill a Mr. and Mrs. Coley Ipock donated t acres of land for this project, and co struction began in May of 1959, a was completed in December of the sa year.

The "Dollar-a-Month" plan originat as a means of paying off the indebte ness, and special fund-raising drives we made by the members during the follo ing years.

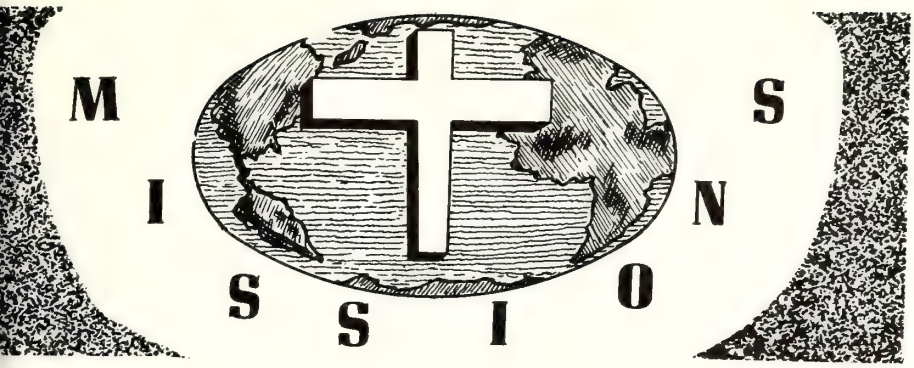
The Rev. C. B. Hansley was called pastor the church in September of 196 and with his family became the first mi ister to occupy the new parsonage, no valued at $18,000. He served the chur for three years before accepting his pr ent pastorate with the Ayden Free W Baptist Church.

A special program has been planne for the dedication service which will held Thanksgiving Day, November 2 1963. The burning of the mortgage w be a special feature of the program. picnic lunch will be spread following t worship service. The present pastor, t Rev. A. J. Lyczkowski, and the chur invite the public to attend this service.

Youth for Christ Rally At Rosebud Church

The Second Western District Yout for Christ Rally will meet at the Rosebu Free Will Baptist Church, Route 4, Wi son, North Carolina, Saturday, nigh November 30, at 7:30. The speaker f the evening will be the Rev. Harol Jones.

All Free Will Baptists of the secon western district are urged to attend an participate in this youth work.



La Confraternidad

John B. Elliston

On October 27 we had the precious vilege to attend a meeting of the rthern Sonora Confraternidad (Felship) of Independent (Armenian) ptist Churches. It met in Benjamin l, Sonora, about 100 miles down the d from Nogales to Mexico City. There e representatives present from the k in Santa Rita, Claro, and Magene, besides our group from Nogales, zona. The church in Nogales, Sora, was unable to attend because of a cial service scheduled for that night. Those of you who have never attended trictly Mexican service, conducted enly by Mexicans, would be quite surred and, perhaps, somewhat put out. you are very much a stickler for form your worship services, you would surebe somewhat exasperated. The ser- was scheduled to begin at 7:30 m., so we didn't make any effort to ve before 7:20 p. m. However, when arrived, the service was already in gress. This is very common in Mexi- services, so we simply accept it as t of their way of doing things. Few xicans pay much attention to the ck. When they all get together, they rt services; and when everyone has l his say, they dismiss.

After singing several songs, the modtor of the meeting asked me to give invocation, which I gladly did. Then had some more congregational hymns l special numbers. After that we had estimony service, which was more like series of sermons, interspersed freely h special numbers. Many of those sent chose to sing a special instead a testimony, usually followed by a ripture text. Many of them were not y good singers, and they invariably ose a special with eight or ten verses; t everyone enjoyed himself in the rd.

Following the testimony service, songs, and prayers, we had the official message of the evening. Then the host pastor announced that they had a candidate to be baptized, which they then proceeded to do in the church baptistry. After the baptismal service we had a few more congregational hymns and a few more special numbers, after which we dismissed the service, just a little after 9:30 p. m.

We had gone down in the pick-up, so we hauled about a dozen people to their homes as we returned. It was rather cold riding in the back of the pickup, but there was nothing else we could do. Fortunately, they had only about thirty miles to ride in the open that way. We wished much, however, that we could have a better method of transportation by the time of the next fellowship. We want to take a group of our people with us the next time.

We started in to try to fix up the old mail truck, and then we had the opportunity to get a Volkswagen bus, a 1956 model, in good shape and with a new motor. We now have much of our transportation problems solved, except paying for them and providing gasoline to keep them going. The Shiloh Free Will Baptist Church of Pinetown, North Carolina, sent $114.39 for transportation this month. This is surely a God-send. We trust that a similar amount will come in next month.

You may send all offerings to: The State Missions Board, C/O the Rev. A. B. Bryan, Box 308, Ayden, North Carolina 28513, and designate what they are for. Or, if you wish, you may send them directly to: Arizona-Mexico Missions, Box 550, Nogales, Arizona 85621, and tell us what you want the money to apply on.

While I was listing the different groups present at the meeting, I failed to state that the Rev. and Mrs. Roberto Cruz were there to represent our work in Cananea, and that the Rev. Francisco Castro was there with a young fellow from Los Nogales, who recently dedicated himself to full-time service for Christ as soon as he is prepared. Actually, we had three of our works represented; and we trust that when the next meeting is held in Magdalene, Sonora, on November 27, we shall have more established services represented than all others, and that we shall also have more persons present than all others.

It is our hope and expectation that all these works will soon be affiliated Free Will Baptist churches in the First Sonora Association of Free Will Baptists. Please pray that the will of God may be done in the matter. We hope only to be and do what He wants. Please pray for the work of Christ being done in the Free Will Baptist's name here. And if God lays it on your heart to do so, please give as you see fit, that you also may be a partaker of this work. We can do nothing except as you provide. God provides for all our needs, but He does it only by and through you, His people. Please don't fail to do your part in prayer and offerings. May God bless you.

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The First Thanksgiving

Bertha Inwood Michael

They must have had a merry day
That first Thanksgiving Day
When Indian and Pilgrim lads
Went out to run and play;
They had roast turkey, venison,
And other kinds of meat
And many other good things, too,
The mothers fixed to eat.

Cranberry sauce and pumpkin pie
They had—so rumors say—
And so we still make them a part
Of our Thanksgiving Day;
They were all very thankful
That they had abundant store
To last the long, cold winter through;
They did not ask for more.

And so they asked the Indians
To feast with them that day,
And after all had had their fill
They all went out to play—
The Pilgrims, with the Indians
Divided what they had;
So let us try Thanksgiving Day
To make somebody glad!

—*Words of Cheer.*

Christian Education

ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS



Hull Road Church Gives Piano to College

Hull Road Free Will Baptist Church of Snow Hill, North Carolina, has given a concert piano to Mount Olive College in memory of Mr. and Mrs. Levi Hill, longtime members of the church.

Mrs. Carl B. Barrow, daughter of Mr. and Mrs. Hill, attended the recent dedication service for the piano and is shown above with Douglas Barnett, chairman of the department of music at the college.

The piano was originally given to Hull Road church by Mr. and Mrs. Hill and was used for many years in the church sanctuary. The college has had the exterior of the piano refinished and the interior rebuilt.

With the gift of this excellent musical instrument, the college has deferred the purchase of a concert grand piano until it moves to the new campus. The woman's auxiliaries of North Carolina have raised $3,361 toward a goal of $5,000 for this purpose. Auxiliaries are encouraged to continue their contributions for the purchase of a new concert grand so that adequate funds will be available when buildings on the new campus are ready.

College Chorus to Give Christmas Programs

The college chorus will give a program of Christmas music in four counties this year.

Sunday, December 8, 3 p. m., Pitt County—First Free Will Baptist Church of Greenville, the Rev. R. B. Crawford, pastor; 7 p. m., Greene County—Free Union Free Will Baptist Church, Walstonburg, the Rev. C. L. Patrick, pastor.

Sunday, December 15, 3 p. m., Johnston County—First Free Will Baptist Church of Smithfield, the Rev. J. Garland Teasley, pastor; 7:30 p. m., Sampson County—Lee's Chapel Free Wi Baptist Church, Dunn, the Rev. Jame Joyner, pastor.

Friends of the college are cordially in vited to hear the fifty-voice chorus whe it comes to their community. Dougl A. Barnett, head of the department music, will direct the chorus; and Pres dent W. Burkette Raper will bring gree ings from the college. Selections wi consist of traditional and familia Christmas carols and anthems.

A more extensive tour by the chorus i planned for the spring.

Benefit Dinners Raise $40,000

Thirteen benefit dinners for th Mount Olive College development fun have raised $40,015.77 through Novem ber 21. Six more dinners remain o the schedule for 1963, including Green County, November 22; Wilson County November 25; and Durham County November 26.

Three dinners are scheduled for De cember.

Beaufort County—Goal: $1,500
Friday, December 6, 7 p. m., Hig School Lunchroom, Chocowinity Oscar Webster, chairman.

Sampson County—Goal: $2,500
Saturday, December 7, 7 p. m., Henry Cafe, Newton Grove. The Rev. Wal ter Reynolds, chairman.

Nash County—Goal: $1,500
Thursday, December 12, 7 p. m. (place will be announced). The Rev James Joyner, chairman.

Boost Mount Olive College. Attend the dinner in your county.

The purpose of these dinners is to en courage every Original Free Will Bap tist to contribute toward building a Chris tian college for our children.

Duplin County Benefit Dinner

Thirteen Free Will Baptist churches in Duplin County exceeded their goal of $2,500 for the college development fund by raising $4,142 at their benefit dinner November 14.

William D. Thigpen of Beulaville serv ed as chairman of the county steering committee. Other members included Mrs. Walter Rhodes of Beulaville, D. F. Chambers and Paul Ingram of Kenans ville, and Leslie Bell of Mount Olive.

The dinner was held at the Beula

le Elementary School with an attend-ce of 240.

Participating churches, their chairmen d pastors, and amounts of their con-outions were as follows:

Bethlehem, Mrs. Lloyd Jones, N. B. rrow, $123; Beulaville, William D. igpen, Walter Sutton, $1,048; Cabin, s. Walter Rhodes, Walter Sutton, 62; Lanier's Chapel, Mrs. Ray Lanier, ther Swinson, $17.

Long Ridge, John Kornegay, Francis rner, $117; Pearsall's Chapel, Mrs. rl Powell, S. A. Smith, $1,133; Rooty nch, Leslie Bell, Lemmie Taylor, 57; Sandy Plain, Mrs. Arthur Kennedy, H. Johnson, $258.23;

Sarecta, Archie Benson, M. E. God-n, $420; Snow Hill, Mrs. E. M. Mur-y, Francis Garner, $225.70; Warsaw, bert Benson, O. B. Everette, $84.52; ey Grove, Miss Ola Jean Stroud, H. Minschew, $36; Bethany, Mrs. Lila rris, O. B. Taylor, $61.

College Day at Spring Branch

Spring Branch Church near Walston-g, North Carolina, will observe Sun-y, December 1, as Mount Olive College y, the Rev. Sheldon Howard, pastor, announced.

President W. Burkette Raper will ak at the morning worship service.

Area Benefit Dinner

An area benefit dinner in Martin, Pas-otank, Tyrrell, and Washington Coun-November 19 raised $1,671 for the elopment fund of Mount Olive Col-e.

Members of the area steering commit-were the Rev. Robert Rollins of Co-mbia, chairman; Harold Patrick of per; Bobby Todd of Williamston; and ss Ellen Phelps of Plymouth.

The dinner, held at the Plymouth gh School cafeteria, drew 180 people m thirteen churches. Participating rches, their chairmen, pastors, and ounts of their contributions were as ows:

Mount Zion, Lloyd Jones, Jr., Charlie erton, $107.50; Mount Tabor, F. L. mons, Robert Rollins, $200; Ply-uth, Miss Hope Hobbs, Earl Min-ew, $334.26; Union Chapel, C. D. milton, $86.

Rose of Sharon, M. S. Cowan, Charlie erton, $130; Williamston, Harry Lee gerson, L. E. Ambrose, $86; Corinth, A. Daniels, Willie Twiddy, $122.

Sound Side, Chester Cooper, Robert Rollins, $35.25; Malachi's Chapel, Robert Spencer, $164; Gum Neck, C. Henry Brickhouse, L. E. Ambrose, $166; Saint Paul's, John Owens, $140; Piney Grove, Harold Patrick, Winifred Brickhouse, $100.

Edgecombe-Halifax Benefit Dinner

Seven Free Will Baptist churches in Edgecombe and Halifax Counties held a joint benefit dinner for the Mount Olive College development fund November 18. Contributions totaled $1,391.50.

The Rev. Hubert Burress of Pinetops served as chairman of the county steering committee which included the Rev. Fred S. Powers of Rocky Mount, L. E. Dail of Tarboro, and Raymond Jefferson of Fountain. The Rev. Raymond Sasser was host pastor for the dinner held in the education building of the First Free Will Baptist Church of Tarboro. Attendance was 126.

Participating churches, their chairmen, pastors, and amounts of contributions were as follows: Edgewood, Mrs Rosa Lee Harrell, L. E. Ballard, $355; Otter's Creek, Mrs. Sadie Lilley, C. D. Hamilton, $205; Peace, Irvin Wooten, Hubert Burress, $200; Rocky Mount, James Lewis, Fred S. Powers, $229; Tarboro, Noah Hill, Raymond Sasser, $232.50; Dawson's Grove, Charlie Harris, Ray Harrison, Jr., $160; Community, Vance Link, $10.

The First Thanksgiving Proclamation

George Washington

WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and whereas both houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

Now therefore, I do recommend and assign Thursday, the 26th day of November next to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficient Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country, previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence, in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general, for all the great and various favors, which He has been pleased to confer upon us.

And also, that we may then be united in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all people, by constantly being a government of wide, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good government, peace and accord; to promote the knowledge and practice of true religion and virtue, and the increasing of science, among them and us; and generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best. Given under my hand at the city of New York, the third day of October, 1789—*Youth's Christian Companion.*

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A crime which would press quite heavily on the conscience of one man becomes quite endurable when divided among many.—*William M. Gouge.*

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All success comes from workable ideas put into operation by men of faith.—*R. Roy Keaton.*

NOTES AND QUOTES



By J. C. Griffin

THANKSGIVING

Once each year we are reminded of Thanksgiving. We see advertisements which come from the mercantile establishments inviting us to trade with them in the purchasing of many useful articles and, along with the useful articles, many luxuries that we are able to purchase and those we are not financially able to purchase.

Many religious organizations are always on time in sending out their advertisements and requests for gifts. Many of these are worthy organizations; and when possible, we should at least pray for and donate to them. It has come to the point that some of us cannot make gifts, but most of us do less than we ought to do. We are speaking now in terms of general activities.

Our Denominational Requests

From our denominational institutions we are receiving requests of great importance. The calls are so urgent and so needful to the ongoing of our institutions that I have had to say "No" to many requests coming from interdenominational and independent religious bodies, some of which I used to remember at Thanksgiving and Christmas. I have to say "No" because our own institutions are to be supported, and I have decided after much prayer and supplication that our first duty is to support with our prayers and our money, to the limit, our own which God has made possible.

1. We are duty bound to support our denominational literature program. I mean that which is written, edited, and printed by our own press, that is backed by our conferences, state conventions, etc. Literature is one of the best ways to spread the good news of the Lord. By the printed page we can tell the world what we have to help to make the world a better place in which to live. Our literature ranks with the best published anywhere and by anyone. In our Thanksgiving services let us pray for and support to our greatest ability our Free Will Baptist Press.

2. Then, all the year we should pray with thanksgiving for our Children's Home at Middlesex. Let us give thanks to Almighty God for the blessings that He, through the generous gifts of friends of the institution, has enabled the Home to stay out of the *red* for the past year and to make some progress in the way of better conditions. When we think of what the Lord has done for us, as we yielded our hearts, our hands, and our pocketbooks to His will and command, we have so much to be thankful for. Let us make special thanks with thankful giving during this Thanksgiving in November 1963.

We thank the Lord that He has stood by and blessed us to help make life worthwhile for more than 500 children during the life of the institution. We thank God for all the superintendents who have gone to their reward, after fighting a good and successful battle in establishing and maintaining the institution that should be precious to the heart of every true and loyal Free Will Baptist of the Original stock. We are thankful for the loyalty of our brother in Christ who is now giving his life's blood and prayerful service to the institution. Let us make this Thanksgiving offering the best ever and do it for the glory of God.

3. Then comes our Mount Olive Junior College, the institution that God has blessed, as He has no other institution of learning in the Original Free Will Baptist Church, in its short life to accomplish so much through its dedicated and loyal promoters.

This writer thinks that the erection of suitable and adequate buildings for the housing of students and the administration of the college is the greatest visible need of the denomination in North Carolina. It is a *must.* Whereas we have been giving dollars, we must give tens; whereas we have been giving tens, we must reach to hundreds and from hundreds, to thousands.

Satan would have us to give less, but the Lord Jesus would have us to give more. Why? Because Mount Olive Junior College is the only accredited liberal arts Christian college among the Free Will Baptists of the United States. Yes, it is a Christian college, one that is solid in the faith of our fathers and in keeping with Jude 3, which says, ". . . contend for the faith which was once delivered unto the saints."

4. Not only do we thank God for our institutions of learning and the institution that provides for the children who are placed in our care, but we also than God for Cragmont Assembly, Inc., whe our young people, and the old who d sire, can go for recreation, religious trai ing, and spiritual fellowship during th summer months.

5. Not least among the denominatio al programs for which we should b thankful is one that should cause ou hearts to rejoice and cause us to dig dee into our billfolds and to take our chang bag by the bottom and shake it well t the lowest coin and send an offering fo its advancement is our mission program– for the mission work here in the stat and for Arizona-Mexico Missions. Re member that this is the work that ou state mission board is sponsoring. Th board can go no further than we Fre Will Baptists and our friends will mak it possible.

We cannot give more than God give to those who "give cheerfully." Go wants us to give willingly, cheerfully prayerfully, and sacrificially. When w give at Thanksgiving, let us give as th Lord giveth unto us. Let us remembe that "The earth is the Lord's, and th fulness thereof: the world, and they tha dwell therein" (Psalm 24:1).

The Lord has blessed us wonderfull in our denominational enterprises, bu let us remember that He cannot bless u when we fail to give according to th ability which God hath made possible.

The Scripture states, "But this I say He which soweth sparingly shall reap al so sparingly; and he which soweth boun tifully shall reap also bountifully. Ever man according as he purposeth in hi heart, so let him give; not grudgingly, o of necessity: for God loveth a cheerfu giver" (2 Corinthians 9:6, 7).

I have had six special calls of late t donate to independent benevolent causes To help all of these even in a smal way would cut into the needs of an my obligations to our own church pro gram, so I feel that my first obligatio is to my own church and its institutions So my Thanksgiving offerings will go t the cause of Christ in our denominatio al obligations. Again, we thank Go for the privilege of making thanksgivin offerings to Christ through our church

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Prayer is a sincere, sensible, affectio ate pouring out of the soul to Go through Christ, in the strength and a sistance of the Spirit, for such things a God has promised.—*Bunyan.*

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Avenue Nashville 5, Tennessee

Question: Please explain, "And the ord said, Simon, Simon, behold, Satan th desired to have you, that he may t you as wheat: But I have prayed for ee, that thy faith fail not: and when ou art converted, strengthen thy ethren" (Luke 22:31, 32).—*P. K., nsas.*

Answer: The Bible seems to teach at God's purpose in allowing the devil e access to saints, which he has as they rry out the assigned duty they are call- for while they pass the time allotted em from that of their regeneration un- that time when they go to be with e Lord, is that he may be the means which they are tested and tried so as accelerate their growth in grace. I ve been told that each piece of struc- ral steel has been thoroughly tested fore it is used in important buildings d that the new bridge spanning a ge stream is put through a rigid st before it is committed to permanent e. If so, why should a person expect s before he is assigned his place in the ernal glory of his maker?

I remember a beautiful strong tree in e midst of the forest that escaped the oodsman's axe while all the other trees usable sizes that were around it were t for timber. It had withstood many, any years of natural tests, part of which ne devasting storms had swept the rest; but this sturdy tree had remain- upright and beautiful, for it had not orne the blunt of the fury of the orms. When the trees that surround- it, giving it partial shelter from the orms were no longer there, it was own down as flat as if a woodsman's e had felled it when the first hurri- ne passed through. Why? Because grew up under the shelter of other ees. Some of the same kind of trees at grew up in wide open spaces where e daily winds had tried were not quite beautiful but, having been challenged every inch of their development, were ady for the full fury of the winds and her adverse elements of the weather.

Rabbits raised in cages apart from their natural enemies that are of the same breed of those found in the forest, when released in the environment of the woods, rarely last long enough to propagate. They don't have the power seen in their rural cousins to withstand the enemy.

We are told to ". . . grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" (2 Peter 3:18). But God does not tell us that without providing for us exercising materials. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). "But strong meat belongeth to them that are full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:14). So God's way of getting the results He desires is to allow us to be tempted according to our strength. Then He tells us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded . . . . Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:7, 8, 10). "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

Then we see in that marvelous Book of Job two scenes in which the devil appears before God and God challenges him in calling his attention to Job, His worthy servant, and allows him to go beyond ordinary means in tempting him. Then as a result of his faithfulness in the midst of sore trials which rendered Job penniless and friendless, God gave him twice the wealth, more and better friends, and a household equal to that he lost in the time of testing, and doubled his contentment and happiness. (See Job, Chapters 1, 2, and 42.)

God is not giving us victory without trials. Peter, as the Scriptures themselves indicate, lived and served his Lord many years after these words in the question above were spoken; and it is easy to see from the sacred account that many were the siftings he made but that the result was that which any might desire. He tarried in Jerusalem with the other 119 disciples as the Lord told him to do. The result was that the Holy Spirit came and empowered them, enabling them to preach and witness with such power that 3,000 souls were saved in one day and added to the church. He was put in jail for preaching, but he obediently waited on the Lord while the church he had won prayed. God sent an angel and delivered him so that he could go by the house where his fellow members were praying and report the answer to their and his prayers. (See Acts 12, also 4 and 5.) He went up on the housetop to pray. The devil caused him to feel so faint and hungry that he fell in a trance; then God showed him how to behave toward seeking Gentiles. This resulted in his preaching the gospel and in seeing a whole household and some friends saved, and caused him to return and report the same to Jewish friends. (See Acts 10.) All such experiences of Peter were bitter physical ordeals, but due to his faithfulness he came out a stronger and better Christian in each of these experiences. Remember that the Lord prayed for him "that his faith fail not."

Jesus prayed for all that might be saved through the witness of His followers who accompanied Him into the Garden of Gethsemane. He tells us that if He has lain down His life for us that we should be laying ours down for the brethren. He further tells us to pray for one another and to bear one another's burdens so as to fulfill the law or rule of Christ. He also indicated that it is well enough for a servant to be like his Lord. He warned Peter and we are to warn others. He prayed for Peter and for us. We are to pray for all the saints. He encouraged Peter; likewise, we are to encourage all the saints. He obeyed all the Bible and influenced Peter in studying and obeying the Bible and influencing all the saints to do likewise. We are to study and know all that the Bible teaches, obey it, and influence others to become acquainted with all it teaches and to obey it.

This sifting process will continue with no letup during the Christian era; but

(continued on page fifteen)



Christian Stories for Our Boys and Girls



FOR THANKSGIVING

Ellenore Lemon

SCHOOL was dismissed for the day and Penny and her brother, Billy, met outside the schoolhouse to walk home together.

"You ought to see what our room looks like. Teacher had some of the high school boys bring a shock of corn, and they put it in a corner of the room. Some of the others brought pumpkins. We piled them around the shock. Then we gathered red and yellow leaves and decorated the room," said Penny excitedly.

"Were the pumpkins as big as the ones we raised in our garden?" questioned Billy.

"No, Billy, there couldn't be any bigger pumpkins than we raised this summer," answered Penny.

"In our room we drew and colored turkeys. Penny, I wish we could have turkey for Thanksgiving. Most all of the other children are having turkey. I've never even tasted one," cried Billy.

"I wish we could, too, but I don't suppose Mother will have enough money to buy one. Oh, look, Billy, there's old Mr. Richman waiting for somebody. Don't you feel sorry for him? He's got a lot of money, but no family. He lives on the hill in that big house with just a servant. They say he just stays to himself most of the time. He really don't look happy. He looks so cranky. Folks say he is mean."

"Poor Mr. Richman, I'm going to speak to him. Our Bible verse last Sunday said, 'Be ye kind one to another.' I'm going to do just what it says."

Before Billy could stop her, Penny had stepped right up to the mean old man and said, "Good afternoon! I know you are Mr. Richman. I'm Penny Worth. This is my brother, Billy."

"Humph," grunted Mr. Richman.

Trying to be friendly with the old man, Penny continued, "Won't be long until Thanksgiving. We raised some fine pumpkins this year, so we're sure to have pumpkin pie for our Thanksgiving dinner. Don't you get lonesome living in that big house alone? Why don't you come, and eat Thanksgiving dinner with us?"

"Go on," grumbled Mr. Richman. "Get on home."

Penny and Billy hurried down the street, leaving the old man still waiting. They soon forgot all about speaking to Mr. Richman.

Busy days passed rapidly at school. Soon it was Wednesday and, of course, everyone was looking forward to the Thanksgiving holidays. Penny and Billy scampered home as fast as they could. They knew that their mother would make something good for the special day. Sure enough, as they entered the kitchen there stood two warm, spicy, golden, pumpkin pies.

Billy spoke in a low tone to Penny, "Who cares if we don't have turkey! Those pies look so good."

He didn't know that his mother had heard him. Mother knew how the children would enjoy a turkey. So many of their friends were going to have a big bird, and her children had never tasted turkey. It made her feel very sad.

After supper and the dishes were done, Penny and Billy went in the front room to play a quiet game. As their mother put the last chair in place she knelt in prayer. "Dear Lord, I am so thankful for my children, and all the good things You have done for us this past year. Please help the children to be thankful for what we have . . ."

Just then on the front door came a "knock, knock." Penny opened the door. There stood Mr. Richman. He looked different—not nearly as crabby as the day Penny and Billy had seen him standing on the street.

"Good evening, girlie," said the man. "I have come to call. May I come in?"

It all happened so unexpectedly, and so suddenly, but here was Mr. Richman talking to Mrs. Worth, Billy, and Penny. Everybody was talking and all seemed so happy.

"Do you know that your girl was the first child that has spoken to me in years?" explained Mr. Richman. "I hardly knew what to say to her. I've been alone all these years, and I've been so lonesome."

"I have a splendid idea," spoke Mother. "Why don't you eat Thanksgiving dinner with us tomorrow, Mr. Richman? Mr. Worth and I would love to have you."

"Thank you, I intend to. You see your daughter invited me the other day. So I came tonight to bring you a bird to roast. That is, if you don't mind. I have a turkey in the car," Mr. Richman said, with a big grin.

"Turkey!" cried Penny and Billy together, and hugged each other.

"Being kind to an old man brought a turkey for a little boy and girl on Thanksgiving, and made a lonely man very happy."—*Gospel Herald.*

Surprise Everybody

Florence Carmen

IT was Thanksgiving, and Patty had a secret.

The big white ranch house where Patty lived was as full of nice smells as Pagey, the pup, was of scraps. Patty was as bursting to tell her secret as the turkey was of stuffing.

Soon the heaping dishes of carrots, potatoes, and peas would come from the kitchen. The turkey would come on the big white platter. Mother had cut the pie in five pieces and set them at the five places. Soon Mother and Daddy, Uncle Bill and Aunt Susie would come and sit down to eat. Then they would know Patty's secret. But they must not know yet.

Patty said, "Mother, let me put the plates and silver on the table."

"Why, Patty," Mother said, "I would love to have you put the knives, forks, and spoons on the table. If you are

eful you may put the plates on too."
Patty set the table. She was six years
so she knew where everything went.
t she put a piece of paper all folded
nt at each place and put the plate
ide down to hide it.
Having a secret made Patty feel all
m and giggly. Little breaths of gig-
s floated up from way inside her,
bubbles in a soda.
When everyone came to the table,
ther said, "Why Patty, you have
the plates upside down!"
Patty's giggles all spilled over.
She said, "Turn your plates over, and
my surprise."
Mother had a pink note as pink as
cheeks. Daddy's note was as gray
his eyes. Aunt Susie's lavender note
nost matched her dress. Uncle Bill's
er was almost as brown as his hair.
Mother read her note and said, "What
weet thing to do!"
Daddy read his.
"Why, Patty-Pat, this is a surprise!"
ddy said.
Aunt Susie came and hugged Patty.
Uncle Bill said, "This is the biggest
prise since the cow had three calves."
Patty knew they were all trying extra
d to make her feel her surprise was
best ever. But it was fun.
For each note said, "Thank you."
"What are you thanking us for?" ask-
Mother.
"You keep my clothes all nice. Daddy
e us all these nice things to eat. You
th spank me once in a while when I'm
d, so I'll know what not to do again.
ncle Bill tells me Bible stories, and
nt Susie teaches me how to make
ngs to give for Christmas."
Mother smoothed out her note, and
t it against the water glass. Daddy
pped his against the big gold and
ite platter where the turkey was
aming. Aunt Susie put hers next to
brown, red, and orange autumn
ves in the center of the table. Uncle
l laid his where his hand touched it.
Patty felt funny. As if she wanted to
because she hadn't ever thought to
thank you before. Mother had al-
ys had to tell her, each time she was
pposed to, before. That didn't really
unt. Patty wanted to go to all the
ys and girls at school, and tell them
at fun it was.
The nicest part of all was when Daddy
d grace. After Daddy had thanked
od for all the mercies and blessings
od had given him and his family, Dad-
added, "We thank thee, too, for a
ild who has learned to say thank you."
Sunbeams.

The Lighted Pathway



Rev. Willet L. Moretz
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).

(Note: Our devotional for this week was written by the Rev. L. E. Ballard especially for the Thanksgiving issue. I am sure that all our readers will enjoy it. Brother Ballard will be writing articles for this column from time to time as we resume it as a regular weekly feature. I will have more to say next week about this and as to why it has been necessary to forego its preparation for the last several months.—*W.L.M.*)

THE TRAGEDY OF THANKLESS HEARTS

"And one of them, when he saw that he was healed, turned back, . . . And fell down on his face at his feet, giving him thanks: . . . And Jesus answering said, Were there not ten cleansed? but where are the nine?" (Luke 17:15-17).

There are few things more beautiful than the virtue of thanksgiving, and few things more tragic than the unthankful heart. Now and then there arise conditions which make the lack of thanksgiving almost unbelievable.

Most of us are human enough that we are inclined to make our thanks relative. If someone renders us an ordinary favor, generally practiced by one individual to another, it is not contrary to our nature as children of the flesh to think such a favor merits only a sense of thankfulness, and we do not feel too pricked by our conscience if we fail to write the note of thanks, or make the telephone call to say thanks. We reason that those ordinary favors balance off one against another as we live and exercise kindliness one toward another as the opportunity may arise.

But there are some favors too important to our lives to be thus carelessly overlooked, or considered fully paid for by a sense of thankfulness, and a resolution to render a like favor, if convenient to do so.

Here the Lord Jesus had bestowed upon ten men the greatest of physical gifts. They were lepers, and because of this were forced to live separated from those they loved and those who loved them. Moreover, they were condemned to an everlasting life of suffering, with the only hope of relief being an untimely death. From this Jesus had in tender mercy saved them—all ten of them. When they became conscious of the great blessing extended to them, one hastened back to fall down and pour out his soul in thanksgiving. But the other nine, suddenly faced with new prospects, loved the gift better than the Giver, so they hastened off to enjoy it, offering no thanks.

Their ingratitude touched, smote, and wounded our Lord, bringing from His lips the anguish cry of our text. Even the divine at times seems astonished at the depth of the ingratitude of human hearts.

What a blessing the one thankful man received! His faith received the recognition and commendation of his Lord. He could now arise and go forth healed in a far greater sense than were the others. He not only had obtained physical healing for his body as they had, but he had redeemed his soul as well. The others had been cleansed of their leprosy; but this man had been made "whole." He had become a creature fit to bask forevermore in the glory and joy of his Lord. He could go with a free conscience. There would be no dread that on another day remorse would seize upon him at the thought of his ingratitude. He could go back to his loved ones, not only with a boast of cleanness of body, but with a joy in his heart which would enrich their lives along with his. Today his example of thankfulness lives to bless us all.

Do we witness today the same proportion of ingratitude which the Lord witnessed? Ingratitude was one of the most common vices when Wordsworth wrote:

"I've heard of hearts unkind
Kind deeds with coldness still
returning:
Alas! the gratitude of men
Hath left me often mourning."

Perhaps today there are still nine to go their thankless way, with only one to remember to "give unto the Lord the glory due unto his name."

•

"When you flee temptation, be sure you don't leave a forwarding address."

The Sunday School Lesson

Lesson for December 8

Whom the Lord Commends

LESSON TEXT: 2 Corinthians 10:7-18

MEMORY VERSE: 2 Corinthians 10:18

I. INTRODUCTION

The purpose of this lesson is to show that individuals and churches should seek to please God rather than man. We shall see that the commendation of God, rather than man's approval, is to be sought after.

Perhaps there are many times when Christians are too concerned about what men may say about them. Because of this fear, the Christian often finds himself in a state of confusion: he knows that God wants him to do a certain thing, but he knows that man would frown upon it. For instance, he may feel that God wants him to speak against a particular issue. Realizing, however, that a neighbor or friend is involved in the issue and would dislike him as a result, he refuses to speak. Such a person yields to the pressure of being popular and winning the favor of man rather than pleasing his Master.

In reality, the Christian, whether he is a minister of the gospel or a layman, is seriously deceived if he thinks that it is possible to gain and keep the favor of men. The greatest and most popular people in the world have their enemies. The greatest president the United States has ever known had his enemies. Jesus Christ was perfect as He walked before men, nearly two thousand years ago, but He could not please men. The fact of the matter is that He did not come to do the will of man; He came to do the will of His heavenly Father.

Christ spoke strong words of condemnation against the Pharisees and scribes of His day. Jesus said, ". . . all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments" (Matthew 23:5). These hypocritical religionists of Christ's day liked to be seen and heard. They were selfish, ambitious men who were not interested in pleasing God. Thus, Jesus pronounced eight woes upon them in the stinging fashion which was full of holy wrath, "Woe unto you, scribes and Pharisees." —*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. Do we evaluate a preacher according to his appearance or according to the message he brings? (2 Corinthians 10:7).

2. A true Christian worker does not seek to terrify other Christians but to lead them (vv. 8, 9).

3. It is better to talk to people personally than to write letters to them about the spiritual life, if this is possible (vv. 10, 11).

4. When people commend themselves they usually compare themselves with someone who is known to be weaker than they (v. 12).

5. If God has blessed our testimony let us give all the glory to Him (v. 13).

6. It is not proper to boast of the distance we have traveled and the hardships we have endured to preach Christ (v. 14).

7. Sometimes an evangelist is successful because the church, or some other preacher has prepared men's hearts for his message (v. 15).

8. It should be the desire of every Christian to help bring the Gospel where it is as yet unknown (v. 16).

9. Instead of glorifying ourselves let us glorify the Lord who has made us a blessing (v. 17).

10. It is far better to be commended of God than to commend ourselves or to be commended by men (v. 18).—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. Although Paul writes 2 Corinthians out of great joy and relief because his first epistle has been received in the proper spirit and the desired changes are being made at Corinth, nevertheless he still has misgivings about certain critics who are seeking to undermine his work at Corinth. In no other epistle does Paul open the doors of his heart so wide and allow such a close view of his feelings and motives, so much explanation of his actions and plans. For the most part the epistle is written in a spirit c tenderness and thanksgiving. The las three chapters, however, are much mor severe in tone than the others. Som have maintained that these chapters ar part of another epistle of Paul and wer later copied together with what we ca the second letter, thus making one book Suggestion is made that these three chap ters are a part of the severe letter referre to in 2 Corinthians 7:8. Such a theor is without foundation and contradict the convincing thread of unity that run throughout the epistle. In the first chap ter Paul claims that "in simplicity an godly sincerity, not with fleshly wisdom but by the grace of God, we have ha our conversation in the world, and mor abundantly to you-ward" (1:12). In th second chapter he affirms, "For we ar not as many, which corrupt the word o God: but as of sincerity, but as of God in the sight of God speak we in Christ' (2:17). Then in the closing chapter of the epistle Paul deals more explicitl with the claims and attacks of his critic "which corrupt the word of God." Pau is perfectly capable of decided change in mood. He is capable of commendin and condemning, of tenderness and sev erity. He is unwilling to close his lette to the Corinthians without issuing ad ditional warning against the false teach ers, giving answer to their specific at tacks against himself, and preparin them for his coming visit. From th case that Paul builds up, it is eviden that his antagonists in Corinth have beer claiming to be superior to Paul and hi presentation of the gospel. Paul may b bold from a distance, they have said but he is weak when actually in thei presence. They have ridiculed his ap pearance, they have accused him of as suming authority that is not his an giving himself praise and glory he doe not deserve. To all this Paul replies i the closing chapters of 2 Corinthians Our lesson text is taken from the earl part of this reply and says in effect "These imposters measure themselves b themselves, but let us use the measure ment provided by God."—*Standar Lesson Commentary.*

2. The writer asks the pardon of th readers of this quarterly, but he woul like to illustrate this lesson by givin his personal testimony as a preacher o the gospel.

I entered the ministry at the age o 16 with a burning ambition to see soul saved and become a great preacher. believe that there was nothing wron with this ambition. However, I fea that the ambition to be considered a

uccessful minister was greater than the lesire to see souls saved. Is it possible hat I wanted to see souls saved because knew that would make me a success as preacher?

After I had been in the ministry for few years, I entered school at the Jniversity of Florida. This was a good hing for me to do. I thank God that was led to go on to school. But as I vent on in school, my ambition changed omewhat. Now I wanted to be known s an educated minister and have a large hurch and a great place of leadership in ny denomination. Were these ambiions wrong? Perhaps not. Anyway, it s not for me to say.

I do not feel that I am boasting when say that I realized to some extent this mbition. I had a place of leadership n the denomination, I had a good hurch, and I was favorably known mong Free Will Baptists. However, his did not satisfy. Whatever measure f success turned to ashes in my mouth.

Within the last few years my ambition as undergone another change. I no onger care about a place of leadership n our denomination. I am not concernd about having a big church. I am oncerned about doing the Lord's will herever I happen to be. I have come o realize that the greatest ambition that ne can have in life is to do the will of God and to have His approval.

This testimony is not given to boast to cast reflection on anyone else, but o show how through the years my own mbition has changed until now, after iore than 30 years in the ministry, I n concerned only with doing the will God. The applaudits of men do not old for me the great challenge that ncy once did.—*The Advanced Quarrly* (F.W.B.).

3. The question that our lesson prents is concerning our stand with Christ. is only human to want commendation. hristians are no different from anyone se in this respect. Commendation that false is harmful, but honest commenation is helpful. However, the comendation that really matters is from ne Lord.

Young people many times are too conrned about what others may think or y about them. As a result of this conrn, they are confused as to what they ould do in many situations. The hristian standard is a high one and one hich the world frowns on. Young eople should never live below the hristian standard just to be spoken well , but they should ever seek to maintain eir standing with Christ. The important thing in this world and the one to come is not what man thinks of us but what the Lord thinks of us.—*The Teen-Age Teacher* (F.W.B.).

Questions & Answers

(continued from page eleven)

instead of an easement, the times will get worst until the end of the age. Men under Satan's control will grow stronger and increase in their ability to deceive and turn men from the truth and from God. We will find fewer holy people in the churches. Backslidden church people will elect their kind to offices of renown and give their political offices in the church as well as secular governments; and just before Christ comes for the true Church, it will be persecuted more than ever before. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4). (Read verses 1-5.) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2).

Seeing all these things before us, brethren, we have one of two choices to make: that of following the Lord apart from the acclaim of society and reaping the reward of a faithful servant, or that of the world and thereby incur the wrath of God as indicated in Romans 1:18. Which will it be? If we conform to the world, we may win its favor for a brief time; but if we take the way of truth and God, we shall win for ourselves eternal protection and unspeakable joy without end.

•

Our days are like identical suitcases—all the same size, but some people can pack more into them than others.—*Biblical Recorder.*

•

"Fear knocked at the door; Faith opened it, and there was no one there."

Make This a Great THANKSGIVING

(continued from page three)

cious visitations of the Holy Spirit in reviving, saving and sanctifying Power. It would seem that not in years have so many good people been united in prayer for a mighty outpouring of the Holy Spirit upon the whole body of Christ. Never have we known of so many different agencies, among ministers, among laymen, young and old, irrespective of denominational affiliation, to be earnestly endeavoring to get men and women to flee from sin to the wide-open arms of Christ's mercy.

And, my unsaved friend, if you would only repent, make full-hearted surrender to Christ, and receive Him by faith on the terms of His promises, this would be for you the most glorious Thanksgiving season you have ever known. Unsaved friends would acknowledge you had done the right thing. Christian friends would be happy beyond expression. And there would be joy among the angels of God over your returning to Father and home. Wouldn't that be wonderful? That would make this a Thanksgiving Day to which all later Thanksgivings would be very significantly referred and related. Do this, and make this the best Thanksgiving Day you have ever known.—*The Free Methodist.*

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Thanksgiving Recollections

Thankful? Thankful for what?
For wealth of life and love;
For friends and home and kindred dear,
For blessings from above.

Thankful for youthful hearts,
Hearts that can laugh at nought!
Hearts that can overflow with love
That wealth nor age have bought.

Thankful, indeed, for all
The gifts and graces given,
The peace of God in human hearts
Sent down from His own heaven!

—*Gospel Herald.*

•

The great business of a man is to improve his mind and govern his manners. —*Wisdom in Miniature.*

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Cragmont Youth Rally

For the past several years the N. C. Free Will Baptist Sunday School Convention has sponsored a rally on the Saturday after Thanksgiving for all the young people who had attended either of the two or more youth conferences conducted by the convention at Cragmont Assembly, Black Mountain, North Carolina, during the previous summer.

This year all the youth groups are joining together for a reunion and rally at the Kenly Free Will Baptist Church, Kenly, North Carolina, on Saturday, November 30. The program will begin at 10 a. m., and will be conducted by the 1963 manager of Cragmont, the Rev. L. E. Ballard, and the directors of the four youth conferences held during the summer: General Youth Conference, the Rev. C. H. Overman; Free Will Baptist League Encampment, the Rev. Norman Ard; Youth Frontier Conference, the Rev. Wayne West; and Young People's Bible Conference, the Rev. Earl Glenn.

All young people who attended any of these conferences are expected to be present for the rally. A cordial invitation is extended to all people, old and young, who went to Cragmont during the summer or who are interested in the Cragmont program to attend.

As has been the custom heretofore for these rallies, the lunch will be dutch, the group being advised by the local committee of suitable places to eat in the vicinity. Those desiring to do so, may bring picnic baskets and spread them together. A suitable place for these will be provided.

Organize a motorcade and come to "Cragmont at Kenly" on Saturday, November 30. It will be an experience to be long remembered and cherished.

—*L. E. Ballard.*

•

An old Spanish proverb goes like this: "God says, 'Take what you want and pay for it.' "—*Selected.*

•

To sin by silence when they should protest makes cowards of men.—*Abraham Lincoln.*

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the Free Will Baptist

Ayden, North Carolina, Wednesday, December 4, 1963

LUOMA PHOTOS



Ten Years Ago in the "Baptist"

The third session of the Greene County, North Carolina, Sunday School Fellowship Supper will be held with the Hull Road Sunday School near Snow Hill, December 4.

†

Over 340 Protestant ministers and their wives, representing many denominations, heard startling facts about the communist infiltration of American churches at a recent luncheon-meeting at New York's Town Hall Club.

†

A feature appeared in this issue written by Naaman Borders (now deceased) entitled, "Judgments of God."

APPRECIATION TO S. C.

The Free Will Baptist Press would like to express its appreciation to the South Carolina Association of Free Will Baptists for voting down a motion at its last annual session, that would have barred the Press from representing in its future meetings.

The manager of the Press, the Rev. N. B. Barrow, was present at the first day's session, but was not allowed to appear on the floor to represent the Press. We are thankful for those who were fair and honest in not allowing an injustice to exist. The Free Will Baptist Press stands ready and willing to promote the truth and to present the gospel of Christ through the printed page.

A Growing Likeness

A young man was seen gazing at a picture of Christ in a great art gallery. A nearby guard heard him whispering over and over again to himself, "Those eyes. How they thrill me with their vision of what I might become." Does the world see that growing likeness in our lives?—*Selected.*

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C. H. OVERMAN, *Editor*

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The Free Will Baptist Press

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Editorial—

ALL THINGS FOR GOOD

We believe in the providence of God. We believe that God work and moves in human events and in the making of history for the final ac complishment of His divine purpose or purposes. This is not to say tha we understand His supreme knowledge. Rather, we accept it by faith trusting in Him as the sovereign ruler of the universe. We believe th promise of Romans 8:28: "And we know that all things work together fo good to them that love God, . . ."

Thus, as we reflect upon the terrible tragedy that shook our natio on November 22, we believe that something good will be accomplished i our nation. Indeed, we feel that God will work it for good, as evidence t this fact has already been shown.

The assassination of President John F. Kennedy was the most shock ing event to befall this nation in this century, and a great shock mus have been what we needed. Governor Connelly of Texas sounded th sentiments of many when he said that the President's death had don that which could not be done in his life, "to shock and stun a nation an its people and the world as to what is happening to us through this can cerous growth of extremism."

This shock has made us look at ourselves as a nation. It has show us our weaknesses. It has made us realize that violence, borne on th wings of hatred, has swept our nation during the past few years. W have seen men hating men because some are black and some are white More than ever before we have been made to realize that such violence prejudice, and hatred must end—for the sake of Christendom and for th sake of our democracy. We see our weaknesses and failures and unde God we must rise above them.

Through this tragedy, Americans have been drawn into a unity an fellowship that we have not known since World War II. We have, in th midst of sorrow, turned toward God and prayer. Great men and wome have wept along with the common folks of our nation and the world—an men have prayed. These prayers have been in behalf of our nation an its leaders, and especially for our new President.

In the light of these observations, each and every Christian mus pledge himself anew to the cause of Christ and the cause of freedom i America. We must pledge ourselves anew in prayer for those in authority This is not the time for complacency and weakness. It is a time that de mands concern and courage and, above all, faith in the Divine ". . . tha this nation, under God, shall have a new birth of freedom, and that goverr ment of the people, by the people, for the people shall not perish from th earth."

SOURCE OF UNTRUTH

In the November 13 issue of "The Free Will Baptist" we referred t the rumor that the Rev. Ralph Lightsey, former editor of this paper, ha left the Free Will Baptist denomination. As previously stated, the rumo is false.

At that time, however, we were not sure about the source of th rumor. Since then we have learned that the false information was give in "The Challenger" which is printed by the Edgemont Church of Durhan North Carolina. The article referring to Brother Lightsey was written b Ronald Creech and stated that Brother Lightsey had joined a Baptis Church in Athens, Georgia. We hope that the instigator of this untrut will seek to correct it.

Again we say, "If these unethical attackers are satisfied with wha they have done, and are doing, then in the name of decency and fair play may they use their pens and ink to the glory of Christ. Such is the onl fair thing to do."

Tolerance but not Compromise

Albert M. Ezell

I BELIEVE tolerance to be one of the great characteristics in man hat God is well pleased with. We find o many people and too many creeds hat think they, to the exclusion of all hers, are the only ones who are right. hey feel also that they are the supreme thority on any and all subjects.

Even Voltaire, a confirmed Agnostic, d a theory that could be well adapted many church members: "The tolance of all religions is a law of nature, amped on the hearts of all men."

We should always be charitable ough to believe that the other fellow *ight* be right. We see the spirit of tolerance in the Pharisee praying in e temple, thanking God that he was ot as the lowly publican; but God says hat the latter went down to his house stified, rather than the first.

Tolerance is one of the most blessed virtues when it is practiced in reason d in moderation; but it can also beme a fault when it is practiced to the oint of compromise. We find some ho, because they believe something, ill tolerate nothing; and others, beuse they believe nothing, will tolerate ything. We must let our conscience d the Word of God be our governor in lerance, lest it become compromise. ur conscience will tell us what is wrong, d the Word of God will tell us how to oid it.

I would like to say, since it is so easy misinterpret the true meaning of one's atements, that I am not trying to adocate a world unity of our churches. his, I am sure, would be a tragic mistake and would require a great deal of compromise; compromise that in many cases would mean a complete renunciation of tenets and beliefs that would undermine the very fiber of inherent convictions in all men.

There has never been, to my knowledge, any concerted effort of the people of the Protestant faith to bring about a mass conviction of the Catholics to our method of worship. Of course, there have been conversions of their people to our faith, but those were only individuals that were led to this decision by the voice of their own conscience, and there has never been a mass campaign to try to change their beliefs or their religious practices to conform with our own. This, I think would be a great inconsistency, as it would certainly be divergent from the Golden Rule, "Do unto others as you would that others should do unto you."

Every man's privilege and prerogative is to worship God as his conscience and reason dictates. Although I believe that if we listen to conscience and reason, we will diligently study and search the Word as our chart and compass.

The Catholics say that they believe the church is the medium through which the words of the Bible should be brought to the people, and not through the reading by individuals as this causes too much confusion and genders a lot of misunderstanding (and God is not the author of confusion). But I believe that we have a much surer admonition, wherein we are told, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2: 15).

I believe that it is entirely wrong and inconsistent to even entertain the thought of a world unity of churches. I do believe though that there could be a lot more spiritual progress made if there were a lot more tolerance and charity, a greater effort toward closer unity of spirit, and, above all, the realization that none of us are *the* Church, only a *part* of it.

There is nothing so self-flattering as bigotry, and nothing more intolerant than religious bigotry. "Gipsy" Smith once said, "We'd as well fill our bath tub with salt water and say, 'This is the ocean,' as to say 'My church is *the* Church.'"

I believe that anyone who discredits or condemns the ideas or tenets of another without first weighing and considering them thoroughly with no preconceived opinions or judgments, has, himself, committed a flagrant act of bigotry and intolerance.

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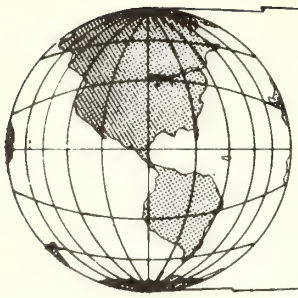
"I'd Rather Have Jesus"

When King George VI and his queen visited Washington, D. C., a state dinner was given in their honor. Chief Whitefeather, an Indian, began the program by singing the British Anthem. After the applause, the chief sang, to the surprise of those present, the hymn whose opening words are, "I'd rather have Jesus than silver or gold!" Later in the evening, the chief sat near the king and queen. Tactfully he asked the queen, "Do you believe on Jesus?" The queen replied graciously, "He is the possessor of my heart, and my husband's also!" The king smilingly said, "I'd rather have Jesus than silver and gold!"—*Rev. Walter B. Knight.*

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The Best Text Book

■ **It is of the greatest importance then that we should feed our minds with facts; with reliable information; with the results of human experience; and above all with the teachings of the Word of God. It is matter for the utmost admiration to notice how full the Bible is of biography and history: so that there is hardly a single crisis in our lives that may not be matched from those wondrous pages. There is no book like the Bible for casting a light on the dark landings of human life.—*F. B. Meyer.***



THE CHURCH - WORLD-WIDE

Dutch Reformed Churches Dominant in So. Africa

Capetown, So. Africa (EP)—Dutch Reformed Churches in South Africa have 1,326 white members or 42.9 percent of the total white population, and 442,944 Colored members, or 29.3 percent. Both totals top those of any other Christian body in the country.

The Methodist Church of South Africa has the largest number of Bantu (Negro) members with 1,313,129 or 12 percent of the total Bantu population. These and other church membership figures were released here by the South African Bureau of Statistics.

White members of other religious groups were reported as follows: Anglicans, 389,859 or 12.6 percent of the entire population; Methodists, 269,825 or 8.7 percent; Roman Catholics, 192,799 or 6.2 percent; Netherlands Reformed Church, 190,342 or 6.1 percent; and Jewish, 116,066 or 3.9 percent.

Bantu church bodies, and there are many, totalled 2,988,303 members. Bantus without a specified religion or with none were reported at 3,649,602.

Church Makes "Tax Gift" to City

Des Moines, Iowa (EP)—Inspired by a recommendation adopted last May by the General Assembly of the United Presbyterian Church in the U. S. A., Central Presbyterian Church here has voted to donate up to $4,000 to the City of Des Moines to cover a portion of the property taxes from which it is exempt. The denomination had recommended that congregations should make contributions, "in lieu of taxes," in recognition of services (such as police and fire departments) provided by local governments.

Christian School Enrollments Up

With 55,000-plus students enrolled in 256 schools in the U. S. A. and Canada, the National Union of Christian Schools has reported an increase for its 31st consecutive year. (EP)

"Thought" of Huge Church "Scares" Methodist Bishop

Detroit (EP)—Reservations about membership in "one Church with 23 million members" were expressed here by Methodist Bishop Gerald H. Kennedy of Los Angeles, California.

Interviewed during the fall meeting of the Methodist Council of Bishops, the California churchman said that size of his own denomination—over 10 million—is unwieldy and the thought of a Church twice that size "scares me to death."

He referred to the possible constituency of the denomination which would be formed if current six-way merger conversations result in a massive union move.

"Maybe in the long run we have a sharper witness if each one holds up his own flag and makes a particular contribution," Bishop Kennedy suggested.

"I somehow feel that the history of denominations in the U. S. has been responsible for religious liberty here, and I also think the church has been more relevant to life here than in other countries, where there have been authoritative churches."

The bishop pointed out that he is "for the ecumenical movement with all my heart," but questioned whether "this means we must be one organic institution."

Announce New Missions Magazine

Pasadena, Calif. (EP)—World Vision, Inc., with headquarters here, will publish, beginning in March, 1964, a new 40-page missions magazine edited by Dr. Paul S. Rees.

To be called *World Vision*, the monthly periodical will include interpretative reports, articles, photos spreads, family, youth and children's supplements—all related to Protestant missionary activity in pioneer areas of the world.

Norman B. Rohrer serves as managing editor, and Dr. Ted W. Engstrom, World Vision's executive vice-president, will act as editorial advisor and publisher.

Said the World Vision announcement: "Art and layout will conform t the most modern visual finesse. Th magazine will carry advertising as a se vice to the total cause of the Lord Jesu Christ. Subscription cost is $2 per year.

Germany: Charge Pastor Aided Refugees

Berlin (EP)—The East German re ime has demanded the recall of a Lutl eran pastor at the Swedish consula here. The Communist government a cuses the Rev. Herbert Jansson of havin misused his diplomatic immunity by tal ing at least six East Germans to th West in his car.

Free Church Disciplined for "Pentecostal-Type Practices"

Minneapolis (EP)—Because its past and some members engage in "speakin in tongues" and other "Pentecostal-typ practices," the Vine Evangelical Fr Church has dropped from the rolls the North Central District Associatio of the Evangelical Free Church America. The ouster was voted at recent conference of the denomination North Central District Association Cooperstown, N. D.

Rabbi Calls for Jewish Appreciation of Jesus

Chicago (EP)—Jews must "rend unto Jesus that which is Jesus'." So sa Rabbi Maurice N. Eisendrath, presider of the Union of American Hebrew Co gregations, at the 47th general assemb of the group here. He said Jews mu admit the influence of Jesus "was beneficial one—not only to the pagan but to the Jews of His time as well . . .

President Kennedy's Thanksgiving Message

Washington, D. C. (EP)—Presider Kennedy, proclaiming Thursday, Nover ber 28, as Thanksgiving Day, called c all Americans to give thanks "for th ideals of honor and faith we inherit fro our forefathers."

His proclamation read, in part: "C (Thanksgiving) let us gather in san tuaries dedicated to worship and in hom blessed by family affection to expre our gratitude for the glorious gifts God; and let us earnestly and humb pray that He will continue to guide an sustain us in the great unfinished tas of achieving peace, justice, and unde standing among all men and nations an of ending misery and suffering wherev they exist."

Christian Education

ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

Greene Co. Dinner Totaled $3,000

The eleven Free Will Baptist Churches of Greene County contributed $3,000 to the development fund of Mount Olive College Friday night at a benefit dinner in Snow Hill.

The Greene County dinner was the fourteenth to be held in eastern North Carolina this year and brought to $43,000 the amount contributed through these dinners to the development of a new 90-acre campus for Mount Olive College.

Members of the county steering committee were Mrs. J. C. Moye of Snow Hill, chairman; Mrs. P. L. Barrow of LaGrange; the Rev. Sheldon Howard of Walstonburg, Roy Forrest of Ayden; and Rayford Heath of Snow Hill.

Construction on the new campus is scheduled to begin next spring.

Participating churches, their chairman, pastor, and contributions are listed below:

Howell Swamp, Mrs. Ben Gay, Sheldon Howard, $257; Free Union, Mrs. Mavis Heath, C. L. Patrick, $851.30; Grimsley, Bruce Dail, R. P. Harris, $78; Spring Branch, Mrs. Robert Bynum, Sheldon Howard, $173;

Ormondsville, J. R. Martin, Clifton Rice, $110; Harrell's Chapel, Raymond Hart, Ed Fordham, $233.95; Friendship, Carl Tyson, R. L. Norville, $533.50; Hull Road, Miss Evelyn Hill, Bobby Bazen, $453.89;

Maury, Mrs. H. L. Spivey, C. J. Harris, $30; Little Creek, J. B. McLawhorn, Hubert Burress, $153.50; Saints Delight, Roland Smith, $40.

Chorus Prepares for Christmas Tour

The fifty-voice chorus of Mount Olive College will begin its series of four Christmas programs Sunday, December 8.

At 3 p. m. there will be a performance for the churches of Pitt County at the First Free Will Baptist Church of Greenville, North Carolina.

The chorus will then travel to Free Union church in Greene County for a buffet dinner and a program at 7:30 p. m.

Under the director of Douglas Barnett, chairman of the department of music, the chorus will present an hour of Christmas music and appropriate Nativity readings from the Bible.

President W. Burkette Raper will bring greetings from the college.

On December 15, the chorus will conclude its Christmas tour with programs at 3 p. m. in the First Free Will Baptist Church of Smithfield and at 7:30 p. m. at Lee's Chapel in Sampson County.

The public is cordially invited to each program.

College Day at Sound View Church

President W. Burkette Raper will preach Sunday, December 8, at the morning worship service of Sound View Free Will Baptist Church in Carteret County, North Carolina.

The Rev. Raymond Hardison, pastor, has announced that the church will be observing "Mount Olive College Day."

Wilson County Benefit Dinner

All fourteen Original Free Will Baptist churches of Wilson County joined together November 25 to sponsor their second benefit dinner for the development fund of Mount Olive College. Contributions totaled $3,456 with 246 people in attendance.

James B. Hunt and Gray Boswell of Lucama served as co-chairman of the county steering committee.

Participating churches, their pastors, and the amount of their contributions are listed below:

Aspen Grove—C. H. Overman, $200; Daniel's Chapel—W. S. Burns, $280; Owen's Chapel—Ray Allman, $50; Saratoga—Cecil Rose, $327.

Calvary—Bruce Dudley, $60; Little Rock—Frank Harrison, $1,000; Marsh Swamp—R. H. Jackson, $700; Milbournie—Dewey Boling, $142.

Mount Zion—Royster Martin, $55; New Sandy Hill—Charles Morgan, $29.50; People's Chapel—$47.77; Rose Bud—Harold Jones, $21; Saint Mary's—J. C. Yates, $44; Wilson—C. F. Bowen, $500.

Benefit Dinners Raise $46,583

Two more benefit dinners in Greene and Wilson Counties for the development fund of Mount Olive College have increased the gifts through these dinners to $46,583. Thus far fifteen dinners have been held with a combined attendance of 2,787 people.

In addition to the generous financial support received, these dinners are giving Original Free Will Baptists a better understanding and deeper appreciation of the educational service Mount Olive College is rendering. Moreover, the dinners are strengthening our churches through a warm spirit of Christian fellowship. Approximately 10 percent of the entire membership of participating churches is attending, and many who cannot attend are sending their gifts.

Three dinners remain on the schedule for 1963:

Beaufort—Goal: $1,500; December 6, at High School Lunchroom, Chocowinity, 7 p. m.

Sampson—Goal: $2,500; December 7, at Henry's Cafe, Newton Grove, 7 p.m.

Nash—Goal: $1,500; December 12, 7 p. m. (Place will be announced.)

Construction is scheduled to begin on our new campus next spring. Now is the time to boost Mount Olive College. Attend the dinner in your county.

What Kind of Boat Are You?

There are three types of Christians who respond to the call to service.

1. Rowboat Christians—have to be pushed wherever they go.

2. Sailboat Christians—always go with the wind.

3. Steamboat Christians—make up their minds where they ought to go and go regardless of wind or weather—*Youth's Comrade.*

NEWS & NOTES

Of Denominational Interest

N. C. Superannuation Report for November

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for November, 1963:

Receipts

Balance on Hand November 1	$6,282.87
Regular Receipts for November	1,065.09
Earmarked for Ministerial Retirement System	420.00
Earmarked for Life and Hospital Insurance	372.07
Earmarked for Adopted Ministers and Widows	27.00
Total to Account For	$8,167.03

Disbursements

Minister's Monthly Checks	$ 139.00	
Operating Expenses	137.60	
Life and Hospital Insurance Premiums	434.99	
Transferred to Ministerial Retirement System Fund	502.50	
Transferred to Reserve Fund	1,000.00	
Total Disbursements		2,214.09
Balance on Hand December 1		$5,952.94

Receipts by Conferences

Albemarle	$129.19
Cape Fear	202.33
Central	673.01
Eastern	209.95
Piedmont	55.08
Rockfish	25.00
Western	395.88
Woman's Auxiliary State Convention	193.72

Russell Creek Conducts First Service in New Building

The members of the Russell Creek Free Will Baptist Church of Beaufort, North Carolina, are happy to report that Sunday, November 17, marked a happy day for them as they conducted the first service in their new church building. The pastor, the Rev. W. W. Stilly, delivered the morning worship sermon to a large crowd of members and guests.

The building is not fully completed, but it is completed enough to begin having services in it. The members express their desire to continue the work until all the minor details are finished.

In his message the pastor stated: "We wish to express our sincere thanks to the conference for its help and suggestions it has given us. We also wish we could give each member a personal thank you for the work you have done and for your donations toward this building project. But especially do we wish to thank Mr. Fred McDaniel, Mr. Roy Taylor, and Mr. Manly Springle for the outstanding job they have done toward this project. May I say, 'God bless each one of you.'

"As we strive to complete our church it will take much work, much fellowship and patience with each other, so I would like to pass this thought on to each one as we strive to reach our goal:

"A horse can't pull while kicking,
A fact I merely mention;
He cannot kick while pulling,
Which is our chief contention.
It's teamwork on the job that counts,
Working together as one;
Teamwork as the pressure mounts
That insures a job well done."

Revival in Progress at Russell Creek Church

Revival services began at Russell Creek Free Will Baptist Church, Beaufort, North Carolina, Monday night, December 2, and will continue through Sunday night, December 8, with the Rev. W. A. Hales of Arapahoe, North Carolina, as the evangelist. Special music is being rendered at each service. The public is invited to attend the remainder of these services.

The annual homecoming of the church will be held on December 15 instead of December 8 because the pastor, the Rev. W. W. Stilly, cannot be present on the eighth. A picnic lunch will be served at the homecoming, and the public is invited to attend.

Smithfield Church Host To Youth Fellowship

A Youth Fellowship meeting for the young people of the Cape Fear Conference will be held at the First Free Will Baptist Church of Smithfield, North Carolina, Saturday evening, December 7, at 7:30. The program will consist of the singing of choruses, a full-length film, and a social hour. All the youth of this conference are invited to attend this meeting.

Piedmont Conference Layman's League

The Piedmont Conference of North Carolina has planned a meeting of the Layman's League at Bethany Free Will Baptist Church, Wadesboro, North Carolina, December 7. All men in the churches of the conference are invited to attend.

Supper will be served at the Fellowship House at 6 p. m. Services will begin at 7:15 p. m.

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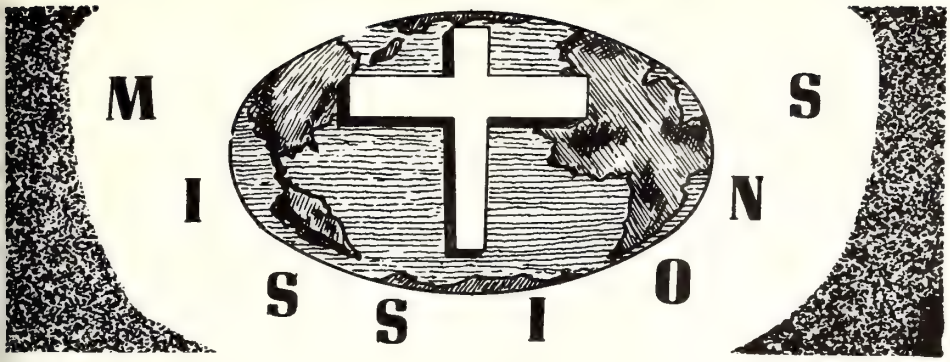
RESTLESS BLACK HORSE

Did you notice the restless, jittery black horse in the funeral cortege from the White House to the Capitol last Sunday afternoon? Without a rider to which it was accustomed, the horse proved to be a problem to the man trying to take care of it. To sermonize for a moment, this frustrated horse seemed to symbolize America last week end as this nation experienced a chapter in its history that will never be forgotten by those who stayed glued to their radios and TV sets.

Incidentally, the thanks of a grateful nation ought to be extended to the news media which did such a magnificent job bringing tragic details of all that took place into our homes. Not soon will we remain silent when we hear people criticizing them. Networks spent millions of dollars to do this.—*Biblical Recorder.*

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"Lord! thro' this hour,
Be Thou my Guide!
That in Thy power
I may abide."



Suggestions for Christmas

Mary B. Lanier



Since this is the first time for me to write an article for *The Free Will Baptist*, I think it a good idea if I introduce myself. I am Mrs. Mary B. Lanier. In the issue of the paper two weeks ago, my husband, James L. Lanier, had an article. We are a missionary couple working under the auspices of the North Carolina State Convention Missions Board. We thank all of you who have been contributing to our support, and we hope that you will continue to do so. Please send all offerings for our support to the North Carolina Board of Missions, C/O the Rev. A. B. Bryan, Box 308, Ayden, North Carolina 28513.

As many have written wanting to know some of the ways in which they can help the work here, I shall try to suggest a few ways in which you may help. With Christmas just around the corner, we have a great need for toys and treats at this time. The little boys and girls with whom we work have very few Christmas presents. It isn't that their parents would not like to get them things, but with an income of less than two dollars per day per family, they can hardly buy enough food to eat, much less toys.

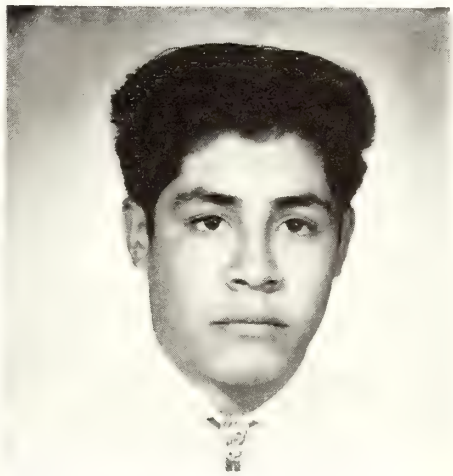
If you are able to send new toys, this would naturally be greatly appreciated. However, the toys don't have to be new to serve the same purpose. If you have any old toys in fairly good condition, or some that you might be able to repair, they could make some little Mexican boys or girls very happy. Why don't some of you ladies and young people get together and mend and fix up some old toys for the children here? They certainly would appreciate it.

Then there are always many other needs for which we can only look to God, through you, His people, to supply. We always need used clothing. We still need Bibles and hymnals in Spanish. We also need money to build with. Right now we need money with which to rent a building in Nogales, Sonora, in which we can hold services. We have outgrown the house in which we have been conducting our youth services on Friday nights, and now we are having to dismiss one of our Bible clubs because of a lack of a place inside to have it. Pray much for this need, and help as God provides.

We are very thankful that Mrs. Harvey Moore of Greenville, North Carolina, has undertaken to sponsor Francisco Castro full time. This is a great boon to the work here. Please pray for all the missionaries in their fields of labor. Every missionary, wherever he may be, needs your prayers everyday. At this season, when we are celebrating the birthday of our blessed Lord, don't forget to remember those who have left their homes and families to carry the message to many who don't know Him and the real meaning of Christmas. Honor your Lord on His birthday by giving that the whole world may be filled with His knowledge and glory.

One sad aspect of Christmas is that so often we give gifts to each other, and we fail to give to Him whose birthday it is. Don't be guilty of this error this Christmas. Honor Christ on His birthday by carrying out His command to ". . . Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Fabian Guzman Reports



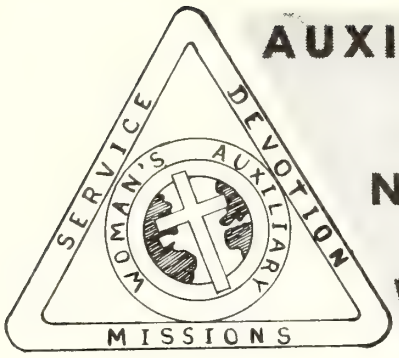
Hi, Everyone!

I am Fabian Guzman. As a great number of you know me, I won't have to talk much about myself, but I will tell a little. First I would like to say that while on itinerary this summer in North Carolina, I enjoyed very much being in every church that we visited. It brought a great blessing to my soul to meet more of my Saviour's people, who are working for the same cause we are here: to bring more souls to the feet of Jesus. We are partners in the same cause, even if we are in different places, and work in different manners. We must use different methods because we don't have the abundance that you have.

We now have a work here in Mexico that is growing. First, we have the church here in Nogales, Sonora, where we have Sunday school and morning worship on Sunday mornings, and night services on Sunday nights. We have services in a private home on Monday nights, in a different part of the city. On Tuesday nights we have services at our new work in Magdalena, a town which is about 60 miles south of Nogales. The services there are growing nicely. I say that, because although we have a small crowd there, we must consider that it is a fanatically Catholic town, full of idol-worshiping people whom Satan has hold of.

On Wednesday nights we have services at our church again. And now, on

(continued on page nine)



AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Original Free Will Baptist Church met November 12 in the home of Mrs. Glenn Parnell. There were 14 members and one visitor present. Mrs. Roy Stanford, president, presided.

The meeting opened with the group's singing "Come, Ye Thankful People." Mrs. Wilbert Bass then read 2 Timothy 4:1-8. Mrs. Frank Waddell led the group in prayer. Mrs. Bass, program-prayer chairman, presented the program, "Old Soldiers Have Walked This Way." The program centered around retired ministers, and Mrs. Bass encouraged everyone to remember these "old soldiers" with love gifts, cards, etc. She stated that they are the ones who set the example for Free Will Baptists to follow. Mrs. Lucy Jones closed the program with prayer.

During the business session the members decided to send a retired minister in their community a love gift enclosed in a card. Each member also selected a name from a list, prepared by the benevolence committee, of aged couples and shut-ins, to remember during the Thanksgiving and Christian season.

A slate of new officers was presented to be voted on at the December meeting.

Mrs. Glenn Parnell, youth chairman, reported that the youth auxiliary had consented to be responsible for cleaning the church. The members are also planning to purchase a stand for the educational building.

The meeting adjourned with the members joining hands and praying the Lord's Prayer.

Mrs. Parnell served potato chips, candy, homemade cookies, and lemonade float to all those present.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met for their monthly meeting in the home of Mrs. J. T. Beddard, Sr. The president, Mrs. Eva Worthington, called the meeting to order. The group then sang "Bring Them In."

The Scripture was read from Matthew 18:1-6, after which Mrs. Evelyn Parrisher led in prayer.

During the business period the minutes were read and the roll was called. 16 members and two visitors were present. The treasurer gave her report, and the various chairmen reported on their progress during the month.

The auxiliary sponsored a pounding for Eugene Yelverton, a student at Mount Olive College.

The program entitled, "The Child in the Midst," was introduced by Mrs. Norman Ard.

Mrs. Eva Worthington led the closing prayer.

Delicious refreshments were enjoyed by everyone.

Ayden, N. C.—The Celia Hart Garris Woman's Auxiliary of the Ayden Free Will Baptist Church met with Mrs. Clarence Earl Hart on Monday night, November 18.

Mrs. Thomas Woodall, president, presided. The meeting was opened with devotions by Mrs. Zelbert Cox. The group then joined in singing the auxiliary song.

During the business session it was decided that a Thanksgiving offering of $10 should be sent to the Children's Home at Middlesex.

Two books were given to Mount Olive College Library in memory of Mrs. Ida Styron and Mrs. Annie Long.

Officers for the coming year were elected as follows: President, Mrs. Thomas Woodall; vice-president, Mrs. Doug Stocks; secretary, Mrs. Wilbur Barfield; treasurer, Mrs. Thad Hart, Jr.; enlistment chairman, Mrs. Mark Tripp; youth chairman, Mrs. Carol Hansley; program chairman, Mrs. J. L. Padley; orphanage chairman, Mrs. Zelbert Cox; benevolence committee, Mrs. Gene McLawhorn, Mrs. Clarence Earl Hart, and Mrs. Leslie Hart.

After the election of the new officers Mrs. Carol Hansley gave a most interesting talk about our aged ministers.

Delicious refreshments were then served to the twenty-one members present.

The December meeting will meet at the home of Mrs. Wilbur Barfield.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Original Free Will Baptist Church met Tuesday night, November 19, in the home of Mrs. Millard Holland.

The meeting was called to order by the president, Mrs. Sherrill Wrench, who gave a warm welcome to the 15 members and two visitors present. Mrs. Holland was in charge of devotions, in which she read from 2 Timothy 4:1-8. The pastor, the Rev. David C. Hansley, led the group in prayer.

During the business session the following motions were made, discussed, and approved: that the auxiliary accept the responsibility of furnishing the kitchen in the new educational building; that the auxiliary furnish material and make the Christmas stockings for the church's Christmas gift, which will be used on one of the new projects; and that the auxiliary give $10 for the Mount Olive College benefit supper.

Mrs. David C. Hansley served as program chairman. She introduced the program entitled, "Old Soldiers Have Walked This Way." The program was greatly expanded by the following who took part: Mrs. Oscar Tew, Mrs. M. M. Tew, and Miss Mittie Owens. Mr. Hansley gave the closing remarks, in which he commended Mrs. Ellen Jackson on her faithfulness to her church and auxiliary. Mrs. Hansley then presented Mrs. Jackson with a "horn of plenty," which was a love gift from the auxiliary.

Mrs. M. M. Tew pronounced the benediction.

Kenly, N. C.—The YFA of Piney Grove Original Free Will Baptist Church conducted the morning worship service on Sunday, November 17. Hal Woodall gave the invocation which included the responsive reading, "Consecration." Miss Linda Pope followed with the prayer of supplication. Miss Bonnie Hales gave a sincere welcome to everyone. The offertory prayer was given by Jackie Pope. Ushers for the service were Charles Bridges and Jackie Pope. The youth choir rendered special music for the occasion. The pastor, the Rev. L. B. Woodall, Jr., assisted the group by presenting the Scripture lesson, "Youthful Adventuring." Miss Frances Parnell gave the benediction.

The youth auxiliary has made remark-

ble progress recently under the guidance f Mrs. Glenn Parnell, youth chairman, nd their pastor, the Rev. L. B. Wood-ll, Jr. They both are very much in-erested in the young people of the hurch.

Clayton, N. C.—The YFA of Pow-atan Free Will Baptist Church held its Jovember meeting in the home of Miss Connie Benson Monday night, Novem-er 4, with the president, Miss Diane tevens, presiding. Mrs. J. W. Nichols ed in prayer and the group sang the first tanza of "I'll Live for Him."

The program was given by Miss Edith Brady, program chairman. Those assist-ng in the program entitled, "Dying to Live," were Miss Becky Stephenson; Miss Jean Blinson; Miss Diane Stevens; nd Mrs. J. W. Nichols, sponsor.

A short business session followed in vhich the YFA voted to present a Christmas play this year and also to go Christmas caroling.

Afterwards the hostess served delicious efreshments to the 16 present.

Selma, N. C.—The Thanksgiving ser-ice of the Woman's Auxiliary of Selma Original Free Will Baptist Church was bserved at the church Tuesday evening, Jovember 12. The families of the aux-iary members joined together for a overed dish supper of fried chicken. There were approximately 60 present. lans for the meal were made by a com-ittee headed by Mrs. Roy Crumpler. Diane Parrish and Yvonne Vann volun-eered to serve as attendants for the ursery.

After the supper the regular meeting as held with the president, Mrs. Leon anady, presiding. She welcomed each f the families present. The group sang We're Marching to Zion," followed ith prayer by George Parrish.

Mrs. Paul Creech discussed the pro-ram, "Old Soldiers Have Walked This Vay," emphasizing the need of more elp for the aged ministers, especially hose who have retired.

During the business session the aux-iary voted to sponsor a bake sale in elma on December 7. Various mem-ers volunteered to fix fruit baskets to rry to shut-ins before Thanksgiving; so to have a short devotional with each ne. The meeting closed with prayer.

Columbia, N. C.—The Woman's Aux-ary of Sound Side Free Will Baptist hurch held its monthly meeting at the ome of Mrs. Paul Edwards, Monday night, November 18, with Mrs. Chester Cooper, president, presiding.

The program was opened by the group's singing "We're Marching to Zion." Mrs. Bernice Maitland led in prayer. The Scripture was taken from 2 Timothy 4:1-8. The topic of the program was "Old Soldiers Have Walked This Way." Those who took part on the program were Mrs. Elsie Sawyer, Mrs. Kathleen Swain, and Mrs. Annie Etheridge.

Minutes of the last meeting were read and approved. The roll was called with 13 members and one visitor present.

After a short business session the group was dismissed with the song, "Onward, Christian Soldiers"; then the group prayed together the Lord's Prayer.

Refreshments were served and enjoyed by everyone.

MISSIONS

(continued from page seven)

Thursday nights we have started a new service here in Nogales, out near the perimeter. The perimeter is the frontier of the city and the limits of the free zone. To go past the perimeter, every person other than Mexican citizens must have a passport. This service is also held in a private home. It is growing nicely, and we look forward to the establishment of a full-fledged church there before too long. It is about two miles from our church and our house. We must walk that distance carrying all our equipment, except when Brother Elliston can come over to take us.

On Friday nights we have a service in another part of town, in the house of one of our members (this service is also growing). Then on Saturday nights we have our regular prayer service at the church. Our prayer service is exactly that. We take prayer requests from whatever source, and spend our hour or so praying over them. This service completes our week. We have services every night of the week, as well as Sunday morning services.

Now we ask you for your spiritual support and for your financial support. One of our great needs is for transportation. For the mission we have in Magdalena, we need some sort of vehicle to carry us and our equipment. And also for our Thursday night service. It may be that Brother Elliston can't always come over and take us to that service. He has many things to do, and many services to oversee, besides the ones he actually conducts. He is now helping me to get my driver's license in Arizona. But we need a vehicle to use. We can get one for about $200, but that much is a fortune to us. Perhaps there are some of you who read this who would like to help out to get a Guzman transportation vehicle of some kind. This would increase our usefulness in the service of our Saviour, Jesus Christ, and I feel the gain in souls would be very great.

Most of all, we need your prayers. Please pray for us that we shall be faithful in taking the message of Christ; then pray for those to whom we carry the gospel, that they will accept. We are laborers together with God, we who go, and you who pray and send. Let us all be faithful. May the Lord bless each and every one of you.

NOTE: We understand that the Woman's Auxiliary and the Layman's League of the Free Union Free Will Baptist Church of Walstonburg, the Rev. C. L. Patrick, pastor, have undertaken to provide $24 per month toward the support of Fabian in full-time service for the Lord. However, we really need $12 per week for the support of each missionary. Please note that $12 per week is not the same as $48 per month. Twelve dollars per week, times fifty two weeks, equal $624 per year. If you divide that by 12 to know how much to send each month, you will have $52 per month. Or you can send $48 two months, then $60 for the third month. If you select the same day of the week all the time, you will find that there will be 13 of them in each quarter of three months. Please consider this when helping support.

—*J. B. Elliston.*

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Beware of an Unforgiving Spirit

One cause of the leakage of divine power is allowing a root of bitterness to spring up in our hearts because of a wrong inflicted upon us. An unforgiving spirit will blight spiritual fruit, and also cause a deep shadow to come between us and our Lord.

Our reaction to the incident or source of conflict matters much more than the incident itself. The incident will soon pass away, but the effect upon our spiritual life does not. May God keep us from all resentment, and preserve a sweet spirit within us. May He enable us to genuinely love those who have wronged us.—*James Stewart.*

NOTES AND QUOTES



By J. C. Griffin

(NOTE: Again I take the liberty of clipping the articles below for my *Notes and Quotes* this week. I hope they will be a blessing to you and good advice as you approach the holiday season.—*J.C.G.*)

CHRISTIAN LITERATURE AND THE CONVICT

Ex-CONVICT No. 63581

Recently a fellow Christian and I were discussing the merits of sending gift subscriptions for religious magazines to prison libraries.

"Frankly," said Jim, "I have doubts about the effectiveness of this method of witnessing for Christ. It doesn't seem likely that convicts will read such literature."

"Suppose a former convict told you he and other prison inmates found much-needed inspiration and encouragement through reading religious publications," I replied. "Would you be convinced?"

"Well, yes. But I don't know any convicts."

"But you know a former convict who spent ten years in a State prison, Jim."

Jim eyed me dubiously. "I do? Who?"

"Me."

Jim stared at me for a moment, then grinned. "Always funning, aren't you? You're no more a criminal than I am."

"Not now," I told him, "thanks to the indwelling Christ. But I was formerly considered a hardened criminal."

"It's hard to believe."

"It's true, Jim, and if telling you my story will convince you of the worth of sending Christian literature to prisons, I'll tell it to you."

"Perhaps it will," said Jim.

I told him of how I left my Christian home at the age of 16 to wander and work about the country, seeking thrills and excitement, until I was finally sent to prison for cashing worthless checks while on a drunken spree in Detroit, Michigan.

"And you found Christian literature there?" Jim asked.

"Yes. But I didn't really study it then, not for several years. The Protestant chaplain interviewed me, and gave me back issues of religious magazines. He also gave me a Bible. I read this material occasionally to pass the time, but it didn't mean much to me. You see, I thought I didn't need God, and set out to prove it."

"Didn't that get you into trouble?" asked Jim.

"Yes, Jim," I said. "My defiant attitude got me into lots of trouble. I frequently broke prison rules and, after a few years, was transferred to the Branch Prison, where the so-called hardened convicts are kept under maximum custody."

I next explained to Jim how my outlook had gradually changed in the Branch Prison, of how I had finally grown sick of the mess I had made of my life.

"Were you still reading Christian literature during this period?" Jim inquired.

"Occasionally, and I now began to read it with greater interest. You see the chaplain at the Branch Prison had also provided me with a Bible and Christian magazines. As I read these I began to yearn toward God. I was filled with remorse for having sinned against Him, but didn't quite know what to do about it."

"Obviously the Holy Spirit was speaking to you," murmured Jim.

"Yes, I realize it now. But I didn't fully understand then. All I knew was that I wanted Christ's forgiveness, but felt unworthy of it. Then one night I fell to my knees in my cell, and begged Christ to forgive and save me. My burden was lifted, and I knew Christ had heard my plea. I knew it because of the unutterable peace and joy which flooded my soul. Yes, the living Christ had penetrated the steel and stone of a prison to enter into my heart."

A beatific smile lighted Jim's face. "Praise God!" he half whispered.

"Amen," I agreed, and went on to tell of the change that was wrought in my attitude, a change that was noticed by the prison authorities and reported to the parole board.

"And you were then granted a parole?"

"No, Jim, not until two years later, when the parole board felt fully convinced that I really was a new creature in Christ. That was seven years ago. I completed by parole successfully, then moved here to marry my fiancee."

"And a fine Christian woman she is, too," Jim said. "Odd that you should both become free-lance writers though isn't it?"

"Not really," I smiled. "Christ doesn' do things halfway. The testimony o the written word has profoundly in fluenced our lives, and now we witnes for Christ through our own writings What could be more fitting?"

Jim nodded thoughtfully.

"But whether one is a writer or not one can witness for Christ through th written word by distributing Christia literature to people who need it," reminded. "Such literature can hav a profound effect on even the worst o sinners. It has certainly helped me."

"All right," smiled Jim. "I'm sold I'm going to order some gift subscrip tions for Christian magazines for ou State prison today. Perhaps I can i this way be instrumental in encourag ing other convicts to turn their live over to Christ as you did."

"May God bless your efforts," I saic prayerfully.—*Gospel Herald.*

BUILT-IN SAFETY DEVICE

The municipal traffic court wa jammed with 60 ninth grade students Accompanied by their instructor, they made the trip by chartered bus to th court house, as part of their study uni on safe driving.

Awed by the formality of the court and the presence of several 6-foot police men, the youngsters were oddly silen and watchful. They were in time t hear the judge sentence an 18-year-old frequent traffic violator to 120 days i the detention home for two speedin offenses.

According to the class' instructor, thi had a sobering effect on the junior highs Back in school they made these com ments.

"You sure have to pay when you break the law," said one girl.

A crew-cut, dark-eyed boy remarked "Just five miles over the speed limi got him into trouble."

"The way I have it figured," saic one serious, lanky boy, "if you never g over the speed limit, you'll never ge hauled into traffic court for speeding."

The inspired prophet Ezra has som strong words to say about what shoul happen to anyone who doesn't obey th law (Ezra 7:26).

If you have an idea that you migh grow careless in obeying traffic laws why not read up on what God has t say in His Word about such behavior Before you are tempted to actual traffi violation, read the verse in Ezra. The

(continued on page fifteen)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 RICHLAND AVENUE NASHVILLE 5, TENNESSEE

QUESTION: Please explain "Whosoever ansgresseth, and abideth not in the octrine of Christ, hath not God. He at abideth in the doctrine of Christ, e hath both the Father and the Son. there come any unto you, and bring ot this doctrine, receive him not into our house, neither bid him God speed: or he that biddeth him God speed is rtaker of his evil deeds" (2 John 9-11). oes this mean that a Christian should frain from entertaining both friends d strangers that are unbelievers, or does mean that we should not receive such r the discussion of antichristian ideas? *-J. Gray, Illinois.*

ANSWER: The latter I think. However, ch a question is of such serious nature at I hardly think one should presume answer it satisfactorily in a single ntence. The second epistle of John as addressed to a Christian woman, hich suggests that such a command be- g made to her indicates that probably e Apostle John had in mind about the me thing that Paul wrote to Timothy seen in "For of this sort are they hich creep into houses, and lead captive ly women laden with sins, led away ith divers lusts" (2 Timothy 3:6). alse teachers apparently had already arned to take advantage of women and ereby bring reproach to the church. he fact that John here requires that ey bring "this doctrine" with them ows that he is thinking of those who e not coming as friends, but, to the ntrary, as false teachers. Not bring his doctrine" suggests that they are the nd who bring false doctrine, which of urse means that it was a contrary doc- ine, one that opposed the true doctrine had been preached by the apostles. Ve should always keep in mind that this the way Satan overcame Eve as seen Genesis 3. God gave her and her hus- and Adam correct teaching or doctrine, ut Satan caused her to give him just a ttle of her time and attention; and in at brief attention paid him, he won oth her heart and soul.

The best of sane men are warned in the Bible to be on their guard against false teachers, but women and those less well-versed in the things of this life, as well as the Word itself, have additional warning. The fact that so many women have been the leaders in the starting of so many false cults of today should suggest that women should enter their realm of Christian activity with double caution and that they be doubly sure that a teaching is conformed to the Bible first, but also that it is in keeping with the teachings of the great Protestant evangelical leaders. These false teachers should never be received in a Christian home as teachers. If one should be ill or need help, it might be the duty of a Christian to render him assistance, but never to take him into his house for any religious discussion. That, of course, does not mean that the Christian should not tell him how wonderfully happy he is in Christ; but it does mean that the Christian should refuse his teaching and allow him to give no discourse on it.

The Bible teaches that Christians should not be hostile to theirs and God's enemies, nor gullible to their doctrine. Since a Christian, when at home, is lord of his own castle, he can say what shall be the subject of discussion therein and what shall not; and God knows this, which is the reason He makes such a demand of the Christian in His word. "Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not . . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Romans 12:13, 14, 20).

Nor is one to bid one of such caliber God's speed or joy in his endeavor. He is rather to pray that confusion and disaster will come to his ministry, for each Christian is in the business of putting Satan out of business.

Christian Science and Seventh Day Adventism are two good examples of how misled women may become the tool of Satan by which thousands upon thousands may be led as lambs to the slaughter. Not too many people took Mrs. Mary Baker Eddy seriously when she began propagating Christian Science, or Mrs. White when she first headed the cult called Seventh Day Adventism; but look what proportions the pernicious doctrines have assumed; and there is no doubt but that they will increase in influence as the years pass until they will be a part of the false religions of the world that will make it possible for the antichrist to take control before the final destruction of this world system.

No fraternal intercourse should ever be accorded a false prophet of any kind. When a Christian has fulfilled his duty in ministering to his personal needs, he should make it plain that he has done this for Christ's sake; since he, the false teacher, is an enemy to Christ, he considers Him the same to himself. When one is a Christian, he cannot fraternize with Christ's enemies without himself becoming an enemy to Christ; therefore, in order that one remain in fellowship with Christ, he may have no such fellowship with a false teacher whether he be a Catholic, a Modernist, a Christian Scientist, a Jew, or what. "For he that biddeth him welcome partaketh of his evil deeds"; in other words, to do this would be to foster a communion or fellowship with God's enemy which in itself is a sin and harmful to the cause God has called upon him to represent.

I hope my readers will suffer me to say that this teaching seems to apply to many of the so-called union meetings, conventions, etc., often held in these latter days in the name of religion, where representatives of other religions other than the Evangelicals are assigned to places on the program, as if such difference of doctrine were of no significance. This might seem like charity to the world, but it savors of treason to Christ. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3: 16, 17). "Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath

(continued on page fifteen)



Christian Stories for Our Boys and Girls



THE DOG GOD SENT

Sara Shields

MARY JANE was ten years old, and lived in a lonely country district. She had to walk two miles each way to school. She didn't mind this in spring and fall, but sometimes in the severe winter weather she wished school was a bit nearer. Her home was on a side road, and she was the only child from that road to attend school.

Sometimes Mary Jane would try to picture to herself what her life would have been like if her father had lived. She was sure if he had lived, her mother wouldn't have to keep house for Mr. Brown, who was a distant relation, and who said he "didn't like children." Mr. Brown had no reason to dislike Mary Jane, who was a quiet, well-behaved little girl, and she was a Christian too, as was her mother.

Together, Mary Jane and her mother sought to show by their lives that they loved the Lord Jesus, but Mr. Brown didn't seem to take any notice. The little girl had a good friend in Buff, Mr. Brown's collie. At first when she came to the farm, Buff seemed to resent her just as much as his master. But Mary Jane loved animals, and she was able to win Buff for her friend.

One winter afternoon as Mary Jane battled her way home through a severe snowstorm, she thought to herself, "Wouldn't it be good if I could train Buff to meet me on days like this." But when she mentioned it, her mother said, "Perhaps we had better wait, dear, I mustn't lose this position, you know, as I have to earn the living for us. You remember how hard it was for me to obtain a position where I was allowed to keep you with me." Mary Jane knew how angry her mother's employer could be, at times. So she told her mother not to worry, she would try and be very careful not to offend Mr. Brown.

When Mary Jane came out of school one afternoon two weeks after she had mentioned to her mother about Buff coming to meet her, her teacher followed her outside and said, "Mary Jane, I'm worried about you having that long walk home by yourself. It looks as if a blizzard is coming. You know my home is only a short distance away; maybe you should come home with me for tonight." It would have been very pleasant for the little girl to spend the night with her teacher who had a cozy little two-room house all by herself. But Mr. Brown had no telephone in his house, and Mary Jane knew her mother would be very worried about her. So she said, "Oh, thank you, Miss Greer, I would love to come home with you, and thank you for wanting me, but my mother would worry if I didn't get home. I promise to hurry."

But brave little Mary Jane didn't reach her home that evening. The snow blew so fast upon her and she couldn't see where she was going. Suddenly she realized she must have got turned around, and was on another road strange to her. What should she do? "Oh, God," she prayed, "please send Mr. Brown to look for me. I'm lost." Then she saw an old house. It was broken down and empty, but if she could only reach it, it would be a bit of shelter from the terrible storm. Mary Jane was very frightened. What if she must stay in that old deserted house all night, and what of her mother? She would be so worried. In her anxiety to reach the old house the little girl fell several times. She hurt her leg once, and thought she would never be able to rise. But she managed to crawl to the old place, and got inside where she lay exhausted and so scared.

Just as it grew real dark, Mary Jane felt something cold touch her hand. It was Buff. Oh, God hadn't sent Mr. Brown, as she had prayed, He had sent Buff instead. She hugged him, and told him how she loved him, and what a wonderful dog he was to find her all by himself. Buff gave a pleased "woof" to let Mary Jane know how glad he was to b of service to her. So they settled dow together in the old house for the nigh Mary Jane slept until morning with th faithful collie at her side to guard h from harm.

Next morning the outdoors looke beautiful, with no hint of the terrib storm of the night before. How thank ful Mary Jane was to the Lord for H great care over her. What was tha verse her mother often quoted abou "The goodness of God leading peop to repentance." Her longing was t serve Him with her whole heart, to sho her love and gratitude to Him. Quietl she bowed her head and worshiped th Lord.

Mary Jane's leg was still sore, so sh got some paper out of her school bag an wrote a note, telling her mother she wa safe. This she put inside the tag o Buff's collar saying, "Take it to Mothe please Buff, quick, like a good dog." Th noble collie seemed to understand an with a sharp "woof" he was out th door of the old house like a shot.

What a welcome sound it was whe she heard the crunch of buggy wheel on the snow, and Mr. Brown and Buf arrived to take Mary Jane home. Mr Brown seemed so different, so kind, an gentle. He told the little girl that few of the neighbors were with he mother and him all through the night They had almost given up hope of find ing her until Buff arrived, and added "From now on, Mary Jane, when th weather is stormy, I intend to meet yo with the buggy. And I want to as your forgiveness, as I have already ask ed your mother's, for my sullen behavio toward you. I know now you are both true Christians. We are going to b much happier together from now on. can't understand yet how Buff found you It's remarkable."

Mary Jane could have told Mr. Brown that it was God who sent Buff, but sh was shy of saying too much and though she would wait until she got to know him

(continued on page fifteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THIS AND THAT

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him" (Ephesians 3:8-12).

This week, as I resume the preparation of *The Lighted Pathway*, I want to write and use some quotations about just *this* and *that*.

I suppose that a few words of explanation are due as to why the column was suspended for a period. The only reason being that I was sick all last winter and spring. By doctor's orders I had to give up some of my activities or face a complete breakdown. I have not completely recovered yet but am better and stronger. I ask for the prayers of all my friends and all Christians.

I want to thank all those who wrote, called, and came to see me. I appreciate every kind expression given of my efforts in this capacity. Your messages, both direct and indirect, have been most encouraging.

It shall be my purpose in the future to give you a column that, I hope, point to a closer walk with God. From time to time I hope to use articles written by others. I am now giving an invitation to the readers of *The Free Will Baptist* who are interested in this column to write and send to me (do not send direct to The Free Will Baptist) articles you may feel led by the spirit to write of not more than five hundred words. I reserve the right to edit or reject any article to make it conform to the purposes and standards of this column, and the policies of *The Free Will Baptist*.

In my more than forty years of experience as a pastor of churches from one end of the state to the other, I have found two things occupy the minds of most churches. Churches which have no pastors are interested in getting one, and churches which have pastors are so many times seeking means of getting rid of them. This matter of trying to get rid of the preacher is usually the work of very small groups or of individuals, but a great many times they succeed against the wishes of the majority of the church.

The following taken from a church bulletin was entitled, "Five Ways of Getting Rid of Your Preacher":

"(1) Be attentive to his preaching; say 'Amen' once in a while and speak an encouraging word of appreciation. He'll preach himself to death in a short time! (2) Overlook his faults—think of his few good points and pat on the back instead of punching him on the nose. He'll work himself to death after that! (3) Raise his salary and give him a living wage. He may be starved. Provide adequate food, and he'll overeat, get fat, and have a 'stroke' in due time! (4) Do some personal work—pick up some children for Sunday school; round up a car full of people, take them to church and win them for Christ. Your preacher will drop dead of shock! (5) Get down in earnest to pray for your pastor and he'll soon be such a mighty preacher that some large church will call him and you'll finally be rid of him."

"Against an elder receive not an accusation, but before two or three witnesses" (1 Timothy 5:19).

THOUGHT FOR THE WEEK: "When you point your index finger at someone else, your other fingers point at you. Try it."

PLEASE NOTE

A subscription in the name of Sam Smith, Route 1, Snow Hill, North Carolina, was returned to us marked "Unknown." If anyone knows of this person's correct name or address, please let us know.



Sometimes I Wonder

REV. WALTER E. ISENHOUR

Sometimes I'm made to wonder why
We pass so many people by
And never speak a friendly word,
Or tell them something good we've heard,
That might encourage them to pray
Along their journey through the day,
Or give them just a little lift
And cause a gloomy cloud to rift.

Perhaps some fellow on the street
Would like so much a friend to meet,
Whose smile would bring a sunbeam in
And help him say, "I'll strive to win
The fight against the wrongs I see
And be a noble man like he,
Whose life is filled with Christian grace
That even shines upon his face."

Sometimes I'm made to wonder why
So many precious talents lie
Deep in the lives of those about
Who never seem to find it out,
To whom we ought to say, "Dear soul,
For you there is a wondrous goal
If you will give to God your time
And all that in you is sublime."

Somebody near us needs relief
From things that cause a lot of grief;
Somebody suffers from a dart
That Satan's fired into his heart;
Somebody's sick and tired with life
And falls a prey to hate and strife—
For these and others here and there
We ought to prove to them we care.

I wonder, O I Wonder, dear,
Why we don't lift a voice to cheer
Somebody who is down and sad
And work and pray to win the bad;
To help a lost and fallen race
To find in life their rightful place,
That heaven may be ours to own
Because to man our love we've shown!

—Gospel Herald.

The Sunday School Lesson

Lesson for December 15

A Faith to Share

LESSON TEXT: Galatians 1:6-17

MEMORY VERSE: Romans 1:16

I. INTRODUCTION

Faith must be shared. It is something one cannot keep except as he gives it away. Those whose faith is strongest have learned this principle and made it a part of their experience. Paul discovered it early in his Christian life. Almost immediately after coming to the light of Christ, as the scales fell from his eyes, he began to convince men concerning Jesus as the Christ.

Sharing one's faith involves something more than simple proclamation. We must be able to defend logically and systematically what we believe. There are a number of reasons why this is so, and almost all of them are illustrated for us in the Scriptures. The defense of the faith is perhaps the best means of keeping it pure; that is, of keeping foreign and unworthy elements from becoming a part of the body politic. We call this the defense of dogma. It does not mean that everything is static, but that certain principles must be kept pure in order to interpret the faith to the changing times and generations.

Paul had to defend the faith when a Pharisaic element tried to establish itself in the early churches. Disputing first with them in Antioch, he carried his argument to the mother church in Jerusalem and settled the question with the apostles.

But defending the faith from error should not absorb our entire attention. We must also proclaim faith. This must be done if we expect to reach people for Christ. It is only in this manner that we can ultimately make the faith defensible. We have been told to go to the whole world with the gospel; and if we do, Christ will go with us. It is the major task of every Christian to be a witness to his faith.—*The Bible Teacher.*

II. HINTS THAT HELP

1. It is wrong to label anything else as a "Gospel" which does not present Christ as Saviour (Galatians 1:6, 7).

2. The person of the preacher, whether human or angelic, does not affect the character of his message (v. 8).

3. A severe penalty is attached to the preaching of a false doctrine as the Gospel (v. 9).

4. The true servant of Christ will not preach in order to please men, but God (vv. 10, 11).

5. The Gospel we believe in is the truth because it came by the revelation of Jesus Christ (v. 12).

6. After Paul received Jesus Christ he saw that Judaism was nothing more than the "Jews' religion" (v. 13).

7. It is a good thing to be religiously zealous if we are zealous for the true Gospel (v. 14).

8. God is interested in us from the time we are born, even before our birth (v. 15).

9. Neither our own flesh and blood nor that of our near relatives should be consulted if God calls us to His service (v. 16).

10. We can learn more and better spiritual lessons when we are alone with God (v. 17).—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. The world seems to ride a giant pendulum down through the ages of time. Whole civilizations seem to swing back and forth from one extreme to another with startling regularity and consistent change. The intolerance and power of church authorities in the Middle Ages have given way to the naive indifference of the modern day: "It doesn't matter what a person believes, just as long as he lives by it." This is a common misconception stated repeatedly as an excuse to keep from taking a stand upon anything or against anything. No one really believes this philosophy. There are sincere communists who believe they are right, but this does not make their oppression and injustice morally acceptable, their false teaching true. A man may maintain in his own twisted logic that the world owes him a living, but if he proceeds to gather that debt by unlawful means, this does not make stealing right. He may be living honestly by what he believes, but sincerity is not enough to make a thing right. There is a line, though it be drawn at different places, from which each individual will turn back and insist "Oh, I didn't mean he could go that far in his beliefs and still be right." How far can we go? The Christian has been entrusted with the gospel, to understand it, to proclaim it, to defend it, to live by it. Are we simply riding the pendulum of our age and shrugging our shoulders at the talk of religion and muttering that we never argue about religion or politics? Do we piously affirm that the gospel is divine and therefore needs no defense, trying thus to excuse our own failure to affirm its contents?

The public seems to remain unmoved by reports of crime; the churches remain unmoved by the lack of belief in their own circles; Christians sit quietly listening to attacks upon the Biblical record —attacks coming from the pulpit of the church with which they have worshiped most of their lives—and raise no voice of protest. It is cause for alarm. A watered-down version of the "American way of life" has been substituted for the gospel: the brotherhood of man, a respectable decency, a weak appeal to the golden rule, these are used by "believer" and "nonbeliever" alike to serve as the sum of religion. A common disregard for the Word of God is used as a basis for unity, and then this is heralded as fulfilling the admonition of the Lord. Paul's concern for the loyalty of Galatian Christians presents a message to each generation entrusted with the gospel, its proclamation and defense.—*Standard Lesson Commentary.*

2. To Paul the gospel was glorious because of its origin. There were no doubts, no hesitations, in Paul's emphatic testimony to this truth. The gospel which he preached came not from man but from God. The Christ whom he adored had been "declared to be the Son of God with power." And the preaching of the gospel attested the fact by the results it produced. Wherever Paul went, he carried with him the assurance that his gospel message would justify equally its appeal to Jew and Gentile alike.

To Paul the gospel was glorious, because of its revelation of infinite love. The greater the infamy of the Cross; the greater the love that stooped so low. Men despised a gospel whose chief character was a Jew, so poor that He had nowhere to lay His head. But to Paul this revealed more clearly the love of one, who though He was rich, became poor

or our sakes. To Paul the love of God was manifest in that to him "the chief of sinners" was committed the glorious gospel.

To Paul the glory of the gospel was manifest everywhere by the transformation of sinners into saints. Well he knew the depth of iniquity to which many of the people around him had descended, and we find him writing to his own converts, "Such were some of you," but they had been transformed by the grace of God through the gospel of Jesus Christ. To the Jews the preaching of the gospel with the story of greatest humiliation was a stumbling block; to the Greeks it was "foolishness"; but to those who believed, both Jews and Greeks, it was "Christ the power of God and the wisdom of God."

The glory of the gospel never departs. When under its influence we see profane men become worshipers and unclean men become pure and kindly, there are few who can be found to deny the evidence. Surely such a gospel is glorious and for it we need offer no apology.

Behind all missionary work there must be this belief in the power of the gospel. Why spend time and money carrying a gospel to the world that does not have the power to transform the world? A firm belief in the power of the gospel to transform the lives of men is one of the great motivators for missions.

Another belief that is essential to all missionary work is the firm belief that men are lost apart from Christ. Why spend our energy taking the transforming gospel to men who are not lost or who can be saved some other way? Every Christian should examine his own heart. Do you really believe that every person in all the world who has not trusted Christ as Saviour is lost? Your lack of belief in this truth may be the reason you cannot get enthused over this business of missions.—*The Advanced Quarterly* (F.W.B.).

Questions & Answers

(continued from page eleven)

the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:14-18). This was the very reason why God commanded the Israelites to kill all the men, women, and children and destroy both their places of worship and the idols which they worshiped; for He is a jealous God and wants His followers to abstain from every type of idol as well as the friendship of those who worship idols. "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thessalonians 5:21, 22).

We should always remember two things when it comes to other people's religion. (1) "The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jeremiah 17:9, 10). Therefore, the man who has a natural heart cannot be trusted. (2) "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:7-10).

The unsaved person who with great swelling words proclaims another religion is to be watched with greater vigilance than the man who has just broken from the authorities of our prisons and is branded as a killer, for do not forget that we are warned to fear God rather than man. If we fear God we will study His word; and having learned what it says, we will heed its injunctions. That is why we, of all people of all ages, need to learn and practice the whole of the Word of God; for false teachers will be increasing even unto the end of this age; until near its end there will be many professing Christ but only a few really possessing Him or knowing Him as Lord of their lives. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4). "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Timothy 3:12, 13).

NOTES and QUOTES

(continued from page ten)

flip the pages of your Bible to Romans 13:3 and read what God says about rulers. Next, skip over to Titus 3:1 where we are cautioned to obey officers of the law. Keep going until you locate 1 Peter 2:13, 14, "Submit yourselves to every ordinance of man."

Finally, end up with a prayer that God will help you to keep these verses in mind every time you slip behind the wheel. You'll have a built-in safety device that will keep your driving record clear.—*Gospel Herald.*

Boys' and Girls' Stories

(continued from page twelve)

a little better. Also she felt her mother could explain it better and tell how they had been praying for him.

Mary Jane was a middle-aged woman, when she told me this story.—*My Pleasure.*

•

Please Tell Me How

Nonee Nolan

Dear God:
If I could ease a friend's distress,
If I could spread more happiness,
Please tell me how.
If I could lighten someone's load,
If I could level someone's road,
Please tell me how.
If I could write a verse to soothe,
If I could someone's pathway smooth,
Please tell me how.
If I could someone's burden share,
If I could lighten some despair,
Please tell me how.
If I could do some kindly act,
If I could learn to speak with tact,
Please tell me how!

—*Gospel Herald.*

•

Holiness is the very nature of God, and that alone is holy which God takes possession of and fills with Himself.—*Andrew Murray.*

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COM

The Rev. Walter Reynolds, chairman-treasurer of the North Carolina Board of Superannuation, makes public the names of the superannuated ministers and ministers' widows of the state of North Carolina. He states that it would be very appropriate for Free Will Baptists to remember them during the holiday season with a gift or card, and also on their birthday.

SUPERANNUATED MINISTERS

Name	Address	Conference	Birthday
Rev. Thomas F. Davenport	Route 1, Creswell	Albemarle	Aug. 26, 1879
Rev. W. H. Lancaster	Route 3, Smithfield	Cape Fear	Nov. 28, 1881
Rev. Hermon Wooten	104 Avery St., Garner	Cape Fear	Feb. 15, 1893
Rev. B. F. Ringgold	Route 5, Box 97, New Bern	Eastern	Aug. 22, 1898
Rev. C. W. Bennett	Box 291, Hope Mills	Rockfish	March 29, 1886
Rev. W. G. Boykin	State Hospital, Raleigh	Western	Oct. 10, 1900
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield	Western	June 12, 1893
Rev. Romie Mitchell	Route 2, Pikeville	Western	Dec. 17, 1893
Rev. Milford Hales	Route 3, Kenly	Western	Feb. 5, 1898
Rev. M. L. Cummings	Wake County Home, Raleigh	Western	June 2, 1876
Rev. L. H. Boykin	Route 3, Kenly	Western	March 2, 1891

SUPERANNUATED WIDOWS

Name	Address	Conference	Birthday
Mrs. Nancy Laura Coates	514 S. Boylan Ave., Raleigh	Cape Fear	May 25, 1869
Mrs. W. R. Glover	Box 408, Coats	Cape Fear	Sept. 28, 1884
Mrs. Almeda W. Phillips	Route 1, Tarboro	Central	Dec. 3, 1880
Mrs. M. A. Woodard	Winterville	Central	June 5, 1891
Mrs. W. A. Dail	Winterville	Central	May 22, 1885
Mrs. L. C. Garner	Newport	Central	Oct. 22, 1880
Mrs. D. A. Windham	1128 Evans St., Greenville	Central	April 9, 1894
Mrs. Winifred Williams	c/o T. Cannon, Rt. 2, Box 340, Ayden	Eastern	May 23, 1892
Mrs. L. H. Wetherington	Box 902, New Bern	Eastern	March 22, 1880
Mrs. B. W. Wells	532 Contentnea Ave., New Bern	Eastern	Dec. 24, 1880
Mrs. J. R. Bennett	Bridgeton	Eastern	May 23, 1908
Mrs. Duffy Toler	131 N. Estern St., Greenville	Eastern	Feb. 8, 1884
Mrs. H. C. Adcox	Box 202, Bladenboro	Pee Dee	Jan. 9, 1904
Mrs. Emelina Rhodes	Route 2, Tabor City	Pee Dee	March 7, 1893
Mrs. Mary Joyner Parrish	Box 43, Elm City	Western	Sept. 23, 1903
Mrs. Smithy Lancaster	Box 193, Fremont	Western	Feb. 24, 1891
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City	Western	March 25, 1899
Mrs. J. W. Alford	Morehead City	Western	Oct. 11, 1881
Mrs. Julia Jenkins	Sneads Ferry	Eastern	Sept. 8, 1908
Mrs. W. L. Jernigan	Route 2, Box 445-A, Bladenboro	Pee Dee	July 31, 1909

D. S.

the Free Will Baptist

Ayden, North Carolina, Wednesday, December 11, 1963

DEC 13
DURHAM,



ROBERT'S GROVE ORIGINAL FREE WILL BAPTIST CHURCH

Route 1, Dunn, North Carolina

Ten Years Ago in the 'Baptist'

The Grace Free Will Baptist Church, Pensacola, Florida, held an all-day dedication service, Sunday, November 22. There was much preaching, praying, and singing praises unto the Lord.

After lunch, served by the church, the pastor, Rev. Henderson, and former pastor, Rev. Breedlove, burned the church mortgage with a host of thankful hearts looking on and thanking God for His blessings on the church.

†

The White River Quarterly Meeting of Arkansas met November 27 and 28 with eleven of the thirteen churches in the association representing. There were fifty-one delegates, eleven ministers, ten deacons, and six clerks present to enjoy the wonderful and inspiring messages delivered during the meeting.

Toys 365 Days a Year

In a straightforward warning to all would-be Santas, Frank Caplan, specialist in early childhood education and president of Creative Playthings, Inc., of Princeton, New Jersey, pointed out that a child lives and learns throughout the whole year, and his living and learning are important everyday of it.

Statistics show that 70 percent of all toys are simply eye-catchers. Mr. Caplan states, "A toy is not a once-a-year diversion. It is child's means of learning—sometimes the only means by which he can explore his world and enlarge his experience . . . . The toys that are meaningful, that give a child long-term play values beyond the 'gimme' impulse of the moment are those which give him a chance to practice people-to-people relationships, which introduce him to aesthetics and beauty of design, and which enable him to express himself and communicate, not through words alone, but through painting, sculpturing, play-acting, learning for himself."

THE FREE WILL BAPTIST

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C. H. OVERMAN, *Editor*

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Editorial—

MAKE CHRISTMAS MEANINGFUL

There is no season of the year that can be compared with the Chris mas season. Christmastime is a part of America's way of life. It is tim of merriment and enjoyment. Year after year, it has a new meanin for young and old alike. There is always a song in the air when Christma comes. Someone has said, "It is the glory of Christianity that it not onl reveals God for us, and God with us, but God in us." To be sure, this is th real meaning of Christmas.

For many people this Christmas, as well as in years before, the rea meaning of Christmas will not be known or observed; for the real meanin is to know the one who was born on that blessed day many hundreds o years ago. There will be much celebration, but much of it will not be rea as God would have it to be.

Christmastime is a time of reunion among families, which is certainl a means of celebration; but this is not the real purpose of this festiv season. For many business establishments, it will be a time of persona gain—a time for commercialization. For the worldly, sensuous man, will be a time of drunken celebration. For many children, who are no taught otherwise, it will be a time for Santa's visit instead of Christ birthday. For many, there will be a selfish exchange of gifts, thus eclips ing the great Gift.

In contrast with the meaning of Christmas to many persons in ou day, what was the first Christmas like? What was the effect of Christ birth upon the world then? What did it mean then?

In the first place, there was a spirit of reverence and awe. To th believer the circumstances surrounding Christ's birth were not unusua for he knows that every event was planned of God. As the star of Beth lehem shone brightly to the shepherds and angels spoke unto them, meant one thing—Christ, the Messiah had come. There was nothing un real and unnatural to them, for prophecy had been fulfilled and the lon years of expectancy were past. They did not use the occasion as a time fo merrymaking and festivity, but for adoration and praise; and the angel set the song into motion with their "Glory to God in the highest, and o earth peace, good will toward men."

No one celebrated in drunken festivities. To the populace of that day it was not an unusual event. It meant nothing. Those who did receiv the message of Christ's birth received it with glory in the heart and sou It moved them toward God, not away from Him in sinful indulgences.

At that time Santa Claus was unheard of. It is said that the ol Dutch settlers of New York kept a San Claus Holiday, and that the near ness of his feast to Christmas Day led to a uniting of the two. Actually Saint Nicolas was a patron saint of Russia about the eleventh century After his death, the Russians made the anniversary of his death a festiva day, and he became a patron of children. We should remember, therefore that Santa Claus originated with man; Christ's birth originated in th mind of God.

There were no gifts exchanged then; but gifts of gold, frankincens and myrrh were brought to the Christ Child by the wise men from th East. In a great sense, however, they were recipients of the great Gift.

The Christmas story also reveals that some people were trouble over the birth of this new King. It was the search of the wise men tha struck the note of fear in Herod's heart, for he did not understand tha the new King would not rule an earthly kingdom. Thus, the presenc of Christ brings fear and dread to the hearts of evil men—men who wil not believe.

During recent years there has been a special effort to give Chris His rightful place at Christmas. In many instances, there has been a grea measure of success. For this we are thankful. Charles Dickens once said "I will honor Christmas in my heart, and try to keep it all the year." Let' take his advice.

The Star Still Shines



by Mrs. C. D. Clark
Greenville, North Carolina

NUMBERS 24:17 reads in part: ". . . there shall come a Star . . ." One definition of the word *star* is, "a person having brilliant qualities." Many persons may be referred to as stars, but we want to think of the one person who is not only called a Star, but is also given such titles as, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, the Lord our Righteousness, the Saviour, the Messiah, the Christ Immanuel, Jesus, Prophet, Priest, King, Ruler, Judge, the Redeemer, the Deliverer, the Lamb of God, the Rose of Sharon, the Lily of the Valley, and many others.

Matthew 2:1, 2 gives us an account of Jesus' coming into the world: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Jesus gave Himself such titles as the Light of the World, the Way, the Truth, the Life, the Vine, the Bread of Life, and the Bright and Morning Star. His qualities cannot be matched, for the Bible declares that He ". . . was in all points tempted like as we are, yet without sin" (Hebrews 4:15). This can be said of none other.

When we look up into the sky and see the stars, even though we cannot discern their shape, we think of them as having five points which depict their twinkling rays of light. For the purpose of this message, may we think of each point as a certain period of time, and thus giving out a message that will cause us to realize more fully the love that led God to give His only begotten Son to redeem us, making it possible for Him to be the Star in our own hearts and lives.

Let us think of the first ray of the star as pointing from the time of the completion of the creation, to the time man was driven from the beautiful Garden of Eden. Man was created a perfect being—in the image and likeness of God—and placed in a perfect Garden. God communed, or fellowshiped, with him daily. All privileges were his to enjoy except that of eating of the fruit of the tree of the knowledge of good and evil. God told Adam and Eve they would die the day that they ate thereof. When through temptation they did eat, they died spiritually. They were driven from the Garden because they hearkened to the voice of the serpent who deceived them. To the serpent God said, ". . . Because thou hast done this, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:14, 15). As judgment upon the woman, she would bring forth her children in sorrow and she would be ruled over by her husband. As judgment upon the man, the ground was cursed for his sake and he would have to till the ground which would be infested with thorns and thistles. He would eat bread in the sweat of his face until he returned unto the ground from whence he was taken. The Lord, however, made coats of skin and clothed them before they were driven from the Garden. Thus, their sin resulted in the condemnation of the entire human race.

Now let us think of the second ray of the star as pointing from the time man was driven from the Garden to the time of the flood. Because of his sin, man was separated from God. Thus, he became worse and worse in his evil ways. God saw that the wickedness of man was great upon the earth and that every imagination of the thoughts of his heart was evil. It repented the Lord that He had made man on the earth, and it grieved him at his heart, therefore, He destroyed both man and beast, and the

(continued on page five)

What Are You Doing?

by Frank R. Harrison

WILLIAM E. CHANNING, an American clergyman of the Unitarian Church in America in the early 1800's, wrote these words:

"I am not strong till Thou hast clasped my hand,
I am not fit till by Thy side I stand;
I am not brave till Thou hast come to me;
Till Thou hast bound me fast, I am not free."

We hear much today about freedom and striving for freedom. There is slavery other than enslaving the body; we can enslave the mind of man and become victims of machines and time. We can become slaves to our own selfishness and unconcern, not caring for anything or anybody outside our own small misguided world. We can become slaves of the past, living only in a world of yesterday—living in a world of tradition and memory.

How much of our lives are lived without our knowing that the meaning of life depends on what we are doing and how we do it? Sometime ago I came across this story: Three men were busily engaged with mallet and chisel in a stone quarry. There came a man who had a wise head on his shoulders and two good eyes in it. He asked the first man, "What are you doing?" The man replied, "I am working for five dollars a day." He passed to the second workman and asked, "What are you doing?" The man replied, "I am cutting stone." He passed on to the third—"What are you doing?" This man also had a head on his shoulders. He looked up and said, "I am building a cathedral."

Many times we see these same three men working in the rock quarry of life.

Have we not seen the first man spending all his years for so many dollars a day, or for so many thoiusands a year? The poet, Wordsworth, has a word of warning for this class of people.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!"

In the case of Judas Iscariot, we have an extreme example of the man working for five dollars a day. Judas knew by experience the great personal riches of association with the world's Saviour. He had been taught the sublimest of life by precept and example. Even though he was one of the original Twelve chosen by Christ, he remembered only the vocabulary of the market. He said to the chief priests, "How much will you give me?" The thirty pieces of silver received from the chief priests was not the price of Christ; it was the price of Judas, the mercenary man who works day by day in the quarry of life, not for what he can put into it, but only for what he can ge out of it.

There is an old proverb that says, "Ou of nothing comes nothing." What ar you looking for in life today? Only wha you can get out of it? You receive fron life only what you put into it. Workin for five dollars a day produces nothin but slavery of that you are capable o being.

The second man in the stone quarr answered the wise man: "I am cuttin stone." This is work done from neces sity, void of all heart. Such a worke may be conscientious, but he leaves ou of his labor the element which gives i its chief value: that of personal interest This is true of all professions. Think o the writer to whom writing is a bore the teacher who hates teaching, or the cook who hates cooking; What can you say of those who have no interest o pleasure in their work?

How many of us, like King Agrippa, have no interest in present reality because we are living in the past. Agrippa was the last of the Herods and reaped only the bitter fruit of a dying kingdom. He lived in a world that looked like a fire after the flame is gone and there is nothing left but smoldering embers—embers that refused to be fanned into life. Living from day to day with as little trouble as possible was his goal.

Many today are living in a world that has long since gone from present reality. All that is left is memory and imagination of what could have been. With no interest in a living, vibrant present world, Agrippa and his clan drift back into a world of past elegance, faded glory,

Mr. Harrison is pastor of Little Rock Free Will Baptist Church, Lucama, North Carolina. He is a former Student of Mount Olive Junior College and a graduate of Atlantic Christian College.

nd forgotten dreams. Their future is ehind them.

Like the man, Legion, they live among he tombs of the past—tombs that bring o memory the joys, fears, and heart-ches of a past life. Their future is be-ind them because they refuse to awaken o present reality. The great tragedy of ving without interest in present life and ality is in the fact that nothing is ever ntributed to the hope and dream of a eater tomorrow.

Sometimes we Original Free Will Bap-sts of North Carolina are prone to ve in the past, taking no interest in ur present situations, and certainly not inking of the future. Our denomina-onal program may not be the largest the world, but it is just as good as ny other in quality. But how long ill our present program remain of ser-ce to God and His people if we have o vision for tomorrow? For truly Where there is no vision the people rish."

Far, far too many of our people have o little interest and less concern in our enominational program. One of our eat concerns at present is Mount Olive nior College. April, 1964, is to be the unching date of a building program on e new campus site. Never before have e Orignial Free Will Baptists had ch a great challenge; never before have riginal Free Will Baptists had such a sion presented to them. Mount Olive nior College is our college, it is our allenge; it must be our vision—our eam!

How do we get a college we can be oud of? How do we get a Children's ome we can be proud of? How do we t a complete denomination that we, Original Free Will Baptists, can be oud of? Beloved, we get it by vision; e get it by financial sacrifice, by sweat, ayer and tears! We get by having terest and concern for it. Too long ve we looked back and said, "What is od enough for Grandfather is good ough for me." We must not and ll not forget the past, but God forbid at the past should be the yardstick of e future. We must not, at any cost, t the dead hand of the past upon our eams and realities. We must remem-r our heritage and cherish it, but it ust never dim the ever glowing path of e future.

The third man in the story at the be-nning of this message, when asked nat he was doing, replied: "I am build-g a cathedral." He is an idealist, iving to make real the exalted purpose life. Even though he was chiseling stone, there was an ultimate purpose that superseded the chisel. Each block of stone carved was a block closer to his purpose—a cathedral.

Again, I refer to King Agrippa, who, like the first two men in the story, had no ultimate goal. Agrippa was simply filling the seat of a lost kingdom. He lived from day to day, hoping to get some laugh or bag of gold before the day was over. Like the driftwood of the sea, he had no place to go except to be tossed upon the shores of history and fade among the pages of the past.

Today we may dream of a cathedral; but someone must chisel the blocks. Our individual lives may be a cathedral we are building; our denominational program can be that cathedral, and we must chisel the blocks to build it with. Our efforts may seemingly be small, but every effort, every interest strives to make the ideal a reality.

Tomorrow is another day. It has great promises and rewards for those who are willing to patiently seek them. We must sweep out the shattered dreams of the past and replace them with new visions for those who will come after us.

Our denominational program will become no greater than we as Original Free Will Baptists become. It will rise no higher than we rise. It will grow only to the degree of our sacrifice.

Behold, what are we doing today? Let us awaken from the sleep of complacency! Let every Original Free Will Baptist catch the vision and opportunity that is before us today. Tomorrow, through the toil, sacrifice, tears, and prayers of today, our dreams can become realities. God forbid that we should ever falter or fail!

"Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place."

The Star Still Shines

(Continued from page three)

creeping things, and the fowls of the air. Only Noah, who found grace in the eyes of the Lord, his sons and their wives, were spared from the judgment of the flood.

Suppose we think of the third ray of the star as pointing from the time of the flood, through the period of the confusing of the tongues of Babel, the calling of Abram, and up until the coming of Christ the Saviour.

Until the time of the building of the city and tower, there had been only one language and speech. The people sought to build a city and tower that would reach into heaven. They cared not to seek God's way; therefore, God confounded their language so that they could not understand one another's speech. He also scattered them upon the face of the earth.

God wanted to call out a people unto Himself—a chosen people—to be an example to others. He called Abram to leave his own country and kindred and go into a land which He would show him. God promised to bless him and to make of him a great nation; this God did through Isaac, Jacob, etc.

During this period of time, God gave messages to such great leaders as Moses, Joshua, Elijah, David, Samuel, Jeremiah, and others to give to the people of their day. God blessed them in a very special way. Yet, the people often forsook Him and were disobedient to His commands. Often God would punish them as a result of their sins.

Also during this time, the blood of animals was shed and offered unto God as sin offerings, or as a sacrifice to God in behalf of the peoples' sins. Through the prophesying of God's prophets, the people looked with faith to the coming of Christ. The Old Testament pointed to His coming in prophecies, types, symbols, and forms.

We want to think of the fourth ray of the star as pointing to the brief period of time that the Son of God was here upon earth in the form and fashion of man—from the birth of Christ until His return to heaven to be with His Father. May we never forget John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He came not to condemn the world, but that the world through Him might be saved. He came to seek and to save that which was lost and to give Himself a ransom for all. He came not to be ministered unto, but to minister. He went about doing good—ministering to the needs of the people. His teachings, miracles, and acts of love are recorded in God's Word. The Bible tells us that He did many other things also which, if written, the world itself could not contain the books. He taught the gospel plan of salvation and He bore the sins of the world by giving His life on the Cross. He was buried and arose triumphant over death, hell and the grave that we might live eternally with God. When His mission on this earth was completed, He ascended back

(continued on page thirteen)

NEWS NOTES

Of Denominational Interest

Kenly Church Host to First Union Meeting

The First Union Meeting of the Western Conference will convene with the Kenly, North Carolina, Free Will Baptist Church on Saturday, December 28. The Rev. Leonard B. Woodall, Jr., will be in charge of the music. The program is as follows:

Morning Session

10:00—Devotions, the Rev. Charles Morgan
10:15—Welcome, the Rev. D. W. Hansley, Pastor
—Response, the Rev. Billy Ray Jordan
10:20—Reading of the Minutes, Secretary
—Appointment of Committees
10:30—Roll Call of Ministers
—Welcome of Visitors
10:40—Roll Call of Churches and Seating of Delegates
11:15—Recess
11:25—Song Service
11:30—Message, the Rev. N. D. Wiggs
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Jasper Edwards
1:10—Reports of Denominational Enterprises
1:50—Report of Committees
—Business Period
2:40—Adjournment

Albemarle Conference Adopts Resolutions

At its annual meeting in October, 1963, the Albemarle Conference of Original Free Will Baptists of North Carolina adopted resolutions pertaining to the division in Malachi's Chapel church which recognized Hilton F. Simmons, Robert Spencer, Ernest Mosley, Billy Spencer, the Rev. W. T. Reynolds, Mrs. W. F. Simmons, Mrs. Abram Swain, B. F. Spencer, and others of like mind and purpose as the "true and real body of Malachi's Chapel Free Will Baptist Church; that as such they are to cause her pulpit to be filled, that they are entitled to all property, assets, and records of said Malachi's Chapel Free Will Baptist Church."

The conference also passed a resolution stating that the Rev. Herbert Bryan, Philip Swain, Wallace Woodley, Edward Phelps, Robert Barnes, Sarah Reynolds, Marvin Voliva, and "others of like mind and purpose who support and encourage and are associated with them have departed from the old paths of Malachi's Chapel Free Will Baptist Church; that they have no right, real or ecclesiastical, to be its custodian, to occupy the pulpit, or cause it to be occupied, to hold or disburse the records, property, or assets . . ."

The conference called upon its executive committee, in cooperation with those composing the true church, to take "the necessary steps, proper and effective, to cause the decisions and judgments of the Albemarle Conference to become a reality."

Recommendations and resolutions pertaining to the Rev. Herbert Bryan were also adopted which that "the Rev. Herbert Bryan be excommunicated from the Albemarle Conference and called upon to surrender his preaching credentials to the Board of Ordination of this Conference" and that he "be called upon by this conference to vacate the pulpit of Malachi's Chapel Free Will Baptist Church, Columbia, N. C., and to cease holding himself out as pastor of that church." The conference also resolved to take the necessary steps to insure compliance with the demands.

It was noted in the resolutions that Malachi's Chapel church is a charter member of the Albemarle Conference and has always been active in all conference and state work.

Western Conference Ministers' Meeting, December 17

The Ministers' Meeting of the Western Conference of North Carolina will meet Tuesday evening, December 17, at 7:30, with Branch Chapel Free Will Baptist Church in Johnston County. The program will consist of devotions by the secretary, the Rev. James V. Joyner, and a message by the Rev. Albert Coates, which will be followed by the business session.

The secretary requests the presence of every minister of this conference.

CORRECTION PLEASE!

In the November 27 issue, under the news note entitled, "Macedonia Parsonage Dedication Service," the following paragraph was omitted:

As the need for a parsonage became more necessary, a new move was made in March of 1959. The pastor, the Rev. Sam Kennedy, with a building committee, was appointed to secure a suitable lot and plans.

This should have been the third paragraph. The editor offers his apologies for the error.

Homecoming-Harvest Day Successful at Robert's Grove

Sunday, October 6, 1963, is a da that will long be remembered by approximately 300 people who attended homecoming-harvest day services at Robert Grove Original Free Will Baptist Church, Route 1, Dunn, North Carolina.

Services began as usual, but the didn't end that way. Sunday school opened at 9:50 a. m., followed with the worship service at 11 a. m. Gary Faircloth and Rex Brandon unveiled a framed church covenant, which had been given to the church by the junior department and its teachers, Mrs. Clifton Stancil and Mrs. Ted Brandon. For special music, the choir reverently sang, "Open My Eyes that I May See"; after which the pastor, the Rev. David C. Hansley delivered a very inspiring message using the topic, "Thy Faith Hath Saved Thee."

Then came the highlight of the da when everyone was given the opportunity to bring their tithes and offerings unto the storehouse. To do this, they came down to the front and placed them on an open Bible.

The lunch hour was a wonderful time of warm handshakes and fellowship as each partook of the food from a bountiful table.

The afternoon was given entirely to music and singing. The Craftsmen Quartet of Wilson, North Carolina; the Girls' Trio of the local church; and J. A. Spell, Jr., of the State School for the Blind brought wonderful messages in music and songs.

The goal for the day was set at $5,

00; however, the cash offerings were 5,011.31 and the pledges $1,500.50; ten ew pews were given which were esti- ıated at $1,200; and a heating system as given which was estimated at $1,200 –making a grand total of $8,911.81.

Since that day, the men of the church ave enjoyed a fellowship hour at Henry's ar-B-Q in Newton Grove, North arolina. It was at this dinner that 1,600 more was raised to aid in the ıilding of a new educational building. his fund now amounts to $10,511.81.

The total membership of the church is 87. (See picture on front cover.)

. C. Children's Home eport for November

The Free Will Baptist Children's ome, Middlesex, North Carolina, atefully acknowledges the following re- eipts for the month of November, 1963. eceipts have been mailed to each in- vidual, auxiliary, or organization con- ibuting; but totals are shown here only om each conference for the period vered.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Includes gifts for all purposes)

lbemarle Conference	$ 580.64
lue Ridge Association	35.91
ape Fear Conference	1,428.36
entral Conference	5,278.94
astern Conference	2,804.66
rench Broad Association	23.00
ee Dee Association	138.00
iedmont Conference	197.56
ockfish Conference	209.10
oe River Association	32.00
Vestern Conference	3,654.76
tatewide Bodies	343.67
Subtotal	$14,726.60
arents and Relatives	318.60
riends and Others	270.00
liscellaneous (All other sources of income)	48.50
Total Receipts for Month	$15,363.70

HONOR ROLL

Special recognition is given to the fol- wing who made gifts of $100 or more uring the month:

astern Conference	$ 106.57
lwood Lane Church, Kannapolis	118.40
entral District Auxiliary Convention	106.56
Vinterville Sunday School	148.00
entral Conference	105.68
alachi's Chapel, the United Class	101.00
olly Springs, Newport	125.00
iloh, Pinetown	153.91
reenville Sunday School	146.59
ain's Cross Roads, Kenly	165.00
Watery Branch, Pitt Co.	125.00
Hickory Grove	100.00
Owen's Chapel, Elm City	152.00
Friendship, Jones Co.	138.00
Goldsboro	126.38
Black Jack, Pitt Co.	610.40
Beulaville	150.00
Friendship, Johnston Co.	100.00
Smithfield	100.00
Stoney Creek, Wayne Co.	103.56
Oak Grove Sunday School, Sampson Co.	175.00
Hull Road, Greene Co.	407.98
Cabin, Duplin Co.	100.00
People's Chapel Sunday School, Rocky Mount	144.16
Pleasant Grove, Wayne Co.	608.00
Micro	200.00
Piney Grove Church, Kenly	153.47
East Rockingham Church	100.00
Pearsall Chapel Church, Kenansville	125.00
Johnston's Union, Johnston Co.	200.00
Free Union Auxiliary, Greene Co.	108.00
Free Union Sunday School, Greene Co.	300.66
Free Union Church, Greene Co.	426.86
Ormondsville Church, Greene Co.	380.00
Bethel Sunday School, Johnston Co.	100.00
Milbournie Auxiliary, Wilson Co.	571.00
St. Paul, Sampson Co.	100.00
King's Cross Roads, Pitt Co.	571.00
Sarecta Church, Duplin Co.	100.00
Everett's Chapel, Clayton	243.81
Roger A. Smith, Smithfield	100.00
In Memory of Mr. J. T. Bundy, Farmville	100.00

Youth Rally at Aspen Grove

A Youth Rally will be held at Aspen Grove Free Will Baptist Church, Fountain, North Carolina, Saturday night, December 14. The theme for the rally will be "Christ Is Born." Devotions will be conducted by Mrs. R. W. Allman. The Bible quiz will be conducted by Kenneth Dilda. Testimonies will be led by the Rev. C. H. Overman, supply pastor of the host church. A program of special Christmas music will be presented by Dr. Leonard Earl Harris and Travis Golf.

PLEASE NOTE

All Christmas cards that are to be returned to the Free Will Baptist Press must be returned by December 18. This applies to any group or auxiliary that is selling cards on a commission basis.

Woman's Auxiliary

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church held two nights of pre-Thanksgiving prayer services on Wednesday and Thursday of the last week in November.

The table was beautifully decorated with a beige table cloth, flowers, fruits, and vegetables. In the center was an open Bible with a lighted candle at the side. The words, "Let Us Give Thanks" were written in gold letters on a background of red ribbon, and the ribbon was pinned on the front of the table.

The speaker for the service on Wednesday was the Rev. Robert Rollins, Columbia, North Carolina. The members of Vanceboro church called off their prayer service and attended the service at Juniper Chapel.

On Thursday night the pastor, the Rev. Graham Lane, spoke at the service. A love offering of $29.80 was sent to the Children's Home at Middlesex. The auxiliary members ask that each Christian pray for their auxiliary.

Kenly, N. C.—The YFA held its third meeting at St. Mary's Free Will Baptist Church on October 26.

The committee appointed to nominate officers for the organization gave its report. The following were elected: president, Charles Watson; vice-president, Jimmy Wooten; secretary, Patty Bandy; treasurer, Linda Godwin.

Various auxiliaries were represented at this meeting. They were St. Mary's, Little Rock, Micro, and Wilson.

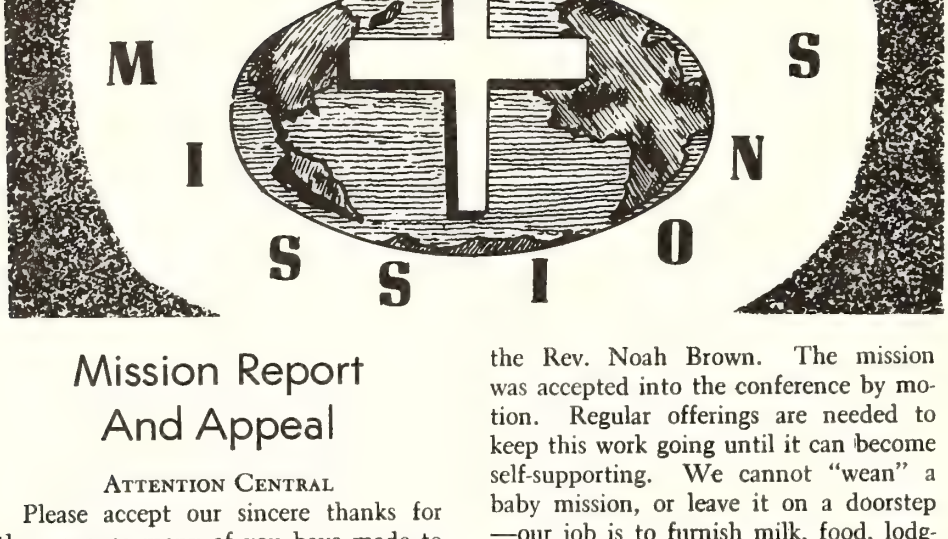
Since the Rev. Wayne West, who was supposed to speak, could not attend, the group had a testimonial service.

If any organization desires to organize a YFA, contact Mrs. David W. Hansley, State Youth Chairman, P. O. Box 307, Kenly, North Carolina.

Fountain, N .C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met last Friday night.

The meeting was called to order by the president, Mrs. R. L. Goff, who turned the program over to Mrs. A. G. Mangum, program chairman. She had the group join together in singing "We're Marching to Zion." Prayer was offered by Mrs. David Hobgood. Mrs. Mangum used for her Scripture reading 2 Timothy 4:1-8; she also gave the introduction to the program, "Old Soldiers Have

(continued on page fifteen)



Mission Report And Appeal

ATTENTION CENTRAL

Please accept our sincere thanks for the response many of you have made to our November 30 Central Conference Missions NEWS BULLETIN, and its urgent appeal.

WELDON: We need funds as soon as possible to meet some large outstanding bills for the new building the Weldon church is building. One of these bills is over $1,200 and is due now. You will be proud of this building, size 40 by 60 feet. It is an education building with seven classrooms and a large worship auditorium. It will serve the church for a good many years, as it is located on a large lot with plenty of room for expansion. It is constructed with plans to add a sanctuary that will make you proud of this church. In the meantime, the people are working hard to build it. A few weeks ago, 30 men (pastors and laymen) from throughout the conference met there one Saturday for a "work-spell." A great deal was accomplished that day. Another work day is being planned soon. Cooperation and attendance at Sunday school and worship services are good under the leadership of the pastor, the Rev. Vance Link. What we use to help this youngest church will one day be paid back and used to help another mission church. Our conference voted to back this program with a goal of $3,000. Please send a special offering right away.

ROANOKE RAPIDS: Our mission is located on Franklin Street, on a corner lot (two lots) with paved streets and a good location. We have a wonderful opportunity to establish a church there. Attendance at Sunday school has averaged 19 for the past three months, with worship services about the same, or better. Offerings for the month of November were $80. The mission was represented at our conference in November by two delegates and the mission pastor, the Rev. Noah Brown. The mission was accepted into the conference by motion. Regular offerings are needed to keep this work going until it can become self-supporting. We cannot "wean" a baby mission, or leave it on a doorstep —our job is to furnish milk, food, lodging, and shepherding until it can go on the journey without help.

Pastors, to date $205 has been received from you to make the next annual installment payment on our property at Roanoke Rapids. We took this as a project at our meeting in October in Ayden. Please send your contribution as soon as possible to our secretary. The amount of this payment is $1,078, due January 1, 1964.

Did you receive a copy of our November 30 NEWS BULLETIN? It gives a complete report, financial, etc. If not, write our secretary for a copy. It reads that we are "confidentially anticipating your reply, as we try to do the job you voted for us to do. We can't do it without all PULLING TOGETHER."

Rev. Fred Power, *Chairman*
1424 Rosewood Avenue
Rocky Mount, N. C.

Rev. Raymond T. Sasser, *Secretary*
108 Hope Lodge Street
Tarboro, N. C.

Our New Mission

Dear Christians:

I am writing you once more to let you hear, and rejoice with us, about the progress on the mission field here. Today God answered a great need, and much prayer, when He provided us the opportunity to rent another building for a mission in a very needy part of Nogales, Sonora. This is an area where we have wanted to conduct services for a long time. but heretofore were unable to do so. This building is only one block from the "red light district" of Nogales, Sonora. You know that Mexico has legalized prostitution. We need all the pravers that we can get as we work in this devil's playground.

We have been here for four mont now, sponsored by the North Carolin Board of Missions. In that time we ha been assisting in the various aspects the missionary work being carried on Arizona-Mexico Missions. But this the first time for us to begin and opera our own mission project since comi here. We shall continue to work wi Arizona-Mexico Missions in their ma projects, but now we plan to conduct full schedule of services in this rent building. We feel that this is a gre step forward for God, made possible the offerings which you have se through the mission board for Arizon Mexico Missions.

We don't have any great hopes reaching many adults in this locatio We shall try to do so, and we expect reach some, but their manner of earni a living precludes any rapid acceptan of the gospel. However, there are ma children in this district who need the go pel. Few of them even know who the fathers are. Many of them are America service men from Ft. Huachuca, a many of them are American tourist Really, this district exists for the co venience of the Americans. Howeve Jesus said, "Suffer the little children come unto me."

In this building we shall have ma Bible clubs, in addition to our full sch dule of services. Who knows how ma children can be saved from a life shame, such as their mother's live, a started on the right pathway in li The rent on the building is just sixte dollars ($16) per month. If your chi were one of these, how many times $ would you consider the value of his sal tion? You cannot train someone change his whole way of life and to se Christ in a day, a week, or even months. It takes a lot of prayer a faith of Christians, with a great deal patience, in order to win souls for Chri Every Christian's job is to win, or to he win, people to Christ. That is why H saved us, that He might have our servic

I want to thank each of you who se in money to get lanterns to be used whe there is no electricity. These lante are a great help to the cause of Chri We must carry our physical light, as w as the spiritual light, in many of t places where we go. I have been i formed that money has come in for t lanterns, for which we are grateful, though others are also needed. W trust that someone is going to underta the rent on this building. We do want those of you who are already sen ing for some other cause to quit that a to send to this. What we want is f

someone, or some group, who has not as yet undertaken to support a project to take this project on. It isn't very difficult. Sixteen dollars per month is not very much for many leagues, auxiliaries, Sunday school classes, etc. Also, remember that we still need money to be sent in for our salaries. Our salary and housing cost the mission board three hundred dollars ($300) per month. The missions board has no source of income with which to pay this except your offerings. Please don't slack off on your offerings to the general fund. These projects are for groups which are not regularly helping to support.

Don't forget to pray much for us and to send as God makes it possible for you to do so. Then, one day, we shall rejoice together in glory over the presence there of many of these who were needy little children, and you helped win them away from a life of shame to everlasting glory. May God bless you as you help us to win Mexico to Christ.

Please send all offerings to the North Carolina Board of Missions, c/o the Rev. A. B. Bryan, Box 308, Ayden, North Carolina 28513. You may designate the purpose for which it is sent, or you may send it for the Mexican work, or you may send it without any designation to be used as the board sees fit. However you send it, may God bless you in your giving.

Your missionaries to Mexico,
Jim and Mary Lanier

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Conscience

Haywood B. Hill

Let your conscience be your guide
With the Holy Bible at your side;
Always strive to do the right
And God will help you with His might.

In this world of sin and shame,
Let yourselves be not to blame;
Let your life and conduct be
Not a reproach for the world to see.

There is still a small voice ever alert,
If we listen and heed, we'll never be hurt.
So meet the world with a song and a smile
And you'll be happy along life's pathway every mile.

Meet friends and enemies both in love
Because God is watching you from above.
When Satan approaches you always say,
"My life is dedicated to God all the way."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

PREPARING FOR CHRIST

"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God" (Isaiah 40:3).

This important text was given to the sinful, rebellious Israel nation more than 700 years before Christ was born. Its importance is attested by the fact that it is quoted or referred to by the writers of each of the four Gospels—Matthew 3:3; Mark 1:3; Luke 3:4; John 1:23. The voice referred to was that of John the Baptist. About 300 years later (400 years before the birth of the Son of God) the Prophet Malachi gave another message to the people concerning the promised Saviour, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap" (Malachi 3:1, 2).

This is the season when we spend time, effort, and money for what we call *preparing for Christmas*. Perhaps that should have been the caption of this article, for I am reasonably certain that more preparation will be made for Christmas than for Christ and His work. People—professing Christians—will rob God (Malachi 3:8-10); neglect the church, missions, the Children's Home, and every other phase of the work of the kingdom. Really John the Baptist was calling the people to prepare for Christmas—*the first Christmas*. It is a very interesting study to seek information as to how John the Baptist instructed the people to prepare for the coming of God's Son. If we turn to the third chapter of Matthew we will read words uttered to the people of that day, but which are as applicable to those of this time as to them: "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight . . . . Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 3:1-3, 5-10).

The above is a far cry from what we hear today during the weeks (and months) prior to what should be the most sacred day of the whole year.

Next week I want to write about some of the things that John the Baptist preached.

". . . that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell" (Colossians 1:18, 19).

THOUGHT FOR THE WEEK: "A very slight mistake can change 'God is now here' to 'God is nowhere.' "

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His Joy

To rejoice does not mean to sing and act boisterously, but it does mean a calm, restful, peaceful, trustful spirit manifested momentarily no matter what the circumstances of life may be. It does mean to have a deep settled peace and joy in the Lord which nothing can mar or destroy. It does mean to have a song of praise in the heart every moment, even though the outward circumstances are nothing but displeasing and unrestful.—*Selected.*

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In our deepest trials we have comfort in the thought that we are privileged to be one with God in Christ.—*Selected.*

NOTES AND QUOTES



By J. C. Griffin

CHRISTMAS GIVING CHANGED

The women of the Woman's Auxiliary of Bridgeton, North Carolina, Original Free Will Baptist Church for many years have been exchanging gifts—giving and receiving. But this year, instead of giving to each other, they are giving the value of these gifts to Arizona-Mexico Missions to help in purchasing pews for the mission church, so that the people who have to stand while the Word of God is being expounded can sit in the worship services.

The pastor, the writer of "Notes and Quotes," is praising God for this decision in giving to the mission instead of giving to each other. I fully believe their love for each other will be increased by making Christ first in their Christmas giving.

How It Came About

The article written by Sister Elliston in the November 6 issue of *The Free Will Baptist* was used in the devotions, which were conducted by Mrs. Elizabeth Simpson. After she read the article, members made comments about it. It was suggested that instead of giving to each other, as had been the custom, each would give the money to the mission. The suggestion became a motion, and everyone voted favorably. The act of this circle was made known to the other circle, and the idea went over favorably in this circle also.

May we observe. Mrs. Simpson is a subscriber to *The Free Will Baptist*. From it she learned about the need of our missions in Cananea and Los Nogales. And when this news of the need of seats was made known, the hearts of these auxiliary women were moved to do something about the matter.

May we notice that the heart of Sister Elliston at Arizona-Mexico Missions was moved to tell of the need of these mission stations; she sent the need to our church paper; then the Holy Spirit led Sister Simpson to use the message to her circle of the auxiliary; and this circle sent the message and its decision to the other circle. Now your scribe is conveying the message to you, our readers. Thus God works through His people to carry the message to the ears of men and women.

May we notice that the message came from the heart of Sister Elliston to what we usually call "The Baptist." Then God blessed the message to bring forth fruit.

Dear Brothers and Sisters, remember that through the columns of your church paper you can learn of the success and needs of our denomination.

Another Way to Give at Christmas

Not only are we privileged to give to missions, but one of the simple and good ways to make Christmas gifts is to give a year's subscription of *The Free Will Baptist* to some child, some friend, or some aged person, so that for fifty weeks of the year that one receiving the gift will be reminded of the one who made him the gift. You possibly have learned that the fifty copies of the paper can be secured during the month of December for, or by, new subscribers for the small amount of $2 plus six cents sales tax.

I find that people who take and read *The Free Will Baptist* are well informed about the work of our denomination. Our auxiliary learned about the needs of our work in the Arizona-Mexico Mission and its connected stations. Then, reading your church paper will acquaint you with other people that perhaps you never would have known otherwise. Back in times past, when I was active in evangelistic services, often I would get a letter saying, "I (or We) have been reading your 'Notes and Quotes' and would like to have you to conduct a meeting for us." By this means I was led by the Holy Spirit to several states and even to places that I had never heard about.

An Open Door

It is written by inspiration: ". . . behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8). While this message was addressed to the "angel of the church in Philadelphia," we feel that in its true meaning it is in line with our position here in North Carolina. We feel that God has opened to us a door in Arizona-Mexico Missions and that no man can shut this door. However, we Free Will Baptists can close the door by not supporting the work with our finance and prayers. I am sure that Satan would be glad to close the door and cause us to lose our fellowship in this field of missionary endeavor.

Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). So let us remember that when God begins a thing, Satan immediately gets busy; and if possible, he "noses in." Therefore we are urged to be "sober." Perhaps this word *sober* means, in this instance, "Walk steady; go forward. Keep your eyes on the Cross of Christ; never close your eyes, for Satan will be after you. Do not get discouraged when you meet opposition."

Let me repeat, "I believe that God opened the door for the Original Free Will Baptists to do mission work in the Arizona-Mexico Missions and its connected mission stations in and around Los Nogales, so let us move with steadfastness and give prayerfully and sacrificially to this great gift from God. Send your gift to the Rev. A. B. Bryan, Treasurer, North Carolina Board of Missions, P. O. Box 308, Ayden, North Carolina 28513; and thereby help to hold the hands of Brother John B. Elliston and his coworkers up. They are worthy and we are responsible to God.

Among the ways of giving to our Lord Jesus Christ is to remember our Children's Home at Middlesex with a gift to help our children to have the best that we can provide. Thanksgiving should be a great time of rejoicing at the Home because of thoughtfulness in giving to the Home.

Then there is another way to give: give to help our children from the Children's Home that go to Mount Olive College to further their Christian training. In this way, giving to one helps the other.

May we be sober and vigilant and spend our money wisely for the glory of God and the support of His institutions which He has opened for His glory and our good.

NO 'BAPTIST' DECEMBER 25

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, there will not be an issue on December 25. The last issue you will receive this year will be that of December 18, which will be our Christmas issue.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW
3824 RICHLAND AVENUE NASHVILLE 5, TENNESSEE

QUESTION: My professor in theology told the class of which I was a member that the dichotomous theory of man's nature was more in keeping with both the teaching of the Bible and with the thinking of theological scholarship than the trichotomous theory. Please explain your view.—*D. E., Tennessee.*

ANSWER: All the teachers that I had as professors of theology and of doctrine held tenaciously to the trichotomous view; however, each of these named one or more he had had as a teacher, or after whom he had read, that he respected that held to the dichotomous theory.

Among my teachers there was one or more who thought a person who held the dichotomous theory might be correct except for the fact that he began his reasoning on the wrong supposition; viz., that there were more Scripture passages in which one might find full teaching to substantiate the dual nature of man than those that would set forth man as having a triune nature. Of course, this would not do well for evidence, for no passage that teaches that he has a threefold nature would fail to teach that he has a twofold nature plus.

There are a great many passages of Scripture that carry one or two names of the persons of the Godhead that do not mention the second or the third person; and yet, we fundamentalists do not agree with any theological view except that which recognizes and teaches that God is a trinity. We believe that it is just as essential to believe in and accept one of the three persons and His name as it is either of the other two names and the person to whom it belongs. Therefore, the fact that passages in the Bible may be found that do not mention all the characteristics of man as will support the trichotomous theory does not mean that the theory is not correct. Because a fact or a statement appears only once in the Bible does not make it any less valid. Besides that, there are quite a few passages to be found that quite well support the trichotomous theory. The Bible teaches that God made man after or according to His own image. "So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). Note the threefold process employed by which God made man. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

It might be well to note something that God has to say about His Word here at this point. He makes clear to us that Christ is the full and clear revelation of God. He says of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1) ."For in him dwelleth all the fulness of the Godhead bodily . . . For it pleased the Father that in him should all fulness dwell" (Colossians 2:9; 1:19). "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

Christ is the Word and the Word is eternal; and according to the written Word, the living Word and the Father are one and are inseparable. All communications between fallen man, who, in his beginning, was made in the image and after the likeness of God, must be through Christ, who, in His incarnation, became a member of the race of men. Jesus as a being is God, and in Him God the Father and God the Spirit appear to a lost or dead race; i.e., mankind. Man made in the image of God consists in body, soul, and spirit. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). If there were only two parts, God could not preserve three as the inspired prayer of Paul asks in this verse.

QUESTION: Please explain "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matthew 18:10). "But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16). Do these two Scriptures prove that all children dying in infancy are saved?—*L. Dail, Virginia.*

ANSWER: What Jesus said, as quoted in these verses, gives us strong reason to hope that such is the case and that all infants who die are saved and that they find themselves ushered immediately into His glorious presence upon their departure from this scene of action, but I am afraid that this does not amount to absolute proof of the fact that they are saved.

You seem a little confused by what you say in your letter as you call attention to the fact that God is no respecter of persons and therefore conclude that if such children are saved without its being manifested in the act of regeneration, then God would be obligated to save everyone. To defend the opinion that all will be saved in the end if such children are saved is, I think, a bit far-fetched, saying the least that I might of your opinion or conclusion. If you will change your expression to say that if God should save one infant that dies before he commits a willful act of sin, then, in the light of Scriptures, we must suppose that all such infants who die at this early time in their earthly experience would be saved under like condition, I would agree; but I can't agree that because God evidently has taken infants immediately into His presence as they have died, in order that He should manifest Himself as not being a respecter of persons, He must save every sinner whether or not they accept Him as Saviour.

There is even reason to believe that David's infant son who died shortly after birth went to be in the very presence of David's God, the God of Israel, which is ours and is the God of all creation. Here is what David says of his son when questioned by his servants concerning the relaxed manner in which he conducted himself when he was certain of his death. "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (2 Samuel 12:23). David had prayed and mourned, hoping God might change His course of action regarding

(continued on page fifteen)



Christian Stories for Our Boys and Girls



THE GREATEST CHRISTMAS PRESENT!

Malinda Brasser

"OH, Lorrie! It's . . . gorgeous!" squealed Barb.

"Look at it sparkle!" breathed Sherryl. "It flashes just like fire."

"Pretty sharp," agreed Harvey and Don. It had to be special for those two to be impressed. Stan gave a low whistle.

All the members of the "Youth Sings Choir" had gathered around Lorrie Hanes to admire the ruby ring she had received for her birthday.

That is, all but Lorrie's younger sister Dorothy, who was walking slowly up the aisle pretending to study her song book. "I hope something awful happens," she thought fiercely. "Like losing that silly ring! It would serve her right for acting so big. Showing off like that. Some Christian!"

"My mother almost didn't let me wear it tonight." Dorothy could hear Lorrie's clear voice speaking shyly. "It had been Grandmother's and Aunt Gladys had it reset for my birthday. Mom said I could wear it only on Sundays and very special occasions."

After choir practice, Mrs. Lyons the director announced, "Let's all go downstairs to the kitchen."

As they trooped down the rear stairs of the church, Lorrie knew what was happening. They always celebrated each other's birthdays with cake and hot chocolate.

"Happy birthday to you," everyone sang loudly. Lorrie's eyes shone and her cheeks flushed with excitement. She fingered the precious ring on her hand and felt this was the finest birthday she had ever had.

While they waited for the chocolate to heat, Lorrie and the girls gathered in the washroom and soon the topic of conversation was what each girl would wear for the special program their choir was planning for Christmas Eve. But as Lorrie dried her hands and glanced up, she saw Dorothy staring at her. "She really feels badly toward me because of the ring," Lorrie realized with concern. "What can I say?" she wondered. "Just when I thought she was beginning to be interested in the things of the Lord. I've prayed for so long that she would be saved."

Everyone enjoyed the fun and refreshments and Mrs. Lyons told them how pleased she was with their hard work on the program. "Wouldn't it be wonderful if someone would come to know the Lord as their Saviour because of our musical program this Christmas?" she asked.

"Yes!" chorused everyone.

After the lively group began to break-up Lorrie and Dorothy and their neighbor, Stan, started down the street for their homes. There was a strained silence as Dorothy hung a little behind trying not to walk with them.

"Wasn't that . . .," Lorrie and Stan both spoke the same words at once and burst out laughing.

"Go ahead," said Stan.

"I was just going to say, wasn't that a good practice? Everyone was there."

"Yes. And the program is shaping up fast. There are only a few rough spots left to be worked on now."

The awkward silence fell again.

"Say, Dorothy," called Stan over his shoulder, "it's nice to have you in our choir. You're good on the alto parts and that was always our weak spot before."

"I'm glad someone appreciates me," Dorothy burst out furiously.

"The Lord appreciated you enough to die for you," Stan answered quietly.

"I'm not too sure about that," she snapped, "or He always wouldn't let things go against me!"

"Always?" questioned Stan.

"Always!" retorted Dorothy. "Like the time Uncle Bart took Lorrie through the new clinic just because she said she was interested in being a nurse someday. And there's Mrs. Swithers who always asks Lorrie to baby-sit just because she's a little older . . . only a year . . . And now Aunt Gladys gives Lorrie the ring. Christmas is only two weeks from now and I can see it all now. Well, I'm tired of being second on the totem pole!"

Before either Stan or Lorrie could open their mouths to speak a word, Dorothy dashed past them and ran down the walk.

"I don't know what to do," Lorrie sighed heavily, "just when I thought she was almost ready to accept the Lord. I can't seem to prove to her that I mean it when I say all that matters in life is salvation and living for Christ."

"I know," Stan said quietly. "I guess the only answer is for us to keep on praying."

"Us," echoed Lorrie.

"I think the whole choir is praying for her," replied Stan. "And she certainly acts like she's under conviction."

Lorrie turned in at her house and called good night to Stan. A plan was forming in her mind. A secret smile beamed on her face as she stepped onto the porch and she whispered, "I'll do it, Lord! Thank You for the idea."

Alone in her room she carefully laid the sparkling jewel in its velvet case. She looked at it a long time, turning it slowly to watch it catch the light and bounce it back. She whispered aloud to herself, "and what an idea it is! This will be my Christmas gift to Dorothy!"

The next Sunday after Young People's service, Stan asked Lorrie, "How's Dorothy?"

"She won't speak to me except when Dad or Mom are around but I know they suspect something is wrong."

"Somehow I don't think it will be long now," Stan said as he absently tapped his Bible on his jacket buttons.

"I don't either," answered Lorrie with a knowing smile. "I have a plan."

"Oh?" questioned Stan with interest. "I can keep it."

"I know you can. That's why I men-

tioned it." She glanced around at the busy crowd and continued, "I'm going to give her the ring for her Christmas present."

"What?"

"Shh. Yes. I must to prove to her that her salvation means more to me than anything!"

Stan stared at Lorrie. "That's quite a plan!"

The sounds of the piano and organ called them to their seats.

A week went by. Then one day after school Stan heard Lorrie frantically call him. She rushed up breathlessly. "The ring!" she exclaimed. "It's gone!"

"Gone!"

"Yes, I went to take a peek at it last night before I wrapped it and the case was empty!"

Stan looked at her, astonished.

"You don't suppose . . ."

"I don't know what to think," Lorrie answered looking away. She knew what Stan was thinking. Would Dorothy steal the ring?

Suddenly he slapped his book against his leg and said, "I think I've hit on something. Can you go some place with me this evening?"

"Probably. I'll check with Mom. Why?"

"I'll be at your house right after we eat."

"But . . ."

"I'll explain later, on the way. I'll have to hurry to get my work done. See you in a jiff." And he dashed across the street.

Inside the house, Lorrie told her mother everything that had been happening. "Stan is quite a fellow and he knows the Lord," Lorrie's mother replied thoughtfully. "There is much more at stake now than a family ring and I suppose it can't get any more lost than it is at this moment." She hesitated then added, "We'll see what he has in mind before your father and I step in. This could mean Dorothy's salvation!"

The next morning Lorrie called gaily, "Merry Christmas, Dorothy," as she laid a small white package on Dorothy's breakfast plate.

Dorothy's face was bewildered and pale as she opened the velvet case and looked inside. "Wha . . .!" she gasped. She seemed frozen to her chair. Then suddenly her face twisted and she ran out of the room crying.

Lorrie looked questioningly across the table at her mother.

"I . . . I didn't want to make her cry."

Her mother smiled reassuringly. "Things have just begun to happen and I know the Lord is answering our prayers!"

Later in the afternoon Lorrie told Stan what had happened.

"So we really don't know yet, Stan, if she stole it or not."

Stan shoved his fist into his pocket. "I still think our plan will work. That ring we got downtown looked so much like yours. It's bound to work either way. If she did take it, it will convict her knowing that we know. And if she didn't take it, she'll be convicted knowing you're concerned enough for her soul to give up your ring. We'll just have to pray hard!"

Dorothy's thoughts were miserable all day.

"I feel like the whole world knows I took that ring," she thought. "Deep down I know Lorrie deserved to have it. I try to be a likeable person but nothing works. And now I've turned into a common thief! What a horrible Christmas!"

That evening as the family gathered around the Christmas tree, there was an unsuccessful time of carol singing and exchanging of gifts. Dorothy was in a sour mood.

Finally, as if she could stand it no longer, Dorothy spoke softly. "I'm sorry I took your ring, Lorrie. I'm so sorry that I don't know what to say. Here." Lorrie looked down at her hand and recognized the little velvet case.

She spoke with disappointment. "Dorothy, you don't understand yet. The ring means nothing. It's your salvation I care about."

"I . . . I know that now. You've proved it to me, Lorrie. I want to ask Christ to come into my heart. Right now."

"Oh, Dorothy!" Lorrie threw her arms around her sister and squeezed her for joy.

Mother smiled and said, "Merry Christmas, Dorothy."

"At last it is a very Merry Christmas," answered Dorothy.

And right there, in the living room they bowed their heads while a lost soul received the greatest Gift of all time . . . eternal life!—*Christian Trails*.

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To obey means to hear, to listen and attend to what is being told. Do you know that obedient children get over sickness easier than disobedient ones?—*Selected*.

The Star Still Shines

(continued from page five)

into heaven to be with His Father. He is now interceding in our behalf. Before He left, He promised to send another Comforter, the Holy Spirit, to dwell within us. He promised to come again to receive us unto Himself in heaven.

Finally, let us think of the last point, or ray, of the star. It covers the period of time from Christ's ascension until His coming again—the day of grace in which time we are now living. Christ sent the Holy Spirit as He promised; and during this period of time the Holy Spirit is with us to convict of sin, to comfort, lead, guide, and direct us in the ways of righteousness. He lives within the hearts of believers, making known His plan of salvation to men unto the ends of the earth. Acts 4:12 declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The people of His Church have a great mission to perform during this period.

As we think of the completion of the five-pointed star, may we let this star remind us of the Star, Christ Jesus, with whom we will live in heaven one day. He will be the light, for there will be no darkness or night there. Eternity will then be one perfect day. We shall be free from all darkness, fears, doubts, disappointments, trials, sufferings, persecutions, tears, etc. Nothing defiling will enter there.

As we view a star and are reminded of such glorious truths, may we never forget that the Star who left heaven's glory and came to dwell in flesh in this sinful world suffered the agonies of hell on the Cross of Calvary, that we might be made free from the bondage of sin. It is His desire to shine in the hearts and lives of His people. May we never forget that there is a great deal of spiritual darkness in the world today and that the gospel of salvation has not lost its power in the human heart. It still lifts from darkness into light all who will accept it.

The quiet, daily voice of triumphant Christian living speaks louder than any other voice today. As long as there are Christians who are living epistles, having had their hearts touched with the fire of the Holy Spirit through the living Word, this Star will never die. He will continue to live in the lives of those who love Him and who look for His appearing. The Star still shines!

The Sunday School Lesson

Lesson for December 22

Born to Make Men Free

LESSON TEXT: Galatians 4:4-7; Luke 2:8-14

MEMORY VERSE: Galatians 4:4, 5

I. INTRODUCTION

Our lesson on this Sunday preceding Christmas is taken from two familiar traditional Christmas passages; the first, from Galatians and the other, from Luke's Gospel. The portion of our lesson taken from Galatians is the record of the time and purpose of the birth of Jesus Christ. Luke, in his Gospel, records the most extensive account of the birth of Jesus Christ to be found in the Bible. What is told by Luke is completely left out of the other Gospels, except the statements by Matthew that Jesus was born in Bethlehem and that He returned to Galilee.

The Christmas season is the most happy and joyous season of the year. The carols that fill the air, the good wishes of friends, the old, old story of the birth of Jesus Christ, and the giving and receiving of gifts are things that, regardless of age, we never grow tired of. It was almost two thousand years ago that Christ came into the world to make men free.—*The Teen-Age Teacher* (F. W.B.).

II. HINTS THAT HELP

1. Sleeping shepherds would not have seen the spectacular sign in the sky (Luke 2:8).

2. The shepherds watched, saw, heard, believed, investigated, and then testified (vv. 8-17).

3. Angels could proclaim Christ's birth and can announce His second coming, but they cannot preach the Gospel of salvation from sin (vv. 9-11).

4. All heaven was moved to rejoicing and praise when God became flesh, yet only a small handful of men took any notice of it (vv. 13, 14).

5. So anxious was God to make men understand what happened at Christ's birth that He sent a special messenger to reveal the full import of it to a small group of dedicated men (vv. 9-11).

6. Can you imagine a greater self-humiliation than the Almighty God as a helpless human Babe, wrapped in swaddling clothes and lying in a manger? (v. 12).

7. The hosannas of the heavenly host still hover over a sin-cursed world (v. 10).

8. The correct order of observing Christmas is seen in the angelic message: (1) Glory to God; (2) peace on earth; (3) good will among men. We usually reverse and abbreviate the order (v. 14).

9. The message which God sends to men through Christ is able to remove fear from the human heart (v. 10).—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. At the crossroads of the world and at the crossroads of time, God sent His Son into the world to free men from sin, death, and eternal destruction. Where East today still meets West was the scene of the birth of Jesus. For centuries Mesopotamian civilizations had fought here with the people of Egypt, striving to gain and maintain control. Powers in the West had arisen in Greece and Rome. The Hellenistic kingdoms resulting from Alexander's conquests had fought against one another and finally in turn had been beaten into subjection at the advance of mighty Rome. After millennia of wars all these powers had been brought under one rule as parts of the Roman Empire. That empire had been plagued by civil wars, rebellion in the provinces, and resistance from the last Hellenistic kingdoms. But these disorders had subsided just a few decades before the birth of Christ, opening a new era to the world. It was then, in the fullness of time, at the crossroads of all these civilizations, that God sent forth His Son.

Despite the network of Roman roads that bound this new world together, despite the common language of Greek that made communication possible, despite the officials and merchantmen who plied the seas to bring stability to uncertain times, this was a captive world. Half the population of Rome was in slavery, the provinces were filled with slaves, and even the free might become slaves overnight. The spirit of the world groaned under the bondage of the foreign power, Rome. Men of the world did not realize it, but in their midst at that time, born in Bethlehem, was the Saviour of men. The world did not know, but He had come to set men free.

Today we still find Jesus at the crossroads. To accept Him as Saviour, to follow His teaching and instructions, leads to life eternal; but to reject Him leads into deeper bondage and eternal punishment. Too many people refuse to see the crossroads, refuse to recognize that they live in bondage. Jesus told the Jews, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Their reply showed their resentment at His suggestion of bondage: "We be Abraham's seed, and were never in bondage to any man." Despite their subservience to Rome even as they spoke, the Jews refused to admit their plight. But this was not what Jesus meant, and He made His meaning plain as He said, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin" (John 8:31-34). All mankind is in this bondage; but Jesus can make use free. Still, after nineteen hundred years, the world in general fails to admit its bondage to sin. Men do not acknowledge the crossroads when they make their decision about Jesus Christ. In this season of the year when so many pause to give recognition to the birth of the King, may there be a recognition of the crossroads where Jesus is found: crossroads of time, crossroads of place, and crossroads in each of our lives.—*Standard Lesson Commentary.*

2. A few years ago in the town of Pleasantville, Iowa, the Christmas lights were allowed to stay up all year. Some newsman wrote about it, and thought it was funny. Dr. Roy L. Smith did not think it was funny. He thought it was a good idea. Writing in the *Christian Advocate*, Dr. Smith made the following comment:

"We have been accustomed to singing carols at Christmas time, and then dismissing them for the rest of the year. We have given gifts to our friends and made little children happy, and that has been a glorious experience. We have enjoyed family reunions, indulged our highest and finest emotions, and have expanded our souls. But almost the very next day we have 'cleaned up the mess,' thrown the Christmas tree into the alley, put the gifts away, and started back to live in the same old cheerless drab fashion. If only there were some way of

spreading Christmas throughout the entire year! And there is:

"First of all, we can assure ourselves every morning that this is a day to sing 'Joy to the world, the Lord is come!' For it is a fact that He stands beside our bed to welcome us with the first dawn of consciousness.

". . . And why not set up a giving program for the entire year? Why not plan to adopt a Korean orphan, and give something regularly for his care and upbringing? Why not make it a year long exercise to send happy greetings to friends who may become discouraged? Perhaps the novelty of getting a Christmas greeting in July would demand far more attention than a previous one did in January. . . . Thus may we discover Christmas coming alive in our hearts again."—*The Advanced Quarterly* (F. W.B.).

Questions & Answers

(continued from page eleven)

David and his sin and the son's illness; but when he was dead, David ate and began assuming his duties, rather than entering into a long period of mourning as was the custom in his day. The Bible indicates that a Christian should not lament or mourn as the world that has no hope. David, an inspired man, had hope and the New Testament gives us to understand well that David went to heaven when the activities in this life were over for him; hence the baby whom he should go to as his consolation of necessity was there; otherwise he could not have come to him.

Another question that has been asked by several is, "Where do children who die before they reach the age of accountability go when they depart this life?" One girl who had a Catholic roommate in college wanted to know on what scriptural basis Catholics say that they go to *Limbo*. There is no scriptural basis that would have an unbiased person to think that a child at any age who dies would go to a different place from that of his adult counterpart. The infant, such as David's son, went where anyone other than the unsaved would go at that time. It was called Abraham's bosom, Paradise, and the presence of the fathers. (See Luke 16:19-31.) "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:6-8).

By Limbo Catholics mean the outer edge or rim of hell. This is what the dictionary indicates. Those who are not bad enough to go to hell, or good enough to go to heaven, according to some Catholics with whom I have conversed, go to this realm or location called by them *Limbo*. From what I understand, having made extensive study of the subject, the place is more mythological than factual, and that most of the allegories that have developed on the subject have a medieval origin or background and are for the most part, if not entirely, without scriptural foundation or factual integrity.

The Bible does teach, however, that any unsaved person will be judged and punished according to the light or opportunity he has rejected and that those who remain unsaved, having rejected Christ under much light, will be whipped with many stripes; whereas, those that have rejected under little light, with few stripes.

Woman's Auxiliary

(continued from page seven)

Walked This Way," and "A Way of Giving Thanks." Mrs. Robert Oakley read "A Backward Look." Mrs. Lovelace Gardner read a poem "Tell Him Now," by F. W. Brazrer. Mrs. Robert Bell read "What We Can Do for Them?"

At the conclusion of the program the group joined together in singing "Onward, Christian Soldiers."

During the business session Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues; she also read the minutes of last month's meeting and they were approved.

Plans were made to remember different ones at Christmas with a love gift or a Christmas box. Plans were made to send $10 to the Children's Home at Middlesex for the dresser fund.

It was voted to give the president, Mrs. R. L. Goff, a ticket to attend the Mount Olive College benefit dinner, Monday, November 25, at the American Legion Building, U. S. Highway 301, south of Wislon.

Each member drew the name of a member to whom she will give a Christmas gift at the auxiliary meeting to be held Friday, December 13, at a Christmas party following the meeting.

Mrs. Goff read a thank you note from East Carolina College students in Greenville for the fellowship supper served in the hut on the campus, Monday night, November 11, by the following auxiliary members: Mrs. R. L. Goff, Mrs. Robert Bell, Mrs. Lovelace Gardner, and Mrs. Elizabeth Langley. They served rolls, ham, butter beans, potato salad, cup cakes, pickles, and drinks to 40 students.

Plans were made to remember the sick with get-well cards and gifts in the community during the Christmas holidays.

Mrs. Carlton Gardner gave the closing prayer.

Kenly, N. C.—The Woman's Auxiliary of Kenly Free Will Baptist Church held its monthly meeting at the church on Thursday night, November 14.

The meeting was called to order by the president, Mrs. Ruby Narron, after which she led in prayer. "We're Marching to Zion" was sung by the group. The Scripture was read from 2 Timothy by Mrs. Annie Mae Watson.

The program chairman, Mrs. Eloise Newsome, presented the program, "Old Soldiers Have Walked This Way." Those taking part were Mrs. Inez Edwards, Mrs. Ruby Narron, and Mrs. Fannie Hayes.

During the brief business period plans were made for the pre-Thanksgiving week of prayer.

The president welcomed Mrs. Jean Hales, a new member. There were 19 members present for this meeting.

The group dismissed with the auxiliary benediction.

Ayden, N. C.—The AFC of Ayden Free Will Baptist Church held its first meeting in the church annex Wednesday, November 27.

The following officers were elected: president, Benny Cox, vice-president, Betty Jo Godwin; secretary, Debbie Tripp; treasurer, Gail Dunn; publicity chairman, Debra Hart; program chairman, Debra Hart; pianist, Debra Hart.

The next meeting will be held on December 9 in the church annex.

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For His Sake

When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like associating with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us."—*Selected.*

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COM

The Rev. Walter Reynolds, chairman-treasurer of the North Carolina Board of Superannuation, makes public the names of the superannuated ministers and ministers' widows of the state of North Carolina. He states that it would be very appropriate for Free Will Baptists to remember them during the holiday season with a gift or card, and also on their birthday.

SUPERANNUATED MINISTERS

Name	Address	Conference	Birthday
Rev. Thomas F. Davenport	Route 1, Creswell	Albemarle	Aug. 26, 1879
Rev. W. H. Lancaster	Route 3, Smithfield	Cape Fear	Nov. 28, 1881
Rev. Hermon Wooten	104 Avery St., Garner	Cape Fear	Feb. 15, 1893
Rev. B. F. Ringgold	Route 5, Box 97, New Bern	Eastern	Aug. 22, 1898
Rev. C. W. Bennett	Box 291, Hope Mills	Rockfish	March 29, 1886
Rev. W. G. Boykin	State Hospital, Raleigh	Western	Oct. 10, 1900
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield	Western	June 12, 1893
Rev. Romie Mitchell	Route 2, Pikeville	Western	Dec. 17, 1893
Rev. Milford Hales	Route 3, Kenly	Western	Feb. 5, 1898
Rev. M. L. Cummings	Wake County Home, Raleigh	Western	June 2, 1876
Rev. L. H. Boykin	Route 3, Kenly	Western	March 2, 1891

SUPERANNUATED WIDOWS

Name	Address	Conference	Birthday
Mrs. Nancy Laura Coates	514 S. Boylan Ave., Raleigh	Cape Fear	May 25, 1869
Mrs. W. R. Glover	Box 408, Coats	Cape Fear	Sept. 28, 1884
Mrs. Almeda W. Phillips	Route 1, Tarboro	Central	Dec. 3, 1880
Mrs. M. A. Woodard	Winterville	Central	June 5, 1891
Mrs. W. A. Dail	Winterville	Central	May 22, 1885
Mrs. L. C. Garner	Newport	Central	Oct. 22, 1880
Mrs. D. A. Windham	1128 Evans St., Greenville	Central	April 9, 1894
Mrs. Winifred Williams	c/o T. Cannon, Rt. 2, Box 340, Ayden	Eastern	May 23, 1892
Mrs. L. H. Wetherington	Box 902, New Bern	Eastern	March 22, 1880
Mrs. B. W. Wells	532 Contentnea Ave., New Bern	Eastern	Dec. 24, 1880
Mrs. J. R. Bennett	Bridgeton	Eastern	May 23, 1908
Mrs. Duffy Toler	131 N. Estern St., Greenville	Eastern	Feb. 8, 1884
Mrs. H. C. Adcox	Box 202, Bladenboro	Pee Dee	Jan. 9, 1904
Mrs. Emelina Rhodes	Route 2, Tabor City	Pee Dee	March 7, 1893
Mrs. Mary Joyner Parrish	Box 43, Elm City	Western	Sept. 23, 1903
Mrs. Smithy Lancaster	Box 193, Fremont	Western	Feb. 24, 1891
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City	Western	March 25, 1899
Mrs. J. W. Alford	Morehead City	Western	Oct. 11, 1881
Mrs. Julia Jenkins	Sneads Ferry	Eastern	Sept. 8, 1908
Mrs. W. L. Jernigan	Route 2, Box 445-A, Bladenboro	Pee Dee	July 31, 1909

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DEC 20 1963
DURHAM, N. C.



the Free Will Baptist

len, North Carolina, Wednesday, December 18, 1963

PHOTO BY ROBERTS

Ten Years Ago in the 'Baptist'

The Smithfield Church is sponsoring a Nativity scene this year with live characters. Last year, large crowds gathered each night to witness the scene enacted by the members of the church. This year the scene will be presented from 7 to 10 p. m. The Rev. Earl Glenn is pastor.

†

The Second Union of the Western Conference of North Carolina convened at Rock Springs Church, Nash County, November 29, with 13 churches represented. The eleven o'clock message was delivered by the Rev. J. C. Varnell.

†

On December 10, at 7:30 p. m., the Free Will Baptist Mission, 557 Evans Street, was organized into the Grace Free Will Baptist Church. The Executive Committee of the Central Conference was present to perfect the organization.

† † †

The Fourth Union of the Central Conference of North Carolina met with Aspen Grove Church, Wilson County, November 28, with the moderator, Rev. W. L. Hart, in charge.

†

Crime Increases 10 Percent

According to a recent EP news release, serious crime in the United States during the first nine months of 1963 was 10 percent higher than the same period last year, according to the Federal Bureau of Investigation.

Increases in individual crimes were as follows: homicide, 5 percent; robbery, 4 percent; aggravated assault, 6 percent; burglary, 9 percent; grand larceny, 13 percent; and auto theft, 11 percent. The city of Washington, D. C., had an increase of 19.3 percent. Highest averages of increase were in the medium-sized cities (50,000 to 100,000 population, and 25,000 to 50,000).

THE FREE WILL BAPTIST

Volume 78 Number 49

December 18, 1963

C. H. OVERMAN, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

BOARD OF DIRECTORS

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Editorial—

THE STORY OF JESUS' BIRTH

(Taken from the New Testament by Williams)

Now in those days an edict was issued by the Emperor Augustus that a census of the whole world should be taken. This, the first census, was taken while Quirinius was governor of Syria. So everyone was going to his own town to register. And Joseph too went up from Nazareth, a town in Galilee, to the town of David in Judea called Bethlehem, because he was a descendant of the house and family of David, to register with Mary who was engaged to be married to him and who was an expectant mother. While they were there, the time came for her to give birth, and she bore her firstborn son; and she wrapped Him up and laid Him in a manger, for there was no room for them at the inn.

Now there were some shepherds in the same neighborhood, living in the open fields and keeping watch over their flock by night. Then an angel of the Lord stood by them, and the glory of the Lord shone around them, so that they were fearfully frightened. But the angel said to them:

"Stop being afraid, for now I bring you good tidings of great joy which is to be for all the people; for today, in the town of David, a Saviour for you has been born, who is to be your Messiah and Lord. And this is proof for you: You will find a baby wrapped up and lying in a manger." Then suddenly there appeared with the angel a throng of the heavenly host praising God and saying:

"Glory to God in highest heaven!
And peace on earth to men who please him."

Then when the angel left them and returned to heaven, the shepherds said to one another,

"Let us now go over to Bethlehem and see this thing that has taken place, which the Lord has told us." So they hurried to the place and found Joseph and Mary; also the baby lying in the manger. When they saw this, they informed them of the story that had been told about this child. And all who heard it were astounded at what was told them by the shepherds, but Mary continued to treasure it all up and to ponder it in her heart. Then the shepherds went back continuing to give glory and praise to God for all that they had heard and seen, just as it had been told them.

—Luke 2:1-20

A VISIT FROM HEAVEN

Orlando Wiebe

'Twas the night before Christmas, when all through the land
Every creature was stirring, as Caesar had planned;
A census was taken in which every soul
In the Empire of Rome must be placed on the roll.
Up from Galilee, out of Nazareth came
A pair which was Joseph and Mary by name;
To their city of birth which is called Bethlehem
They came as descendants of King David's stem.
There the days were accomplished that she should give birth
To a son who would reign as King o'er the earth.
She brought forth her first-born, and with her own hands
She wrapped the sweet Child in soft swaddling bands;
In a manger so lowly this life did begin,
Since there was no room for them in the inn.
In the country the shepherds abode in the field,
Keeping watch o'er their flock as in silence they kneeled
In the shadows of night, with their rods and their staves,
Having just settled down in the warmth of the caves,
When out of the sky there shone a great light
That filled the men's hearts with a terrible fright.
They sprang from the ground with a leap and a dash
To see what was causing this unearthly flash.
'Twas the glory of God shining down on the ground
With a halo of radiance on the sheep all around.
When, what to their questioning eyes should draw near,
But the angel of God with a message: "Don't fear!
For behold! I bring you good tidings of joy,
For all men and women, for each girl and boy;
For to you is born a Saviour this day,
In the city of David, as prophets did say."
Then suddenly with the bright angel appeared
A heavenly host, praising God as they cheered:
"To God in the highest may glory abound,
On earth peace, and good will to men all around."
Near at hand, far beyond, on the left, on the right,
The heavenly seraphs were poised in their flight.
Then as snowflakes before the fierce storm winds do fly,
Passing o'er the wide fields, soar up to the sky,
So up into heaven the angels they flew
Having given their message so wondrously new.
Then the shepherds declared with faces aglow:
"To the village of Bethlehem quickly let's go,
And see this great thing which has come to pass,
Which the Lord in this night has made known unto us."
And there they found Joseph and Mary so mild,
And in the rough manger the dear little Child.
So when they had seen Him they made known abroad
The message as told by the angel of God.
The people they wondered at that which they heard
As told by the shepherds in angelic word;
But Mary, who knew all these things from the start,
Kept pondering this great event in her heart.
The shepherds returned giving glory and praise
To the God of their fathers, the Ancient of Days:
"To God in the highest may glory abound,
On earth peace, and good will to men all around."

—*Gospel Herald.*

MISSIONS

Thanksgiving Day On the Mission Field

Early Thanksgiving morning my family and I left in the Falcon to spend the day in the Jimenez, Mexico, area doing what we love to be busy doing, telling others of Jesus. As we traveled toward Del Rio, Texas, we felt the Spirit of God in a great way and paused to ask His blessings and guidance and to remove any hindrance to the Master's cause.

When we arrived in Del Rio, we hurried on to Villa Acuna, Mexico; and indeed the Lord was with us in a wonderful way, for we did not have to go through the usual routine of customs and immigration.

In Villa Acuna we bought our food supplies and drove on toward Jimenez with happy hearts; for after all, this was Thanksgiving Day and we had much to be thankful for. On the way we stopped and ate our Thanksgiving lunch, which consisted of hot tortillas, Mexican avocados, and bananas. As we thought of our blessings, I prayed, "Thank you, Lord, for this honor, for I am not worthy to be a missionary. Thank you for Free Will Baptists, our missions board, and for our secretary-treasurer."

We arrived at Jimenez in the afternoon and got busy visiting in the various homes with Pastor Rodriguez. Several of these families had us to conduct prayer services and to read the Bible to them; such a hunger exists among these people. We remembered that some ten years ago, in this same town, we faced a Catholic mob led by two priests; but now, through the Lord Jesus Christ, we have the victory in Jimenez.

That evening we carried two loads of brethren from our Free Will Baptist church in Jimenez to the village of Santa Rose to conduct services in the new mission there. Some of our members walked the four miles there and were happy to do so. One member, Sister Fass, whom I baptized ten years ago, walked the distance with the aid of her crutch, still faithful. That evening as I preached free grace and free salvation to the many gathered, two Catholic women came forward and knelt in surrender to Christ as their personal Saviour. Oh how wonderful to be able to tell these people about our Saviour!"

I again paused to say, "Thank you, Lord, for so much."

I especially want to mention the wonderful gift of a good number of Spanish New Testaments given to us by the LaGrange, North Carolina, Free Will Baptist Church.

Again we request you to support missions by sending regularly your gifts to the Rev. A. B. Bryan, Box 308, Ayden, North Carolina 28513. We would appreciate hearing from anyone any time, as it gets very lonesome at times here on the mission fields.

Yours in Christ,

J. E. Timmons

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand" (Matthew 3:1, 2).

In Luke 3:2, 3 we read, "Annas and Caiaphas being high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." In these two passages we have the beginning of the dispensation of grace. Christ was soon to begin His ministry of salvation to the whole world. The hearts of the people needed a preparation for this great event far beyond anything they could find in the Law and the Prophets. We have just read that, "the word of God came to John the son of Zacharias." John the Baptist received a special call from God to begin preaching. Here we have set before us the great privileges and the awful responsibility of the office and work of the ministry. The Bible teaches that no man has a right to take up the preaching of the gospel unless and until he has a definite call from God.

Bishop J. C. Ryle says of the preaching of John the Baptist, "It is a ministry that deserves close attention. Few preachers ever produced such effects. 'Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan.' "

As John the Baptist went about his work of preparing the way for Christ, which was preparing the hearts of the people for the reception of Christ, God's sacrifice for sin, as their Saviour, his preaching can be summed up in a few simple statements.

1. John the Baptist preached about sin and the need of repentance. He said, ". . . O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matthew 3:7, 8).

2. John the Baptist preached about our Lord Jesus Christ. He taught the people that they were about to experience the coming of one far mightier than himself. He taught that he was nothing more than a servant who must decrease; whereas, the coming one was the King, who was to take away their sins as the Lamb of God (John 1:29).

3. John the Baptist preached about the baptism of the Holy Ghost. He said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

4. John the Baptist preached about the certain judgment and punishment of all who will not repent and believe in Christ as Saviour. He preached about the "wrath to come" and the "unquenchable fire," in which the chaff would finally be burned.

5. John the Baptist preached that there is a heaven and eternal happiness for all true believers. He taught the people that Christ will "gather his wheat into the garner."

John the Baptist was preparing the people for the coming of Christ, and still we read, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (John 1:10, 11).

Just what preparation are we making for Christ as this Christmas season? Christmas comes from two words, *Christ* and *mass*, thus it should be Christ mass —*Christ for the masses.* Are we as John the Baptist, preparing the masses of people about us for Him? Or are our preparations directed in another direction?

THOUGHT FOR THE WEEK: "We live in a day of much false teaching."

OBITUARIES

WILLIAM H. GRAVES

"Precious in the sight of the LORD is the death of his saints" (Psalm 116: 15).

We believe the words of the psalmist in this verse are most fitting as we pay respect to the memory of our friend and fellow Christian, William H. Graves.

Mr. Graves was born September 8, 1893, in Greene County, North Carolina. At the age of fifteen he united with Grimsley Original Free Will Baptist Church, where he remained a member until his death. He served as a deacon in his church for twenty years. He was an active member, and his friends remember him as being always ready to do what he could for his church. He was also active in community and civic affairs. He was a veteran of World War I; he served twelve years on the Hookerton School Committee and for sixteen years was a member of the Greene County Board of Education. He was a member of the American Legion and the Junior Order of Hookerton.

Mr. Graves passed away to his eternal reward on August 15, 1963. Funeral services were held on Saturday, August 16, at the home. The service was conducted by his pastor, the Rev. R. P. Harris, who was assisted by the Revs. L. B. Manning and C. L. Patrick.

On April 23, 1919, he was married to the former Pattie Mae Eason. To this marriage was born nine daughters and two sons. There are twenty-two grandchildren, two sisters, and three brothers. He was a good husband and father.

His family remembers the following verse which was quoted by him:

"Don't weep dear ones,
For I know I had to die;
But I wait just inside the gate,
Just to greet my loved ones in."

Written by a Former Pastor

MR. T. E. PARRISH

Mr. Thomas Edward Parrish, age 93, died November 10, 1963, at his residence in Blountstown, Florida, after a lengthy illness. He was a native and lifelong resident of Calhoun County. He was of the Free Will Baptist faith, and very firm in what he believed.

Funeral services were conducted at 2:30 p. m. on Tuesday, November 11, from the Christian Home Free Will Baptist Church in Blountstown, with the Revs. James C. Pelt and Dean Reynolds officiating. Interment followed in Nettle Ridge Cemetery with the Martin Funeral Home directing.

Survivors include his wife, Mrs. Mattie Parrish; three sons, M. J. Parrish, Greensboro, Alabama; Judge Sidney Parrish and Floyd Parrish of Blountstown; two daughters, Mrs. Bill Yon, Blountstown, and Miss Mildred Parrish, Madison, Florida; one sister, Mrs. Mary Holley, Blountstown; ten grandchildren and twenty great-grandchildren.

Written by,
Ada Holley

Christian Education

ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

Beaufort County Benefit Dinner

At their benefit dinner on December 6, the Free Will Baptist churches of Beaufort County, North Carolina, contributed $2,000.25 to the development fund of Mount Olive College.

The dinner was held at the Chocowinity school lunchroom with 102 persons in attendance. Members of the county steering committee were chairman, Oscar Webster, and Mrs. John Winfield, of Pinetown; and Ernest Cutler of Blounts Creek.

Participating churches, their pastors, chairmen, and amounts of their contributions were as follows:

Piney Grove, W. L. Brickhouse, Mrs. Magalene Jackson, $144; Dublin Grove, Eugene Sumner, Mrs. David Mayo, $116.25; Ephesus, Elmo Harper, Herbert Lewis, $154.10;

Union Chapel, Roy Cauley, John Mills, $110; White Hill, Phillip Rice, W. E. Holliday, $300; Free Union, A. B. Chandler, Darrell Windley, $560.50;

Trinity, R. P. Harris, Mrs. C. B. Cooper, $233; Belhaven, Mrs. George Marriner, $25; Sidney, John Grimsley, Mrs. Edwin Roper, $118.40; Shiloh, John Grimsley, E. G. Foreman, $230.

Sampson County Benefit Dinner

The eighteenth benefit dinner for the Mount Olive College development fund was held in Sampson County, North Carolina, on December 7. Contributions from the seven Original Free Will Baptist churches of Sampson and Pleasant Grove in Harnett County totaled $2,118.35.

The Rev. Walter Reynolds of Dunn was chairman of the county steering committee which included Harvey Barefoot and Eugene Jernigan also of Dunn, Emerson Warren and Mrs. Felton Godwin of Newton Grove.

The dinner was held at Newton Grove with an attendance of 155. Participating churches, their pastors, chairmen, and amounts of their contributions are listed below:

Lee's Chapel, James Joyner, H. T. Hinson, $310; Oak Grove, Felton Godwin, Mrs. Ray Warrick, $331; Robert's Grove, David Charles Hansley, $30;

Shady Grove, Walter Reynolds, L. B. Wilson, $1,010; Saint Paul, Michael Pelt, Jimmy Britt, $285; West Clinton, Felton Godwin, Willie Hobbs, $40.35;

Clinton Mission, Harry Jones, John Price, $12; Pleasant Grove (Harnett County), W. O. Lassiter, J. N. Bryan, $100.

Businessmen Pledge Support to College

The Mount Olive College Area Foundation is seeking to raise $175,000 for the development fund of Mount Olive College by April 1, 1964. Of this amount, $75,000 is expected to come from pledges made last spring, and $100,000 will be sought in new gifts.

Local businessmen have given the foundation their endorsement and full support.

Chamber of Commerce

Mount Olive's Chamber of Commerce on November 22 unanimously approved the following resolution:

"*Whereas*, the Board of Directors of the Mount Olive Chamber of Commerce are fully aware that Mount Olive Junior College, Inc., is a most valuable asset to this area and that we are deeply appreciative of the decision of the officials of Mount Olive Junior College, Inc., to begin the construction of its new campus at the very earliest possible date; and,

"*Whereas*, the Board of Directors of Mount Olive Chamber of Commerce are grateful to all who have in the past participated in the efforts to cause Mount Olive Junior College, Inc., to become such a vital part of our community and the surrounding area, and we heartily endorse and approve of the concerted efforts made which enabled the officials of Mount Olive College, Inc., to reach the decision that Mount Olive was truly the place where it should sink its roots deeper and expand its campus and facilities; and,

"*Whereas*, it is our sincere feeling and belief that the Community of Mount Olive and the entire surrounding area served by Mount Olive Junior College, Inc., have received a deep and profound enrichment through the establishment of said College in this area;

"*Now, therefore*, Be it Resolved by the President and Board of Directors of Mount Olive Chamber of Commerce, that they go on record as approving all efforts being made to encourage all to give of their time, talents, energy, and possessions to enable Mount Olive Junior College, Inc., to reach its ultimate potential; and further that they do hereby pledge their entire moral support to these efforts and heartily recommend that all within the area served by said College join in this endeavor."

Merchants Association

At their meeting on November 25, the Mount Olive Merchants Association unanimously adopted a similar resolution which read:

"*Whereas*, the Mount Olive Junior College Foundation is launching a new fund-raising drive to raise funds for the support of the building program of Mount Olive Junior College; and

"*Whereas*, the Mount Olive Merchants Association realizes the contribution of Mount Olive Junior College to our community and the advantages of having the Mount Olive Junior College in its midst and desires to aid and assist in any beneficial project regarding the college,

"*Therefore*, we pledge the support of the members of the Mount Olive Merchants Association and call upon all citizens to actively support the Mount Olive Junior College Area Foundation in its fund-raising drive both in services and financial support."

NO 'BAPTIST' DECEMBER 25

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, there will not be an issue on December 25. The last issue you will receive this year will be that of December 18, which will be our Christmas issue.

NEWS NOTES

Of Denominational Interest

Rock Springs Host to Sunday School Convention

The Second Western District Sunday School Convention will convene with Rock Springs Free Will Baptist Church, Bailey, North Carolina, on Sunday, December 29. The theme will be "Triumphant in Christ"; and the Scripture text, 2 Corinthians 2:14. The program is as follows:

Morning Session

9:45—Song Service, the Rev. James Joyner
—Devotions, Mrs. Mac Edwards
—Welcome, Diane Poole
—Response, Norma Eason
—Business Period
—Sunday School, Oscar Whitley, Jr., Superintendent
—Intermission
—Song Service, the Rev. James Joyner
—Convention Message, the Rev. R. N. Hinnant
12:00—Lunch

Afternoon Session

1:00—Song Service, the Rev. James Joyner
—Devotions, Diane Baines
—Report of Officers
—Special Music, Eason Trio, Joyner Sisters, and Rock Springs
—Report of Committees
—Youth Rally Report, Mrs. Virginia Joyner
—Awarding Banner and Trophy
3:00—Adjournment

Lanwood Chapel Host to Cape Fear Union Meeting

The Cape Fear Union Meeting will convene with Lanwood Chapel Free Will Baptist Church near Smithfield, North Carolina, Saturday, December 28. The theme will be "The Guiding Light" (Isaiah 9:2). The moderator, the Rev. Ed Taylor, will preside, along with the secretary, Mrs. Ruth Warrick. The Rev. Wilbert Everton will serve as music director. The program is as follows:

Morning Session

10:00—Congregational Singing
—Devotions, the Rev. James Evans
10:20—Enrollment of Officers and Ministers
—Recognition of Visitors
—Appointment of Committees
—Reading of Minutes
—Roll Call of Churches
11:00—Morning Worship, the Rev. Gideon Stevens
12:00—Lunch and Fellowship

Afternoon Session

1:00—Congregational Singing
—Devotions, the Rev. Kemery Ard
1:20—"The Light Shines on Missions," the Rev. R. H. Jackson
1:35—"The Light Shines on Mount Olive College," Dr. W. B. Raper
1:50—Treasurer's Report
—Miscellaneous Business
—Closing Remarks
—Benediction

Fifth Eastern Union Meets

The Fifth Eastern Union Meeting will convene with the Juniper Chapel Original Free Will Baptist Church, Craven County, North Carolina, December 29, 1963. The Scripture is, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). The program is as follows:

Morning Session

9:30—Congregational Singing
9:35—Welcome, the Rev. Graham Lane, Pastor
9:40—Devotions, the Rev. Eugene Sumner
9:50—Roll Call of Ministers and Recognition of Visitors
—Appointment of Committees
—Roll Call of Churches
10:30—Recognition and Reports of Denominational Enterprises
Mount Olive College
Free Will Baptist Press
Missions
Cragmont
Children's Home
Superannuation
Woman's Auxiliary
11:25—Congregational Singing
11:30—Morning Message, the Rev. W. A. Hales
12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing
1:20—Devotions, the Rev. R. L. Cauley
1:30—Final Roll Call of Ministers and Churches
1:35—Business
2:30—Adjournment

Christmas Cantata At Reedy Branch Church

The Reedy Branch Free Will Baptist Church, Winterville, North Carolina, will present a Christmas Cantata entitled "Love Transcending," on Sunday, December 22, at 7:30 p. m. The Cantata will be presented under the direction of Mr. Blanie Moye. There will be several solos rendered by Mr. Blanie Moye, and Mr. and Mrs. Jimmy Stocks. The organist for this occasion will be Mrs. Paul Braxton and pianist, Jimmy Buck.

The pastor, the Rev. Willis Wilson, invites everyone in the area to come and enjoy this program.

Rocky Mount Church to Host Second Union Meeting

The Second Union Meeting of the Central Conference will convene with the First Free Will Baptist Church in Rocky Mount, North Carolina, Saturday, December 28, with the moderator, the Rev. Norman Ard, presiding. The program is as follows:

Morning Session

10:00—Devotions, Miss Winnifred Averett
10:15—Welcome, the Rev. Fred Powers
—Response, the Rev. Raymond Sasser
10:20—Reading of the Minutes, Secretary
—Appointment of Committees
10:30—Roll Call of Ministers
—Welcome to Visitors
10:40—Roll Call of Churches and Seating of Delegates
11:15—Recess
11:25—Song Service
11:30—Message, the Rev. Willis Wilson
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Jack Dail
1:10—Reports of Denominational Enterprises
1:50—Report of Committees
—Business Period
2:40—Adjournment

Pastor Presents Bible

Pictured above is the Rev. A. J. Lyczkowski, pastor of Macedonia Free Will Baptist Church near Vanceboro, North Carolina, as he presented a Bible to ten-year-old Michael Ray Whitford. Michael Ray received the name-engraved Bible



for memorizing and reciting the names of the books of the Bible in response to a challenge by the Rev. Mr. Lyczkowski to any of the youth group who would memorize the names of all sixty-six books.

He was the first to achieve this award. Others who have received Bibles are Debra Kay Ipock and Jay Charlene Vendrix.

Executive Committee to Meet at High Hill Church

The executive committee and standing boards and committees of "The Fellowship of Original Free Will Baptists" will meet December 30 at 7 p. m., at High Hill Free Will Baptist Church, Scranton, South Carolina. The meeting will continue on December 31, at 10 a. m. The Rev. Louis A. Holliday is chairman of the executive committee, and he urges everyone to be present for this meeting.

Albemarle Union at Saint Paul's Church

The Rev. A. B. Chandler, moderator of the Albemarle Union Meeting, announces that the union will convene with Saint Paul's Free Will Baptist Church, Elizabeth City, North Carolina, Saturday, December 28. Dr. Burkette Raper, president of Mount Olive Junior College, will deliver the morning message.

The Albemarle League Convention will meet with the church on Saturday night, December 28, with services beginning at 7:30 p. m.

Then on Sunday, December 29, the Albemarle Sunday School Convention will convene at 10 a. m. The Rev. Robert May will teach the Sunday school lesson, and the Rev. Robert Rollins will bring the morning message.

Faith Entertains Union, Youth Rally, and S. S. Convention

The Carteret County Union Meeting, Youth Rally, and Sunday School Convention will meet with Faith Free Will Baptist Church, Morehead City, North Carolina, Saturday and Sunday, December 28 and 29. The theme will be "Go Forward in the New Year"; and the text, "Speak unto the children of Israel, that they go forward" (Exodus 14:15). The programs are as follows:

UNION MEETING, DECEMBER 28

Morning Session

10:00—Devotions, "Going Forward in Faith," the Rev. O. B. Turner
—Moderator's Remarks
—Seating of Delegates and Visiting Ministers
—Roll Call of Churches
10:40—Congregational Singing
10:45—"Going Forward with Soul Winning and Missions," the Rev. Virgil Day
—Special Music, Host Church
—"Going Forward by Giving," the Rev. Jerry Rowe
—Special Music, Host Church
—Union Offering
11:25—Message, "Going Forward in Grace," the Rev. Alton Mason
12:00—Benediction and Adjournment for Lunch

Afternoon Session

1:00—Devotions, "Going Forward Together," the Rev. D. W. Cleeve
1:15—Reading of Minutes of Previous Meeting
1:20—Business
—Roll Call of Ministers
—Report of Committees
—Unfinished Business
—New Business
—Reading of Minutes
2:15—Benediction and Adjournment

The Youth for Christ Rally will meet in the church Saturday evening at seven o'clock. Then on Sunday afternoon, December 29, the Sunday School Convention will be held at 2 p. m.

Woman's Auxiliary

Goldsboro, N. C.—On Thursday, November 21, the YFA of the First Free Will Baptist Church held its monthly meeting. During the meeting a motion was carried to send Bibles to the mission fields. To obtain these Bibles the money will be earned by the members' raking yards and making candies and cakes for sale. It was also decided to go caroling and to present baskets of fruit to the shut-ins at Christmas. There were ten members and three counselors present for this meeting.

Mount Olive, N. C.—The YFA of Snow Hill Free Will Baptist Church held its November meeting at the home of Mr. and Mrs. Charles Bell.

During the meeting a motion was carried to sell cakes and pies to make money to send a member to Cragmont next summer. It was also decided for all the YFA members to buy gifts for the residents of the Old Folk's Home in Kennansville, North Carolina.

Refreshments were served to the group by Mrs. Mary Gold Bell.

Newton Grove, N. C.—The Woman's Auxiliary of Oak Grove Free Will Baptist Church met in regular session Wednesday, December 4, at the church. Each member had been asked to bring to this meeting aprons or dish cloths for use in the kitchen at the Children's Home at Middlesex, and the response was most gratifying.

The Oak Grove auxiliary is deeply attached to Mount Olive College for several reasons. The chief reason is that its president, Dr. W. Burkette Raper, held his first pastorate at Oak Grove church. An offering of $10 was taken for the building fund of the college and was given in honor of three very valuable members of the auxiliary who were physically unable to attend: Mrs. J. G. Warren, Mrs. Annie McPhail, and Mrs. Y. W. Eldridge.

The members of the auxiliary draw names each year for a heart sister. And at the December meeting it is customary for each member to bring her heart sister a gift with her name attached, thus revealing her identity. This is always a merry occasion, one looked forward to by the members each year.

Refreshments of coffee and cookies were served. Refreshments are not served at any other meeting except the December meeting.

The Bethlehem Si
Shines On

CHRISTMAS . . . What does it mean to you? Does it mean giving and getting, eating and drinking, greeting cards, Christmas trees, colorful lights, tinsel, glamour, bells? Does it mean the story of Bethlehem, the shepherds, the angels, the Magi, the star?

Christmas means many different things to different people. The symbols of Christmas also mean many different things; for example, to many people the star is only an ornament to place at the top of a Christmas tree. But the star has far more meaning to those who seek to commemorate the true meaning of Christmas—the birthday of Christ.

In the Old Testament the star is prophetic as a symbol of the coming of Christ into the world. Other prophecies, of course, had been made before about the coming of the Saviour; but in Numbers 24:17 Balaam prophesies the coming of Christ as "a Star out of Jacob."

Likewise, the star is also used symbolically in the New Testament. In Revelation 2:28 the "morning star," which precedes day, is symbolical of the fact that Christ, the Morning Star, brings the day of gospel light. The "day star" of 2 Peter 1:19 is also a sign of Christ's coming. The third symbolical use of the star in the New Testament is the star of Bethlehem (Matthew 2:2), which is the use most often associated with Christmas. It was the star that led the wise men of the East to the place where the Babe lay that they might bring homage to Him.



In this day of gloom and despondenc because of the cold war, we tend to a ourselves, "Where is the *peace on earth* proclaimed by the heavenly hosts?" I this day of gross commercialism Christmas, we ask, "What is Christma coming to?" and emphatically urg "Let's put Christ back into Christmas But we need not be despondent or pe simistic at this Christmas season becau the star still shines. It shines on . . .

to dispel fear

To the humble shepherds tending the sheep on the cold, lonely hillside tha night many years ago, the sudden appea ance of the angel of the Lord was a fea ful experience. But the angel's reassu ring message to them was "Fear not: Christ's message to us also is "Fear no little flock; for it is your Father's goo pleasure to give you the kingdom" (Luk 12:32).

One preacher has said:

"The Incarnation is God's answer t human gloom, despondency, and pessin ism. What are you afraid of? He say Am I not with you always to the end All power is given unto me in heave and on earth. Are you afraid of you sins? Fear not; I died for thy sins an am able to save to the uttermost. Ar you afraid of the world, the flesh and th devil? Fear not! I have overcome th world, the flesh and the devil! Are yo afraid of your own weakness? Fear no —all things are possible to him that be lieveth. 'I can do all things throug Christ who strengtheneth me.' Are yo afraid of life's changes and uncertainties Fear not! The Father hath given a things into My hands. Are you afrai of old age? Fear not for He said, I wi never leave thee nor forsake thee. Ar you afraid of death and bereavement

The Free Will Baptist

by Leah McGlohon

ar not! I have conquered death, and w hold the keys to death and the grave. e you afraid of eternity? Fear not: ither life nor death nor things present r things to come, nor height nor depth r any other creature shall be able to arate us from the love of Christ! Do u fear the ominous signs of the times? ar not: Christ is Lord of all, and the tes of hell shall not prevail against His urch."—Quoted in *Christian Victory*. Christ conquers fear; therefore, His ildren need not fear.

to guide men to Christ

Throughout the East there was a uni-sal expectancy of the coming of a ng, and Jerusalem was associated with s King. The wise men of the East—e Magi—were students of the stars, rologers and interpreters of dreams. ey knew that the "King of the Jews" d been born, for they had seen His r. Perhaps something of Balaam's ophecy of the "Star out of Jacob" was ll mingled with their ancient tradi-ns. Nevertheless, the star led them the Saviour.

As the star led the wise men, it shines to guide men to the Saviour who can ng light into their darkness. The star nbolizes the light which shines to guide ose who want to believe but do not ow how.

to illuminate the heart

After the star guides one to Christ and accepts Him as his Saviour, it still nes on to illuminate the heart. Peter ls us, "We have a more sure word of ophecy; whereunto ye do well that ye e heed, as unto a light that shineth a dark place, until the day dawn, and day star arise in your hearts" (2 ter 1:19). The "day star," in addition to being a sign of Christ's coming, is a symbol of the Spirit's illumination of the believer's heart.

Compare this illumination to the lighting of a candle. At first there is only a spark; but as this spark begins to burn the wick, the flame glows brighter and illuminates more of the darkness. Just so, the Holy Spirit comes to abide in a person's heart when he accepts Christ as his Saviour. As he exercises his faith, the Holy Spirit illuminates his heart. Therefore, as the Apostle Paul admonishes, ". . . let us . . . cast off the works of darkness, and let us put on the armour of light" (Romans 13:12). Let us cast off the gloom, despondency, and pessimism and allow the Holy Spirit to illuminate our lives.

to give understanding

Also, the star still shines to give understanding. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Proverbs 2:6). One of the ways we may obtain this understanding is through reading His Word: "The entrance of thy words giveth light; it giveth understanding to the simple" (Psalm 119:130).

If you are despairing because you cannot understand the world situation, the problems of your own country, family problems, etc., remember that the Star can bring light to dispel your darkness and give you understanding. There is no need to despair.

These are only a few of the ways that the star shines on to light the path for seekers today. As one puts his trust in Christ, the star will shine clearly for him guiding him to a better understanding of Christ and what He can mean to the world.

We are like stars ourselves. As professed followers of Christ, our lights shine out from our churches, from our homes, from our lives. Will those who follow our rays find Christ?

† † †

Over a scarred and war-torn world,
The message, still sweet and clear,
Is ringing with hope and triumph for those
Whose hearts are attuned to hear,

"Peace upon earth, the Saviour is born,"
Yes born, and He still lives today,
With love that is strong and steadfast and sure,
Though evil may seem to hold sway.

The din of no battle can ever drown out
The song that still rings through the ages,
Nor fire extinguish the dear Word of God,
Or scoffer obscure its pages;

For the Bethlehem Star shines on through the night—
Through war, with its anguish and sorrow,
With peace for the heart and strength for today,
And a glorious hope for tomorrow!

—*Alice Mortenson.*

NOTES AND QUOTES



By J. C. Griffin

(NOTE: As is my custom when short of time, I take the privilege of clipping or selecting an article or tract for this column. Today I have selected a tract published by the Pilgrim Tract Society, entitled "A Thrilling Christmas Story from Arizona" by Betty Swinford. I trust it will be a blessing to you during the holiday season.—J. C. G.)

It seemed more than a little strange to leave a land heavily laden with snow to come west where the breezes were almost balmy! Yet with every turn of the wheels, the train was taking Nancy Morrison into new and different country. Country where Sahuaro cactus stood like silver sentinels among the brown desert grass and mesquite, where adobe huts appeared seemingly out of nowhere, with small, brown children playing outside in the sunshine, where a haunting, empty loneliness hung over the endless reaches of desert.

Nancy turned her gaze away from the Indians and their poverty; for she had known only disdain for the poor. Even as a child she could remember turning from a ragged or dirty playmate. As she had grown older her feelings had been intensified.

Now a sweet drowsiness overtook her and she leaned her head back and permitted herself the luxury of dreaming. What would it be like, spending Christmas in Tucson with her college roommate, Peggy Dodson? What did she actually know of Peggy's family? That her father was a successful businessman; that they lived in a big house on a hill, of course. Then there was Peggy's brother, George, who was studying for the ministry and who would also be spending Christmas holidays at home.

Then slowly the train was pulling into the Tucson Depot and it was time to stop dreaming and face reality. From her place at the window Nancy glimpsed her friend in the waiting crowd.

At the Dodson home that night, after Nancy was firmly settled in Peggy's room, the girls went down to the dining room.

Peggy's eyes shone. "You set the table, Nancy, and I'll start the pumpkin pies for tomorrow! Mother will finish supper, so that lets us out there!"

Nancy hesitated. "You—don't have any help at all?"

Peggy laughed. "I should say not! Dad spends all his millions on missionaries!" Quickly she sobered. "I'm only joking; because that's just exactly the way this family wants it."

Nancy did not reply. Of course, sending a certain amount to the mission field was well and good. Nancy had always gone to church herself, a fashionable brownstone church back in Vermont, and had been taught ever since she could remember that giving a fair amount to the Lord was the thing to do. But she could see little sense in going overboard —not even hiring outside help!

It was two days later. She and Peggy and George had wonderful times together. Sunny drives in the car, horseback riding over the rolling hills and just plain being lazy. Early that morning, however, it had suddenly turned dark, with thick, heavy clouds scuttling across the usually serene sky. A brisk wind from the north had brought snow from Mt. Lemon and a bite in the air to the valley.

Nancy was in the room she shared with Peggy when George called.

"Want to come down, Nancy? We're hoping to get our plans all settled for Christmas Eve."

"Christmas Eve!" Nancy whispered half aloud. For that was the night she had been waiting for! No doubt the big old house would be running over with gay and laughing young people. It would be a night long to be remembered!

The three young people sat down close to the roaring fire George had built in the stone fireplace. Peggy had placed a tray with steaming cups of hot chocolate on the coffee table. The atmosphere was alive with happiness.

"Nancy," George began, "our Christmas Eve is spent a little differently than we used to spend them. You see, about 40 miles from Tucson is a place known as Friendly Corners. It's sort of the pivot point for the migrant camps."

Nancy frowned. "Migrant camps?"

"Cotton camps. The situation in these camps is deplorable. Imagine, if you can, women cooking outside over wood fires—even on a day like today. Some of these camps have ragged tents, others frame shacks. If it's a well cared-for camp, there may be a rough floor and a hot plate."

A sick lump was settling in Nancy's stomach. "Go on."

George grinned. "Well, maybe you've noticed how our garage is bulging with used clothing and canned goods. Tomorrow I'll borrow a truck and go out to pick up old toys that have been made over. Then in two days, on Christmas Eve, a group of young people will visit as many camps as material will permit—and try to make Christmas a happier time for these folks."

So that was the way Peggy and her brother spent Christmas Eve, the night that should be filled with gaiety and song! How simply awful. And to think that she had thrown away a perfectly wonderful invitation to spend Christmas in New York City! Well, nothing to do now except to go and try to make the best of it.

The clouds continued and the days were short and dark, with increasingly cold wind whipping over the city. On Christmas Eve two and a half dozen young people poured into the Dodson residence, most of them having borrowed station wagons to haul the food and clothing.

When they entered the first camp Nancy's heart sank. Never had she seen human beings living in such filth and misery. Barefooted children, shivering with cold, crept from the huts to hear the music from the little folding organ someone had brought along. Unshaven men and ragged women, some with dirty babies in their arms came outside.

Without meaning to, Nancy cringed back when one of the ragged children touched her.

"Give me a hand with this food, will you, Nancy?" George asked.

Together, they doled out food to the hungry people. Clothing was quickly fitted, too, while Nancy's hands grew numb with cold. A small Mexican boy sat down by the station wagon to try on a pair of donated shoes and a woman's eyes filled with tears when she was given a sack of potatoes and several cans of vegetables.

George explained that the plight was more serious than ever because of an infestation of a pink boll weevil into the cotton which had forced idleness upon the workers.

Night fell softly in the next camp as the scenes were repeated. George spoke briefly of the birth of the Saviour and the joy of knowing Him. As he told how there had been no room in the inn for Jesus Nancy's heart grew heavy with guilt. There was no room in her heart

(continued on page eleven)

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Avenue — Nashville 5, Tennessee

Question: Please explain "I write unto you, little children, because your sins are forgiven you for his name's sake" (1 John 2:12). In what way may we use this to prove infant salvation?—*R. Dixon, Arkansas*

Answer: A correct interpretation of this verse would, I think, have no bearing on either for or against the teaching concerning infant salvation. *Little children* here does not refer to physical infants or babes but rather as the Greek word indicates *dear children*. Those so referred to in the passage were the writer's own children in the faith, those whom he had begotten or won in the preaching of the gospel. This reference addressed to them is one of endearment. They could have been children in the natural sense or they might just as well have been adults the first time he ever saw them and preached to them. The same principle is true of Jesus and His method of address to His disciples who were evidently matured physically before He called them out as followers. "Then Jesus saith unto them, Children, have ye any meat? They answered him, No" (John 21:5).

Lenski, on page 417 in his *Interpretation of the Epistles of St. John*, says: "Little children includes all the readers. It is an address that is befitting the aged Apostle's fatherly concern. See verse 1. They will take to heart what their most venerable father is writing to them." This truth might be more vividly apprehended if you read and compare 1 John 2:1, 28; 3:7, 18; 4:4; 5:12. Paul, in addressing those he had won to Christ, used the same type of endearment. "Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord" (1 Timothy 1:2). "To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord" (2 Timothy 1:2). "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour" (Titus 1:4). There is always a special feeling of close kin to those whom a faithful servant of Christ has won by faithfully giving them the word that has the power to save a sinner and has helped them to grow by standing by and teaching it to them. John had won to Christ young and old alike when he ministered the gospel in Ephesus and the many other churches throughout Asia. Among those were the seven symbolic or characteristic churches of the first three chapters of Revelation.

The writer of the Book of Proverbs, Solomon, makes frequent personal reference to his readers, addressing them as "my son." I can recall some of my friends among older ministers that used to address me as "son" and especially did they thus address me when they felt they should exhort me concerning personal matters. They wanted me to understand that they were personally interested as being the reason for their fatherly advice. Everyone who reads First John or any part of the Bible should remember that the writer is personally interested, that he had the guidance of the Holy Spirit as he conveyed the rich meaning of the sacred pages to our minds. More than that, when we read the Word we should remember that it is of divine origin and that God has expressed a fuller and deeper meaning of love to every reader than any of the human authors can ever express. We should further remember that Christ requires of all His followers that they love one another as He loved them; a love that caused Him to die for all. To remember this might serve as a means to end worthless and endless quarrels with one another. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32).

NOTES and QUOTES

(continued from page ten)

for the poor of the world, no room for love and tenderness and compassion for which these folk were so starved!

"That little fellow seems to be having trouble with that shirt, Nancy," George said once. "Want to give him a hand?"

With trembling fingers, Nancy stooped to guide the thin, cold arms through the sleeves of the flannel shirt.

Looking up at Nancy through tear-brimmed eyes, the small boy whispered, "Thank you, lady."

The little organ played softly and sweet the old strains of "Silent Night, Holy Night, all is calm all is bright . . ." fell upon the evening air.

Just outside the circle of soft light a woman wept to herself. Nancy looked around to see if someone could go to her, but evidently no one else had noticed. With a strange, new emotion in her own heart, Nancy went hesitantly forward.

"Excuse me, but I thought maybe I could help."

The woman, her face ravaged by scars from some disease, took her face from her hands. "It's this—all this! Food and songs! I haven't heard such singing since I was a child in Sunday school!" Her dark-circled eyes pleaded with Nancy. "Please, ma'am, won't you tell me how to know this Saviour?"

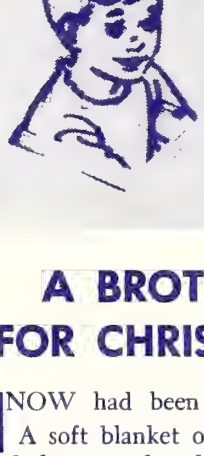
Tears forced their way into Nancy's eyes. Her old reservations were laid aside as she unfolded again the sweet story of Jesus and His love, His power to forgive. Gently she took off her own cashmere sweater to lay about the woman's frail shoulders.

When the last camp had been visited a tired and hungry group left for Tucson, where they stopped at the Dodson's for sandwiches and hot drinks. Christmas carols floated softly from the hi-fi, while outside the air was crisp and cold.—*Abridged.*

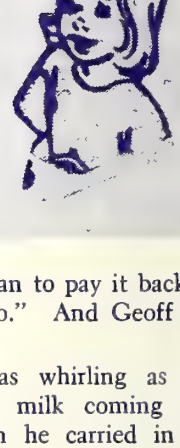
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Peace and Power

The Lord Jesus said, "Ye shall find rest." Someone may say, "I had not thought of rest and peace: I want power." Please notice that peace and power are two sides of the same thing; peace is the inside, and power is the outgoing side. We are never promised the consciousness of power. We are promised power, but never the consciousness of it. We know the peace: others know the power.—*S. D. Gordon.*



Christian Stories for Our Boys and Girls



A BROTHER FOR CHRISTMAS

SNOW had been falling all day. A soft blanket of powdery flakes covered the ground and roof tops. The fence posts glistened with white crowns. Geoffry looked at Erwin. "It looks like snow for Christmas for sure," he said.

"Yeah," answered Erwin grinning, "it's keen coasting weather, too. Let's try it after we've finished the chores."

"While you finish the chores I'm going in to town and finish Christmas shopping," laughed Mr. Glad, "and that reminds me, have you seen a five-dollar bill lying around? I had one on the dresser this morning, I'm almost sure, but I can't find it anywhere."

"No, Dad, I haven't," answered Geoff.

"Nor I," declared Erwin.

"That's that, then!" was the cheerful answer. "Wonder where I did put it. I was sure I put it on the dresser."

Geoff looked searchingly at Erwin until he flushed and his eyes looked down at his plate. I wonder if he did take it, Geoff thought. Now he thinks I'm suspicious and why not? After all, I know he stole before. He got up from the table. "If you're finished, Sam," he addressed the hired man, "let's go. I'll help you milk."

He and Sam swung their shining buckets on their way out to the cow barn.

"Wouldn't be surprised, n o p e! wouldn't be surprised a-tall if he did take the five dollars."

Geoff looked surprised. "Do you really think so, Sam?"

"Wal, you know that boy's folks is no-good, and blood will always tell, I say. I think your folks would be better off if they took him back where they got him."

Geoff nodded thoughtfully. Sometimes he almost wished Erwin back in the Children's Home. He hadn't liked it much when his dad and mom came bringing him home last summer, saying: "It's not good for you to be growing up without brothers or sisters. We hope you and Erwin will grow to love each other like brothers." Geoff had looked at the frail, freckle-faced boy and wondered if he could ever love him like a brother.

It was more fun to be two when you went fishing or coasting or played catch. It wasn't quite so good when you had to share, say an apple or a candy bar, or your bike. Then there were the times Erwin did something and earned the praise of Geoff's parents. Geoff tried to conquer the wave of jealousy that rose in his heart, but somehow the resentment couldn't help shining through.

Suddenly he blurted: "Erwin used to steal all the time. He admitted to me that he took two dollars out of Dad's billfold the second week he was here."

Sam whistled: "What did I tell you? What did your dad say about that?"

"I didn't tell him. I promised Erwin I wouldn't."

Geoff began remembering a lot of things. Erwin had started to Sunday school and church as soon as he came to the Glads. He confessed he'd only been two or three times in his whole life. Geoff was dumfounded at his ignorance. He didn't know anything about God or Jesus, except to use their names in vain.

He told Geoff about his life before coming to live with them, and Geoff couldn't imagine anyone living like that. Erwin's mother was often drunk and he existed as best he could by stealing food or begging handouts in the dingy neighborhood where he lived. When his mother died, he was sent to a home, and he hadn't been there long when Geoff's parents took him to their home.

Erwin surprised everyone at the interest he took in Sunday school. When he had been going to church several weeks, he confessed: "I can't seem to study my lesson until I get this off my mind, Geoff. I took a couple of dollars out of your dad's billfold not long after I came. I mean to pay it back, so don't tell until I do." And Geoff had promised.

Geoff's mind was whirling as fast as the streams of milk coming into the bucket. When he carried in the milk, he heard his father and mother talking in the kitchen.

"I'm ready to take out adoption papers any time," came his father's voice.

"Just think what a wonderful Christmas present for Erwin, and for us, too," said his mother eagerly.

"Yes, at least he can have a real home of his own."

"He's such a dear boy, and he loves us, too, and I really believe he thinks Geoff is a superior being."

"I've wondered about Geoff though. Most of the time they get along all right, but well, you know, Geoff never says much."

"Oh, well, at first I do think Geoff's nose was a little out of joint, but he'd be lost without Erwin now!" she laughed.

"I guess you're right, Mother, but I'll talk to him anyway."

"Of course," agreed his mother.

Geoff hurried out to his favorite haymow refuge. Pat, the gray kitten, came brushing against his legs. Absentmindedly, he stroked the purring animal. So his nose was out of joint, was it? That was not a pleasant thought!

Below him he could hear the vigorous thuds as Erwin energetically cleaned the barn. I'll bet he took that five dollars, Geoff thought disgustedly. Dad is sure an easy mark!

Soon there came a soft whistle and his dad ascended the ladder. He dropped down on the hay beside his son. "How would you like a brother as a Christmas present, Son?"

"It's okay, I guess," Geoff said indifferently.

His dad eyed him thoughtfully. "You and Erwin had any difficulties?"

"Why no—" he cleared his throat, then he burst out: "Dad, how do you

know—I mean, do you suppose Erwin took that five dollars?"

"So that's what's bothering you!" smiled his dad. Then he sobered. "Why, no, I'm positive he didn't. In fact, I'd stake my life on his honesty. No, whatever happened to that money I'm convinced Erwin did not take it. I mislaid it some place."

Geoff watched his dad with mingled feelings. Should I tell him Erwin stole last summer? If I did, bet Dad would doubt him now. Now was the time to tell him! He cleared his throat but his dad went on.

"No!" he said emphatically, "I don't doubt him at all. Fact is, he did steal from me once shortly after he came, but I didn't know it until a couple of weeks ago. He said since he'd been studying about Jesus, he decided to become a good Christian boy, and he was so troubled about it he had to confess and he said he'd pay it back someway. So, you see why I don't think he has done any more stealing."

Geoff nodded slowly.

His father got to his feet. "Well, that's settled then. I'll tell Erwin."

At lunch time Geoff's father broached the subject of adoption to Erwin. Geoff lowered his eyes before the flash of joy that passed over Erwin's face turned for a moment beseechingly to him. Erwin's immediately sobered. "Let me think about it, will you?" he begged.

A puzzled look flitted over the faces of Mr. and Mrs. Glad but they only nodded.

At devotions that night Geoff's father read the Christmas story. Geoff listened intently as his father read: "And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."

Was there a muffled sob from Erwin's corner? Geoff couldn't be sure, for he had his face turned away staring into the bright coals in the fireplace.

Erwin eased out as soon as devotions were over. He seemed asleep when Geoff came to the room they shared; so Geoff slipped into bed beside him and fell asleep almost instantly.

When he awakened Erwin had already risen. He got up and went downstairs. "Where's Erwin?"

"Isn't he in bed?" asked his mother.

"No," Geoff answered. Together they went upstairs. "Something seemed to be troubling him last night," murmured his mother.

The closet door was opened and revealed Erwin's suitcase was gone and some of his clothes. Geoff caught sight of a scrap of paper on the dresser. It said: "Forgive me, but it's better that I leave. Thank you for everything."

Mrs. Glad sat down weakly, her lips white. Mr. Glad looked grieved, "Well, of all the ungrateful—" he exploded.

But Geoff tugged at his sleeve. "No, no, Dad, Erwin wasn't ungrateful. It was my fault. I drove him away. Oh, Dad, let's get in the car and find him!"

"Just what do you mean, Son?"

"Oh, I didn't actually tell him to go, Dad, but I could've just as well. For I acted like I didn't want to have anything to do with him. I acted like he stole that five dollars and I really didn't think he did."

"I should say not!" flashed Mrs. Glad indignantly. "I found it on the floor behind the dresser when I dusted yesterday afternoon."

"Let's all get in the car and go after him!" begged Geoff.

"I won't bring him back unless you're ready to make room for him," said his father slowly.

Suddenly Geoff realized how lonely and sad he would be without Erwin. How he would miss his cheery whistle; his quiet friendliness as they fished; his shouts of joy as they played; his uncomplaining willingness to shoulder any task, his admiring smile at any feat Geoff accomplished. How he would miss seeing his pale, little freckle-face light up over any little gift or bit of kindness! How lonely it would be not to see his head bent over the Bible as they studied their Sunday school lesson together! What if they couldn't find him?

"Oh, Dad, I'm ready to make room for him." The tears stood in his eyes. "Come on, let's go!"

They drove swiftly over the roads, but it was not until they came to the outskirts of the town that they saw a boy trudging along.

"There he is! There he is!" whispered Geoff rapturously.

Mr. Glad slowed the car; beep! beep! went the horn. "Would you like a lift, Son?" called Mr. Glad smiling at the boy.

Erwin turned pale, but he sat down wearily and buried his head deep in Mrs. Glad's lap. Erwin was crying.

"Now, now, you can't do that at Christmas time!" said Mr. Glad, trying to joke. Then he added softly, "Don't worry, Erwin. You don't have to be adopted if you don't want to. You can stay on anyway."

Erwin jerked his head up. "Not want to?" he gulped through his tears. "I'd be proud to belong to you! It's just that—that, well, I'm not worthy. I did steal once from you, you know, and when you read the Christmas story last night I felt like the story about the little Christ Child, that maybe there was no room for me at your house either because I've not always been a good boy. I can't stay! I can't! Geoff knows I stole once, and I didn't steal this time, honest, but I know he'll never really trust me again!"

Erwin choked up pretty tight then, and Geoff felt his own throat ache. Suddenly he was on his knees beside Erwin.

"I know you didn't take it, Erwin; Mom found it. Please forgive me for making you feel bad, Erwin. I've asked Jesus to forgive me, too."

"And you don't doubt me any more?" asked Erwin, hope lighting his eyes.

"Say! you don't think I'd doubt my own brother, do you?" laughed Geoff, giving Erwin's shoulder a good, hard squeeze.

"Oh, no!" laughed Erwin raptuously. "Let's go home, Dad!"

Mr. and Mrs. Glad exchanged shining glances, Erwin's face was as bright as the Christmas star, and Geoff told his own happy heart—"I've got a brother for Christmas, the best present I ever got!"—*Junior Trails.*

CHRISTMAS

"She brought forth her firstborn Son . . . and laid him in a manger" (Luke 2:7).

He was a tiny Babe when He touched that manger. But His touch transformed it. And now, nineteen hundred years later, we are thinking of the manger with a peculiar sense of reverence. The infant Jesus touched it, and His touch transformed it into something of sacred meaning. So He Who was born in the stable transforms by a touch.

No Christian truth is merely abstract, least of all the truth of Christ's transforming power. Either He has touched your life and changed it or He has not touched it. Being a Christian means personal contact with the Saviour Who was born in Bethlehem. The Bible, speaking of His transforming power, says:

> "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name" (John 1:12).

—*Dr. Frank S. Gaebelein.*

The Sunday School Lesson

Lesson for December 29

Dimensions Of Freedom

LESSON TEXT: Galatians 5:13-26

MEMORY VERSE: Galatians 5:22, 23

I. INTRODUCTION

The Christmas lesson showed that Jesus Christ came to make men free from sin, and all who trust Him as their Saviour can have that freedom.

The lesson today is a further study of freedom. Of course, teen-agers think in terms of freedom from restrictions, freedom from adult authority. But there is a greater liberty which enables Christians to be servants of one another through love.

The whole law of liberty is stated in these sentences, "For freedom did Christ set us free," "stand fast therefore," and "be not entangled again in a yoke of bondage."

The idea that liberty means the absence of all restraint is false. The true use of freedom is stated in the injunction, "through love be servants one to another." The emergence from the bondage of sin through Christ is the passing into a sphere of life in which all the powers should act under the dominion of the true motive—love. In response to an inferred question how such love is possible, the injunction is "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

The apostle then makes a contrast between flesh and spirit. The works of the flesh are first presented, and these are operations in the realm of death. Then the fruits of the Spirit are given, and these refer to an operation in the realm of life.

Previous lessons have shown that love is the only real motive for service. Now it is evident that the one fruit of the Spirit is love.—*Senior Class Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. Christian liberty does not mean that we have license to do what is wrong (Galatians 5:13).

2. If we truly love others as we should we will not need the Ten Commandments to keep us from doing them wrong (v. 14).

3. The surest way of defeating the lusts of the flesh is by walking in the Spirit (v. 16).

4. The conflict between the flesh and the Spirit cannot be settled by weapons of carnal warfare (v. 17).

5. The Christian who walks in the Spirit is the one who is led by the Spirit (v. 18).

6. The works which the flesh produces are usually manifest to all men (v. 19).

7. The flesh produces only "works" which are evil; the Spirit bears "fruit" which is acceptable before God (vv. 17, 22).

8. Some works of the flesh are worse than others, but all are evil in the sight of God (vv. 19-21).

9. The fruit of the Spirit aims only at man's greatest blessing (vv. 22, 23).

10. To walk in the Spirit is not too difficult if we live in the Spirit (vv. 25, 26).—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. How do we measure freedom? For a baby, freedom is bounded by the sides of the play pen. Then he receives more freedom in a play yard, with his feet on the soft grass. Later freedom becomes a bigger thing when he is limited only by a fenced back yard.

Even a baby's freedom has limits and responsibilities. If he pushes his toys outside his play pen, he cannot get them back. If he tugs on the wall of the play yard till he pulls it over, he may be hurt when it falls. If he tears up a flower bed, his parents will be angry.

So it is with the freedom we seek as we grow up. We become free from our parents' rule, but we must exercise self-control and consideration if we are to find satisfaction in our lives and happiness in our relationships with other people. We may be promoted to a high management job. But in order to manage it well, we must have a sincere sense of responsibility toward those who work in others jobs.

So we are never quite free, in this worldly sense of freedom. There are always limits and responsibilities.

The freedom that Jesus gives is a new kind of freedom, hard to understand in the worldly sense. As Paul names the fruit of the Spirit, he says, "Against such there is no law." There is no limit on the practice of Christian virtues. We are not going to hurt ourselves or others by doing good.

Christian freedom is not merely release from restrictions. It is the opportunity to do noble things—to live a life of service and love, to give our best to Jesus, to help our fellow men.—*Standard Lesson Commentary.*

2. Many people believe that freedom is doing as one pleases, but this is not freedom at all. It would lead to anarchy. Suppose after Sunday school this Sunday each man started to go home and he said to himself, "This is my car and this is a free country. I will drive as I please. If I want to, I will drive on the wrong side of the road; and if I want to, I will drive at seventy-five miles per hour." What would happen? It is likely that someone would be killed before we could all get to our homes. Yet, this is the kind of thing that some people call freedom. Really they are not speaking of freedom, but license, license to give free vent to the desires of their own flesh regardless of the effect upon other people. But the man who follows after the flesh is in the greatest bondage of all—the bondage of the flesh.

The Christian life that is after the Spirit of God is the life of freedom. One is no longer bound by the flesh or by the law of Moses. The only law that binds the Christian is the law of love. If we love God and our fellowman, we will delight in doing the things that please God and protect and help our fellowman.—*The Advanced Quarterly* (F.W.B.).

Mary, The Mother of Jesus

Lesson for January 5

LESSON TEXT: Luke 2:41-51; Acts 1:14

MEMORY VERSE: Luke 1:46, 47

I. INTRODUCTION

The family of our Lord lived in Nazareth, a small town about sixty miles north of Jerusalem. Every year His parents went to Jerusalem to the Feast of the Passover.

When Jesus was about twelve, He accompanied Joseph and Mary, along with many others, to Jerusalem to observe the Passover. No doubt, this was an exciting experience for Him; but unlike the av-

erage boy of that age, Jesus showed a real concern for spiritual matters.

When the people of Nazareth started on the homeward journey, Jesus stayed in Jerusalem; but Joseph and Mary were unaware of it. They traveled a whole day before they fully realized that He was not in the crowd. They returned to Jerusalem in search of Him; and on the third day, they found Him in the temple discussing religious matters with the doctors of the law. Upon finding Him, His mother asked why He did such a thing; and when He answered that He must be about His Father's business, neither Joseph nor Mary understood what He meant by it. Later on, however, His mother came to understand who He was and what He was. Perhaps, Joseph did too.

Mary holds a unique position as the mother of Jesus. No doubt, she has been the envy of many a mother in that she was so highly favored in being the moth- of our Lord. It must be remembered, however, that she did not choose to become His mother; instead, she was the chosen of God for this purpose.

On the other hand, Mary is representative of a devoted, concerned, yet wise parent. She was concerned about Jesus from His birth to His death. Never did she fall into the group of those who seem to care so little. Always, His welfare was a concern of hers.—*The Bible Teacher* (F.W.B.).

II. HINTS THAT HELP

1. The problems many parents have with their children would be solved if they took them to the house of worship in childhood (Luke 2:41, 42).

2. The service of the Lord according to custom is good, but it should be much more than a custom for us (v. 42).

3. One of the responsibilities of parenthood is to know where their children are (v. 43).

4. If we have lost the fellowship of Christ it is best to go back to where we lost it (vv. 44, 45).

5. It is a good thing for boys and girls to seek the company of those who are familiar with the Word of God (v. 46).

6. Instead of being astonished at what boys and girls know of spiritual truth, we are amazed at their lack of the simplest Biblical facts today (v. 47).

7. Do we know what is our Father's business for us? (v. 49).

8. It is amazing to see the same 12-year-old Jesus, who had just declared His divine Sonship, go to Nazareth and be subject to Joseph and Mary (vv. 49-51).—*Bible Expositor and Illuminator.*

III. ADDITIONAL TRUTHS

1. As we attempt to study the person and work of Jesus through the eyes of those who were associated with Him in His ministry, we naturally study the personality and achievements of each of these individuals. One of the most interesting and attractive of these is Mary of Nazareth. There is much that is left untold about the mother of Jesus. The first chapter of Luke and the seven brief passages in our lesson Scripture tell us practically all we know about her. But these few verses are important because they give us glimpses of this extraordinary woman at critical moments in her life.

As in the case of Peter, who was so aggressive and headstrong that he had to be rebuked frequently, so it was with Mary of Nazareth. She was a strong personality. She had ideas and plans that she did not fear to express. She was no clinging vine; certainly she was not a reed shaken by the wind. Three times she received high praise: (1) from God through Gabriel at the annunciation (Luke 1:28); (2) from Elizabeth at the time of the visit to Elizabeth's home (Luke 1:42); (3) from Christ on the cross as He tenderly provided for her care (John 19:26, 27). But Mary also received criticism and rebuke. She boldly rebuked Jesus in the temple, but she instantly received from the boy of twelve years an astonishing rebuke (Luke 2:48, 49). At the beginning of His ministry, she subtly urged Jesus to begin public, miraculous demonstration of His divine power at Cana. A blunt rebuke was given by Jesus to her attempt to dictate His procedure. But with resolute assurance she insisted on rising above the rebuke and offering instruction and encouragement to the servants to carry out Jesus' orders (John 2:3-5). The strongest rebuke is evident in the account of the misguided effort of Mary to interrupt Jesus' ministry and take Him home for a rest (Mark 3:20, 21, 31-35). It drew from Christ this significant question: "Who is my mother, or my brethren?" Then came Jesus' reply to His own question: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother."—*Standard Lesson Commentary.*

2. Mary is an example of a woman who was greatly used of God. She does not deserve to be exalted and deified as the Roman Catholics have done, but she was a great woman who was used of God. As such she deserves to be studied. Since all this quarter we are studying the personalities around Jesus, we could not do better than to begin with Mary.

Because Mary did not fully understand her Son, there must have been much conflict and tension between them. There is always a certain amount of tension between youth and age. There must have been more misunderstanding on the part of Mary than the ordinary misunderstanding between youth and age. She was human and her Son was God clothed in human flesh. She was not capable of fully understanding Him.

What greater work for God could Mary have done than to be used as the instrument through which God's Son would come into the world? Even though it is not spectacular and often does not get the gratitude of the world, there is no more nobler work for parents than the upbringing of children for God. It is so important that we doubt that parents are ever justified in neglecting their children for any other work.

We Protestants feel that the Roman Catholics have exalted Mary more than the circumstances warrant. We feel that she was a great woman who was used of God. She ought to be studied and praised for her devotion and faith, but no more. She was human; therefore, she should not be worshiped, nor should prayers be made in her name. Let all Protestants study and revere, more and more, the character of this remarkable woman; but let us keep our conviction regarding the place she holds in God's plan.—*The Advanced Quarterly* (F.W.B.).

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Now—and Then

Never mind what man says about you. Be concerned what God thinks and says. We read of a certain class who are being sown in corruption, but will be raised in incorruption; who are being sown in dishonor, but will be raised in glory; who are being sown in weakness, but will be raised in power. What a resurrection that will be for those looked upon by some as "nobodies" now! What a change! What a transition from the natural to the spiritual; from earth to glory!—*R.*

When faith in Christ is master of the soul, eternal health courses through it, and it grows stronger in the vitality of God.—*Selected.*

No man can really believe his neighbor was made in the image of God without treating him just a little better.—*Free Methodist.*

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A Greeting

Adapted from a greeting by Fra Giovanni in 1513

WE greet you: There is nothing we can give you except our thanks; but there is much, that, while we cannot give you, you can take....

No love will come to us unless our hearts receive it and respond to it. Take Love.....

No joy can come out of gloom unless we reach behind the shadow. Take Joy.....

No peace lies in the future which is not hidden in the present. Take Peace.....

The shadow of death is near for all; yet, within our reach is everlasting life. Take life...

And so at this Christmastime, we greet you, with the prayer that for you, now and forever, His Gift bring peace and the shadows flee away.



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